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THE INGLENOOK

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THE INGLENOOK

EDITED BY S. CHRISTIAN MILLER

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THE INGLENOOK

Vol. XIV.

January 2, 1912.

No. 1.

RECENT SOCIAL PROGRESS

H. M. Fogelsonger

Red Cross Christmas Seals.

THE indications are that the Christmas sale of Red Cross stamps this year will surpass that of 1910 by 20,000,000. The stamps sell for one cent each and are "On Sale Everywhere." The proceeds from the sale of these stamps are applied to the anti-tuberculosis fund of the organization.

In the Survey we find two stories that have been used by the Red Cross to provoke the sale of the Christmas stamps. The one is amusing and also full of pathos. It reads as follows: "A haggard looking woman, speaking a strong Irish brogue, walked into a west side drugstore in St. Louis the other day and asked for a bottle of Dr. Quack's Consumption Cure. While the clerk was wrapping the package, she conversed volubly of Mike, her husband, who was sick with consumption. She said one of her neighbors, Mrs. Casey, had told her that the bottle of medicine she held in her hands would surely restore Mike to health. So she had saved fifty cents from the scant earnings she won over the washtub in order that her husband might have a chance. As she turned to go away, her eye was attracted by a sign upon which was this legend in big red letters: Buy Red Cross Christmas Seals, and Help Cure Consumption. A penny for a Seal. From the few cents in the palm of her hand, the woman drew out a nickel and holding it to the clerk, said, 'O'll takes five of them. Sure, with this bottle of medicine, and thim things stuck on Mike, he'll be well in a wake.'"

The other story shows the real need of an anti-tuberculosis campaign. "A man walked up to a Red Cross Christmas Seal booth in San Francisco, and after fumbling until he found a dollar in his pocket asked

for a hundred seals. He seemed to want to say something, and, the chance being given, he told how these greetings were to be put on some letters, cards, and little packages his wife was to send out this Christmas.

"She told me to be sure to get them," he said, 'and so I came here before going to the shop, for it's the last Christmas she'll have a chance to remember those she loves. The doctor says she may hold out till after New Year's, but her cough's so bad now I don't think she will.'"

Young Men's Christian Association County Work.

In former issues we have mentioned the rural work of the Young Men's Christian Association and it is interesting to note the results which have been accomplished during the past year. County workers are scattered from the Atlantic Ocean to the Pacific and yet there are many States not reached by the Association. The work has been conducted in three counties of New Jersey. We wish you to notice carefully the boys in the illustrations. The photographs are somewhat indistinct but there is sufficient detail to show the expression on the faces of some of the boys. When 90%



The Future Citizens of Sturgis, Mich.



A Bridgeboro Group.

of the boys in a community are interested in Bible study it makes one sit up and take notice. Just such results the Young Men's Christian Association is accomplishing. The photographs are taken from Rural Manhood.

Here is a summary of what has been accomplished in one New Jersey county during the past year:

Six towns reached, and local committees formed in five of them.

Ten new leaders appointed.

225 members enrolled, 200 of whom are members of the Bible classes.

The Association was instrumental in the conversion of ten boys who united with the various churches during the year.

Coöperative work was done with Sunday-schools and young people's societies.

County work has been carried on successfully in New Hampshire for several years. The past year has been a banner one. In one county there is an enrollment of 250 and all are interested in Bible study. What is more, 30 have been induced to unite with the church during the past year. One citizen of the county says: "The Association has done more for the boys and young men of this town in the last year than all the local organizations put together have done in five years." In another county 300 young men were enrolled during the first three months.

There are thirty-six Rural Associations in the State of Massachusetts, with a total membership of nearly 2,500. A large percentage of these boys is found in the Bible classes and of the number, 207 accepted the Christian life last year.

The purpose of the Rural Association is many-sided. In the first place, they aim to give the boys a clean, social environment and to arouse an interest in living a healthy, religious life. The means to these ends are many and depend largely upon local conditions.

Another Open-Air Success.

So far as we have been able to learn, wherever the open-air schools have been given a fair chance they have proven to be a success. The schools are conducted for those pupils who are in the first stages of tuberculosis. The first open-air school in the city of Cleveland has been in operation a little over a month and the records are most encouraging. It is located in the Italian quarter where there were many absences on account of poor health and frequent colds. Thirty children were selected for the school on the roof. The school was started in this manner: The superintendent is given the privilege of spending \$250 every year in any way he sees fit. This year he decided to start an open-air school. With the money he secured a wooden floor and tenting for the roofing of one of the largest school buildings and a teacher who was in need of out-door life herself was transferred to the new department. Blankets for the children were furnished by the Tuberculosis League of the city. During the past month a marked change has been noticed in the attendance and ability of the pupils. Those who were formerly, "frequently absent," "dull," or "inattentive," are now "making progress," and "have increased interest in their work."

The Human Side of Cranberry Picking.

Last year the National Child Labor Committee made an investigation of the cranberry fields of New Jersey and published a report which showed that there is a cost connected with the value of cranberries that can not be reckoned in dollars and cents. The committee found the padrone system in vogue, which is only one degree better than the peonage system. The cranberry growers contracted with the padrone to furnish labor. He imported Italian immigrants from the cities. Whole families were hired and very small children were forced to work in the cranberry swamps. The growers and some newspapers of the State resented the report, saying that it was unfair. This year the committee has made a more thorough investigation and found conditions identical with the former report. The New Jersey cranberries are picked by Italians from Philadelphia. The men and women are gathered together by the padrones who take advantage of the ignorance of their own countrymen. Mr. Charles L. Chute, of the National Child Labor Committee, speaks thus of the conditions: "When picking begins the entire family

may be seen on the bog. Babies are left to amuse themselves as best they may, while all the children who are old enough work. Upon seventeen of the bogs visited, where a careful count was made, 32% of the pickers were found to be under fourteen, 18% were under ten years of age and on twelve bogs some children under five years were seen working. These children are encouraged, when they are not compelled, by both the padrone and parents to keep at work throughout the long day."

Evils are found not only in the swamps, but also in the sleeping quarters of the pickers. Naturally, the growers do not invest any more money in barracks than necessary. According to the reports, the sleeping barracks would not even make

good stables. "The worst evils are in the camps, where the children live from five to seven weeks. The surroundings are often unspeakable. The congestion out-slums the city. Families of five, six and even eight were found living in one room measuring six by eight feet, without any sanitary provisions whatever. They are not even provided with screens against the swarming mosquitoes. Barracks measuring eighteen by thirty feet were found housing sixty to seventy-five people. Refuse and filth of all kinds pervade these dwellings and are scattered about the doors and windows. Yet certain growers claim that the children return to their city homes after a life under such conditions in better health than when they came out. Their condition when seen in the camps does not justify the claim."

COMMENT ON RECENT HAPPENINGS

Arizona Has First Prohibition Ticket in Field.

Arizona held her first election as a State on December 12. The Prohibition Party had a State ticket in the field and it is believed that a good vote was polled, owing to the great dissatisfaction among Republicans and the lack of willingness on the part of many to support the Democrats. The actual returns are, as yet, unknown; the Democrats have, however, enjoyed a landslide to their party. President Taft is exceedingly unpopular in Arizona because of his interference with the proposed constitutions of that State and of New Mexico. Prohibition sentiment is strong and it is probable that the presidential candidates of the Prohibition Party in 1912 will be accorded a strong vote.



Sterilized Post Holes.

An engineer in Budapest has invented a process for the preservation of wood which bids fair to be of much economic importance. The process is intended to be applied to wood used in outdoor construction, such as railroad ties, telegraph poles, fences, palisades, and the like. It consists in a sterilization of the surrounding soil by means of a liquid poured into the hole in the earth before the post or tie is planted. The liquid is composed of chemicals which effectually destroy all insect life and all cryptogamous vegetation in the surrounding

earth. According to *La Revue* this prevents the rotting of the wood without the necessity of treating it with creosote, so that both time and expense are saved in many cases.



Setting a Watch by Wireless Time Signals.

Now that time signals are being sent out from the Eiffel Tower periodically, amateur wireless telegraphers have seized the opportunity to set their watches by means of these signals. Obviously, this form of signal has its advantages over that of the time ball in common use here. The signal is sent out broadcast and any one may receive it in his own home, not only in Paris, but in suburbs and neighboring towns. The receiving instruments of wireless telegraphy are very simple and inexpensive, and any boy can make them out of materials at hand, practically the only expense being that of a good telephone receiver.



Prehistoric Nursing Bottles.

According to recent discoveries it appears that nursing bottles were used even in prehistoric times. This is true at least for the age of polished stone, inasmuch as a French archæologist, M. Nicaise, when exploring a neolithic funerary deposit, found a small clay nursing bottle, and this was quite intact. This is not the only specimen of the kind which comes from early ages. Among others are the specimens found in the Gaul-

ish burial places of Jonchery and more recently in the Gallo-Roman arena of Paris. This latter, it will be remembered, was uncovered within a comparatively late period.



Foreign Commerce of the United States.

The foreign commerce of the United States in the year just ended will show an increase of over 200 million dollars when compared with the year immediately preceding, and a larger total than in any earlier year of our commerce. Imports, while falling below those of 1910 in the earlier months, have, in the closing period of the year shown a marked increase, indicating that the total for the year will differ but little from that of 1910, which made the highest record in the history of the import trade. Exports are larger than in any earlier year, and manufactures exported also make their highest record, reaching approximately one billion dollars in the calendar year 1911. The approximate total for the year, based upon 10 months' record already compiled, are: Exports, over two billion dollars; imports, one and one-half billion dollars, of which over one-half entered free of duty.



Received in Silence.

An Associated Press dispatch says: After escaping the direct attacks of Arthur Burroughs Farwell, head of the Chicago temperance forces, the Christian Endeavorers and a score of temperance societies, the brewers in attendance at the second international brewers' congress received a shock at the closing banquet when one of their own number attacked breweries and delivered an exhortation of them little short of the best efforts Mr. Farwell might have put forth had he had a chance. The speaker was H. Hamilton, president of the Houston Brewing Company, of Houston, Texas. He had heard a resolution submitted for adoption, reading: "Resolved, that public drinking places, which are the haunts of vice, are dangerous and should be eliminated."

"I have waited for some brewer to arise and tell what he knows of this truth," Mr. Hamilton said. "There can be no doubt that the sale of liquor in disreputable places should be stopped. What is the use, however, of adopting resolutions like these when it is well known that most of the improper places in large cities are in some way owned or controlled by breweries? If the brewer does not own the license, he owns the building or business or is in some

other way in control. Some of you think the fight against the Prohibition wave has been won, but it has not; it only has begun. The owning of these disreputable places and the protection of them by the brewing interests is what gives us a black eye. The anti-liquor interests take these facts and make capital of them, as they justly should. A few years ago it was this way in Texas, but we cut ourselves off from such institutions and we have won our way back.



George Crowned Emperor of India.

George V., King of the United Kingdom of Great Britain and Ireland, was crowned emperor of India on December 12. The King at the same ceremony announced that the capital of India would be transferred from Calcutta to Delhi. Large grants and concessions marked the occasion. The announcement was made, giving large sums to promote popular education and the general welfare of the people of India. The coronation was marked by surroundings of dazzling splendor. The upper classes of India were out in great array adorned with robes and jewels of priceless value. Soldiers were everywhere in bright uniform patrolling the cities and guarding the royal family. Fully 100,000 persons took part in the parades and formal acts of the ceremony amid much cheering and other display of enthusiasm.



A Museum of Speech.

For more than a year, a Parisian professor, Mr. Ponge, has been engaged in creating a very original museum, for the collection and preservation of records of the human voice under all of its manifestations. In this museum of speech there will be, in addition to the original records, wax copies and microphotographs of the contour and relief of characteristic phonograms; also studies of the organs of speech as well as photographs of speech.

With the help of these data, the museum of speech will make a phonetic chart of French speakers. Thanks to these files, it will be possible to notice almost imperceptible differences between the same words in the *patois* of two neighboring villages, or of two successive generations. Just now Mr. Ponge is using the phonograph to preserve the children's songs and the cries of the street as well as the speeches of the great orators, the sermons of the celebrated preachers, the arguments of illustrious members of the bar, etc.

EDITORIALS

Articles on the Lord's Prayer.

We should like to call the attention of our readers to the series of articles on the Lord's Prayer, found in the department of the Religious Field, which were written by J. C. Flora, formerly instructor at Daleville College and now pastor of the church at Hagerstown, Md. The series was started in the issue of December 12, with an article in each issue since then, which will be followed by a number of others, giving a discussion of the entire prayer. Brother Flora gives a very illuminating discussion of the prayer and will be followed with great interest by our readers.



New Year's Greeting.

A happy New Year to all the Inglenook readers. It would be a great pleasure to us if we could step into all the homes and have a personal talk with you about the work of the Inglenook for this year. We could tell you some of our hopes and ambitions and you could tell us some of your desires, your problems and your wishes. We are well pleased with the outlook of the Inglenook for this year, as the new subscriptions and the renewals which are coming in are a good indication that the readers are interested in the Inglenook. The contributors for the coming year are taking up the various problems of the home and are discussing them with the view of helping the parents in home building. The themes which will be kept uppermost in mind during the year are "Health," "Moral Training," and "Religious Development." In every issue we keep in mind the different members of the family, and supply something for all the members. It is a magazine for the home. We trust this year we may be able to reach a great many more homes than we did last year.



Faith.

"Faith is the substance of things hoped for, the evidence of things not seen." Did you ever pick up a little wad of electricity, and roll it about in your hand? Did you ever see a little stream of electricity running along an electric wire, and stand spell-bound, admiring the variegation of brilliant colors thrown out by the stream? Have you ever seen electricity in any form, shape or color? No. Then there are some things in this world that you have not yet seen.

Well, no one else has ever seen electricity in any shape or form either, yet we do not doubt its presence. If you do, just take hold of a battery and be convinced. All of us have seen the flashes of lightning from the black clouds in the northwest. That was an evidence of something not seen. There was electricity in the clouds, and a lot of it, but you and I could not see it, but we saw plenty of evidence of its presence. If there were no electricity there could be no flashes of lightning, there could be no sparks, there could be no shock, there could be no evidence of a thing which is not. Faith bears much the same relation toward one's religion as the flash bears toward electricity. It is an evidence of a thing within, which can not be seen. It is the flash of the inner religious life. If there is no religious life there can be no flash. There can be no evidence of the thing which is not. There can be no Christian faith without a Christian religion, neither can there be any religion which never expresses itself. A man with no religion has no faith and a man with no faith has no religion, or if he has any religion it is so dead that it gives no evidence of its presence, and hence is quite worthless.



Complete Satisfaction.

There is a deep sadness about the man who never changes and is always completely satisfied. He has something of an air of "Please go 'way and let me sleep," about him which borders on the very verge of melancholy. His eyes float wearily as if he had a "To let" sign in the window. His life might have been useful to the world if he had thrown himself into the actual conflicts of life and had helped share the burdens of the world, but because of his blissful satisfaction of having enough to eat, he is willing to let the world go its own way, so long as he is not disturbed in the chewing of his cud. The sadness of the whole thing lies in the fact that the life is wasted, so far as the spiritual economy of this world is concerned. It is wasted because it is a negative force. There is no positive action in the man and consequently he contributes nothing. He makes no effort to add to the happiness or well-being of others because he is not conscious of their needs. Necessarily, nothing can come from nothing. There is more or less danger on the part of every one to fall at least in some degree into this blissful state of contentment. If young people permit themselves to take

this attitude toward the world and toward life they close their own doors of living and of highest enjoyment. The sweetest pleasures of life are those which come through the long, hard struggles, occasioned by our service for the highest good of our fellows. The completely satisfied man never struggles, not even for his own advancement.



Discontent.

There are two classes of people in this world that are decided failures: Those who are entirely discontented about everything, and those who are so completely contented that anything will be good enough for them. The former spoil their orchard by pulling up their trees every other day to see if they have taken root, and the latter sit down for twenty-five years and trust to luck to pull their trees through. The result is the trees which do not die from weeds and hardened soil are killed by disease and insects, and the patient man sits still, thinking it is the working of providence. Between these two extremes are a large number of people who have just the proper amount of discontent mingled with good common sense to know that they must keep everlastingly at a thing to win out. "The capacity to stick when things are coming mighty hard," is of far more value when a man stands at the beginning of his career than when he stands at the end, after having finished his career. There is a certain amount of discontent necessary to lead men on to the best there is in them. A British magazine gave this suggestion: "Every single day should be to you a day of discontent. You never thought as well as you ought to think. You never meant as highly as you ought to mean. You never planned as nobly as you ought to plan. You never executed as you ought to execute. Over the production of the scholar, over the canvas of the artist, over the task of the landscape gardener, over the pruner's knife there ought to hover perpetually this blessed ideal, telling him, 'Your work is poor—it should be better.' So that every day he should lift himself higher, with an everlasting pursuit of hope which shall end only in perfection when he reaches the land beyond."



Good Intentions.

Good intentions must lie at the base of every successful life, but they alone are not sufficient to safely carry a man through his

career. All men have good intentions. No man ever planned long years ahead to go wrong. Every wicked man in the world is trying to do and to be better. The world is filled with records of men who have made a thousand good resolves but have been sidetracked before they were half-way down their path. There are plenty of men who mean to treat their neighbors well and to be kind to their family, but in their actual conduct are far from being kind and from being an agreeable neighbor. In a personal conversation with them they will tell you all about what they mean to do and how good their intentions are. But these good intentions must be backed up by good judgment and must be put into effect by a powerful will. They never act of themselves and never accomplish anything of themselves. All the mistakes in the world have been made by a false judgment put into action by a determined will. We need to learn to discriminate more sharply between right and wrong, then our good intentions will be more far-reaching. We need to educate and train our judgment, so that the things which are wrong and we now think are right will be clearly defined in our minds as wrong. All this must be brought about by an active, aggressive exertion on our part. If we are wide-awake and alert we will find some things tomorrow that are wrong that we have been thinking all these years were right, and because of our good intentions some one has been suffering by our neglect. This education must be kept up every day of our lives. The minute we think we have reached the graduate line we begin to lay a barrier for some one else, and there our guilt begins. The Teacher said, "Watch and pray." Our tendency is to be very lax in the watching.



What's the Bill?

What sort of a showing do you suppose most of us would make if an accurate reckoning could be drawn up and we would be obliged to pay somebody for every privilege that we enjoy? Pay either in money or in favors of some kind. Do you suppose we would ever be able to square up and get a fair deal for everybody? For example, how much would you pay your parents for your life and for your training? How much would be due the friends and neighbors who have taught you some valuable lesson? How much should go to the man who first learned how to cook food, or the one who learned how to make clothing out of

wool or cotton or flax? What would the men deserve who have invented all the labor-saving machines, and how much should those have who have made improvements on the original inventions? Would it be fair to give something to the man who first learned how to till the soil and then should men who have learned how to enrich the soil be given any credit? How much would be due the men who have taught us how to spray fruit trees, those who have taught us how to get the largest crop yield per acre, and those who have given us some means of getting rid of pests and destructive insects? Would any thanks be due those men who have written books for us to read, those who have made pictures and

paintings, and those who have filled the world with music? How much consideration should be given those men who have made it possible for us to enjoy the pleasures of travel? In short, if it were not for all the people who have lived before us, and all those who are living here with us now, you and I would have had a pretty stiff job in whittling out a respectable place to live in when we first made our appearance on this globe. The short span of a lifetime is rather a brief period for us to even show some degree of appreciation to all those who have contributed to our happiness, and if we were obliged to pay for all of it, I fear most of us would be completely bankrupt.

REMINISCENCES OF THE WEST

J. L. Switzer

RENEWING our story of early life and struggles in the early settlement of Kansas, I will begin again where I left off some two or three months ago.

We closed by remarking about antagonisms on the skirmish line with Indians, buffaloes, rattlesnakes, etc., but the real battle was yet to come. The conflict was only beginning. What! Here is a beautiful homestead of 160 acres of fine virgin soil, you say, fresh from the hand of God. Yes, perhaps, but lying here untilled, so far as we know, from the time that Abraham was a little boy. There is a beautiful, clear, limpid spring of excellent water that has been sending its gurgling water down the branch through the tangled grass for ages, —perhaps before the children of Israel encamped at Marah. The clear skies; the balmy air; the tall, blue grass along the spring branch waves a welcome in the gentle breeze, and here surely was the promised land, conquered from the Red Man and made a present to you, by the man clothed in the stars and stripes at Washington. Rich soil, good water, nice valley, beautiful scenery, healthful climate, good neighbors, ours for the asking, and we took it and settled down upon our paradise, builded a shanty, hung out our lathstring and wrote back to our friends, "Eureka!"

The summer came and rolled along day after day to the tune of about 97° to 100° in the shade, with an unclouded sky, and then we bethought ourselves of something

we had not previously reckoned with. As the song goes:

"We looked away across the plain
And wondered if 'twould ever rain."

And rain it did not, to do much good that whole summer through. It did rain a little early in the spring, and a few early potatoes were raised in some localities, but the heat of the summer drove the rain away, blasted the gardens, dried up the grass and wilted the little patches of vegetation that had been planted in much expectation and cared for so anxiously by the needy people. In the fall some were ready to leave their paradise, and "go back to their wife's folks." On their wagon corners were printed in large letters, when they came, "To Kansas or Bust," but when they went back the lettering was changed and read, "From Kansas and Busted." Some were known to migrate back and forward two or three times before they could finally summon courage to settle down permanently and become reconciled to the shifting vicissitudes of the new life in the new world.

The winter came on. It was not a very severe one, but it brought to us another phase of climate that we had not yet reckoned with. That was the persistent, keen, cutting, penetrating winds that whistled ruthlessly through the shrunken cracks of our cottonwood shanty and pierced to the very marrow when compelled to be exposed to its blasts. Blessed were they who lived in "dugouts." It was a long, cheerless

winter, but at length "let up" a little to allow March to come in with her devouring sea of flames, and then a month later, in April, closed reluctantly down upon us again with one of the worst and most persistent snowstorms that we had ever known. These have been previously described.

By this time we were not so enthusiastic over the generosity of our "Uncle Sam's" love. "Eureka" had gone down the gamut to the bass clef on a minor key. The general feeling was that our "Uncle" had handed us a lemon and we called them happy that had gone back to their "wife's folks" in the fall. Yet the words of Job came up before us: "Shall we receive good at the hand of the Lord and not receive evil?" We comforted one another and exhorted each other to patience. We concluded that those trials were for a trial of our patience and faith. We pointed to the fact that in the end the Lord is always "pitiful and of tender mercy," and exhorted to patience, trust and endurance, believing that as in the case of Job, "The prince of the power of the air" would only be allowed to afflict us for a time and that we should triumph gloriously in the end.

Revival meetings were held in sod houses, dugouts and with private families at every available place. Neighbors met together to sing and pray. Thus it seemed that our afflictions were indeed causing the love of God to be shed abroad in our hearts, driving us nearer to our Heavenly Father, causing us to lean more reverently upon his "everlasting arms." From disappointments in temporal things we turned our attention to sowing spiritual seed, and the missionary cause received its first grand impetus in that Western land. We became heaven-made missionaries through the chastening of the Lord, and the people were disciplined to receiving the Word through the same means. Families had left their old associations and friends in distant lands. Their old church affiliations were broken. Their surroundings and environments were entire-

ly new,—new neighbors, new ideas, new religions, customs and services. It seemed like the attention and curiosity of every one was aroused to a propitious degree to pay the very best attention to the Word preached, so that in those distant little pioneer congregations we enjoyed many of the most heartfelt and warmly-spiritual meetings that have ever been had anywhere. We loved to go to meeting. It was joy to us. The meetings welded us together, and soon fellowship followed, fellowships to survive all time and ripening for eternity. The people flocked together to hear the Word, to sing, to pray, to learn lessons they had never learned, or paid much attention to, before. And so the Word ran and was glorified in conversions and heartfelt respect for the Word preached.

Let me close this paper with an incident. "Bro. Ives," said Mr. Parker, who was a representative to the State Legislature from that district, "you know I am a Baptist, and for my life I can not see where you get your three actions in baptism. Will you not ask Mr. Stump [who was holding a meeting in the neighborhood] to preach a sermon on that subject?"

"Certainly," said Bro. Stump, "I will take up that subject tomorrow night."

Friend Parker was there, took a front seat and drank in every word of that discourse with the most critical attention.

"What did you think of it?" said Bro. Ives when the service was over.

"Bro. Ives," said he, "you know I told you I could not see your reason for a trine action in baptism, but I must say that that man has laid that subject down tonight and has clinched it as he went, and there is not a man on earth can upset that argument."

Bro. Samuel Stump was the most effective speaker on that subject I have ever listened to. It was not long till Bro. Parker was in fellowship with us.

In future articles I expect, God willing, to give you many incidents of our future work in the pioneer missionary cause.

CHRISTMAS IN THE PHILIPPINES

W. O. Beckner

Educational Supervisor, Philippine Islands.

THERE never was any Christmas in the Philippines until it was introduced by the Roman Catholic priests. They came in the year 1523. It was likely some years after that

that the Christmas festival assumed any considerable proportions. There are wild tribes back in the mountains where the Catholic priest never got a foothold and where the map still says "Unexplored."



An Orchestra from the Hills.

Among such at the present time Christmas is unknown. Besides that, the second largest island in the Philippine Archipelago, Mindanao, is inhabited by a mixed race and is Mohammedan in religion. About three and a half millions of people of that vicinity are called "Moros." Christmas is a Christian festival.

Any festive day has significance with the Filipino. He likes to count up on the calendar when they will come. He likes their noise and excitement. The big red letter on the calendar signifies another day of leisure and indulgence. Christmas is no exception to the rule. Washington's birthday could be celebrated just as fervently. In fact I have heard of February 22 being the day of Saint George Washington.

The celebration begins on December 16. Each evening from then until Christmas day, there is a special mass in the Catholic church. People begin to go visiting to other towns. People begin to come to your town to visit. The whole atmosphere comes to be charged with a festive spirit. The people from the hills come to town and are in no particular hurry to go back home. They have no particular business in town, only it is Christmas time. It is a festive season and not a season of work.

The special mass in the church on Christmas eve is the occasion of the season. All those people from the country who were in town already, stayed, and all who were not, came in for the occasion. The old church was not gayly decorated with plants, flowers, leaves, nor was it highly illuminated with candles except in the front near and around the altar. A blaze of them burned there and as fast as one melted down, some one would stick another up in its place.

The church had no seats, but long before the time for beginning the mass, 10:30 P. M., the house was filled almost to its limits with kneeling women. The men who could

get inside stood, and knelt only at the proper places in the ceremony. The service lasted until almost 1 A. M., and it goes without saying that the women were tired of kneeling so long. I could not blame them at all for shifting the weight of the body from one heel to the other, or even for falling back into a sitting posture. It looked sensible to me.

The choir chanted the weird music and the priest sang the responses. There was no sermon nor exhortation. When the end of the service was drawing near, a large paper star that was swinging from the ceiling above, began to wiggle like it was being blown by the wind. Then it started toward the altar and the bells and noise producing instruments set up all the sound they could produce and the people knelt. It was the approach of the Star of Bethlehem. It was supported on a rope track up against the ceiling and was drawn by a rope over pulleys up to the altar where it came down to the priest. At the close of the mass, he exhibited the image of a babe, probably nine inches long, that was supposed to have come to him on that star. The people knelt around the platform by the hundreds and pressed for a chance to kiss the image as the priest passed it rapidly in front of them. Eight hundred or a thousand people must have kissed the image inside of the next half hour.

It was after 1 A. M. and I went home to sleep, but hundreds of people walked the streets and visited with each other until morning. Many of them went home to the country next morning.

Among those who came down from the mountains were numbers of "musicians," so called. They brought their rattle traps, homemade violins, guitars and such like and a company of them would march right up to your door and begin their sawings. At the end of the first act, they would demand a small sum of money, "Good Christmas" literally. If you were slow about contributing, another selection would be in order and so on until something was given.

The festival season lasts until January 6, the date that is celebrated for the visit of the wise men, "The Three Kings," or as it is known in Spanish, "Los Tres Reyes." That ends the season and thanks to the calendar, it comes only once in a year.

There are those who make the Christmas festival the occasion for drunkenness and gambling, with the accompanying vices.

The American colony in Manila and in other cities where enough of them are together usually celebrate in some fashion as in the States, only the sleigh bells, the

snow and Santa Claus coming down the chimney are out of the question. The Philippines are in a tropical clime where snow never flies and where chimneys to houses are not a necessity, but decorated Christmas trees are arranged and children have a merry time.

One of the women's organizations in Manila sometimes makes the Christmas festival the occasion for collecting large

quantities of dolls and playthings which are sent to the native children who are poor or are not in position to enjoy the season to its full. The little Filipino girl loves her Christmas doll just as much as the American girl does. Too few of them ever had a doll. Their parents are not well enough learned in the subject of child nurture to know the value of the doll to the embryo mother.

THE CARD TABLE IN THE HOME

Lula Dowler Harris

WE are creatures of habit. We all know how much easier it is to form than it is to reform. Each habit formed is a step farther in the straight and narrow path or in the broad road to destruction.

Is there a question in your minds, fathers, mothers, as to which way the habit of card playing leads?

Cards, such as are used to play bridge whist, poker, etc., were invented to amuse a half-witted king of France.

Leaving out the evils the playing of cards may lead to, cannot the time thus passed be spent more profitably?

Is it necessary in this day of free libraries and cheap magazines to resort to card playing to entertain our friends? Cannot we talk about the events of the day?

Children will absorb ideas on subjects discussed in their presence. They will soon learn to read for themselves so that they, too, can take part in the conversation. Leave the card table to those who are too lazy, intellectually, to entertain their friends without them.

I once heard a mother of a bright boy say: "I would rather my boy learned to play cards at home than in some neighbor's hay-loft."

Granted that he must learn sometime—which I think is a weak argument—and suppose he turns out to be a gambler—which is probable—can the mother of that boy remonstrate with him if he has learned to play cards at home?

He may very likely say: "Don't preach to me, mother, you taught me—or permitted me to be taught my first steps in gambling right here in our home."

How much better she can talk to him about this evil if she has always warned him against it! Habits formed in childhood are most lasting. How often aged people forget the things of yesterday but

remember distinctly the events in early life. How necessary then that only those things which are ennobling be taught in childhood days.

Cards and their associations disgusted me early in life. Near my home was a distillery where men could buy whisky.

On Saturday nights crowds of men passed my home coming from a mining village some distance away. Just below the distillery was an old hedge fence. Here many of the men spent the night and all day Sabbath playing cards and drinking.

The children of the neighborhood played under the hedge during the week. It was there I first saw cards. The men always tore the pack to pieces and scattered them on the ground. Ever since that, cards, whisky and drunken men have been closely associated in my mind.

We are taught to abstain from the appearance of evil. Is there a question in your minds as to whether cards have the appearance of evil?

If we all do the same things how is the world to tell Christians from non-Christians?

The command is: "Come out from among them, be ye separate and touch not the unclean thing."

Not long since I heard a noted clergyman say: "The Christian's life is like the modern race track. He is commanded to run the race, and discard everything that will hinder his progress if he would run to win. A man may walk and feel comfortable with hat, coat and vest on, but let him start to run and these garments are cast aside as a hindrance. Dan Patch's Master watches his favorite on the track with an earnestness that can be felt but cannot be described. With no less interest does Christ watch his children on the race track of life." When Christ comes, do you want

him to find you at the card table? In September of last year Thomas Allen, of Chicago dropped dead at his home while playing cards. His hands were full when he fell forward. When his friends examined his "hand" they found he had all the court trumps in the deck. I don't know what that means. Do you think he would have played cards that evening had he known it was his last on earth? "Watch therefore lest ye enter into temptation."

Should a mother play for favors at card parties and scold her boy for playing marbles for "keeps"?

Read the downfall of beautiful Bernice Bronson, the wife of a rich lumber dealer of Stillwater, Minn. This woman was contented with what life had allotted her until she won her first prize. The gambling germ once in the system multiplies rapidly. Attending a horse race she laughingly bet five dollars and had the misfortune to win. Then the germs began to spread. She patronized the turf; formed acquaintances among the fast set that frequent such places. She put up more money; sometimes she lost; then her stakes would go higher, thinking to recover her loss. She was always well supplied with money. But finally she spent so lavishly her husband had to divorce her to save himself from bankruptcy. She had the same germ in

her system that women have when they play for china plates, pictures, etc., at their card parties. Mrs. Bronson had no idea of losing husband, home, money and social position when she bet her first five dollars at a horse race.

Judge E. K. Walker of the Municipal Court of Chicago says:

"Playing bridge whist for a cent a point is a pernicious form of gambling. It is a game to which women are addicted and as they are likely to be carried away by gambling it is most dangerous. If I am ever called upon to pass upon a case of this kind I shall treat it as I do ordinary gambling cases." More power to Judge Walker!

Christians should abstain from all questionable pleasures if for no other reasons than that their actions cast reflections upon their church. The world is quick to condemn a denomination that permits a member to play cards or dance one evening and lead a prayer meeting the next. Our lives must be consistent to be effective.

If we must all turn memory's pages back as old age advances and live again in childhood's realms "just before we cross the bar" let us see to it that we form no habits that will cause us vain regrets as life's horizon disappears and the haven is near at hand.

A TRIP TO CHINA THROUGH THE INLAND SEA OF JAPAN

Geo. W. Hilton

No. 9.

ABOUT 9 o'clock, Thursday morning, we took the little launch from the Kobe docks out to the steamer, Sagami Maru, which was to take us to Tien Tsin. Most of the steamers anchor at the harbors in these eastern ports, as the water is too shallow for large docks without dredging. So if one goes out to the steamer he must use the little steam launches provided by the steamship companies. On our way to the steamer we passed the government shipyards, where the Japanese are building a large cruiser and several torpedo boats. After twenty minutes on the launch over very rough water,—so rough that I was almost seasick,—we came to our steamer, and were soon nicely situated for our six days' trip to Tien Tsin. Our boat sailed out of the harbor about 10 o'clock and our trip through the

inland sea was begun, and a wonderful trip it was. For twenty-four hours we traveled through a narrow sea without getting out of sight of land. All through this sea there were hundreds of beautiful pine-covered islands. Many of them have lighthouses on their summits, as they are a great menace to navigation. Hundreds of vessels have gone down in this sea with all on board. Nearly every huge rock on these coasts can tell the story of some boat that has foundered there. Our captain, who is a very friendly Japanese gentleman, told me the next day that he did not sleep until the boat was safely at anchor in the harbor at Moji, a city of 38,000 inhabitants situated at the west end of the inland sea.

All day we passed the beautifully terraced hills of the mainland with their pine trees and rice fields. Hundreds of villages nestle on their slopes near the water's



An Island in the Inland Sea.

edge. The little sandpans, or rowboats, and the larger sailboats dotted the sea wherever one cared to look. Most of the villagers make their living by fishing, and that inland sea is one of the best fishing grounds in the world.

Toward evening we came to the narrow straits, and navigation became even more difficult. The engines were shut down to half speed and sometimes altogether, as we made some difficult turns around an island or a crooked place in the channel. The channel was marked with light buoys which were anchored and had revolving lights. These were in pairs, one on each side of the channel, and the steamers must keep between the lights or run the risk of going aground. The lights are perhaps a quarter of a mile apart, and look like switch lights

on a railroad. A mechanical device turned them around about every two minutes, so that the lights showed red and white, alternately. Our party stood on the deck in the evening and watched the hundreds of lights and sang hymns together. They took on new meaning to us as we sang, "Let the lower lights be burning" and "The lights along the shore that never grow dim." Soon the shades of night settled about us and we were content to watch the movements of the ship and the thousands of lights from the cities and villages on the shores on both sides of the straits.

The stars above us shone with the brilliancy seen only in the Orient, and like reflections of the stars themselves, the phosphorus lights in the water flitted past us, and as we looked at all these things we remembered how good God is to us. Listening we could hear distinctly the voice of our captain above us as he directed the movements of the ship. Truly one needs a pilot here who knows the seas. We thought of him who is piloting us over life's tempestuous sea. "Unknown waves before me roll, hiding rock and treacherous shoal." In the early morning we passed the fortified hills and came to anchor in the harbor at Moji where we stayed for about six hours while they coaled the ship. In the next article I will tell of our stop at Moji and Nagasaki.

THE PASSING OF THE HOUSEHOLD DRUDGE

Aunt Margaret

THERE is an old saying that "a woman's work is never done" and it is alas! too true. There is no six o'clock whistle for her to stop work. There are duties and responsibilities in the household that go right on for twenty-four hours a day, seven days in the week and fifty-two weeks in the year: and yet the household drudge, the woman who slaves from morning till night with never an hour for herself, is rapidly becoming a thing of the past.

A woman has no right to make herself look old and careworn with hard manual labor in this age of labor-saving inventions, because there are better and quicker ways of doing things; ways of saving time, lightening labor and doing away with household drudgery.

Nowadays women find time to spend a few hours now and then at church, visiting friends and improving their personal appearance by taking a little care of their complexion, hair and figure. They spend an afternoon in some enjoyable or profitable manner.

These up-to-date women are mostly good housekeepers and charming home makers because they know how to attend to their housework and do it right with the least expenditure of time, energy, nerves, strength and money. They use the labor-saving devices for doing and facilitating their home duties and tasks, thus keeping their homes immaculate and inviting without wearing themselves and their families out chasing germs, dirt, etc.

These women are not too tired to have

a little chat with the husband and father, after the day's duties and cares are done, because they have not worn themselves to a frazzle trying to do twice as much work as they are able to do. Washing machines, mangles for ironing, polishing mops, dustless dusters and hundreds of other inventions for making the housework easier, are at the command of the sensible woman who feels and knows that the Creator intended her to be more than a beast of burden or a household drudge. She becomes man's companion in the highest sense of the word.

The old time dust rag that scattered more dust than it removed, filling the lungs as well as the eyes with dust and grime and disease germs, has been relegated to the rag bag where it belongs, and a chemically treated cloth takes its place: this cloth is almost a yard square, absorbs all dust and polishes as it dusts, in one and the same operation: it keeps furniture, wood work, pianos, cut glass, etc., like new; it can be washed in warm water with a little soap and is as good as new when dry. It costs but a trifle, and is one of the best investments a housewife can make. It won't let one atom of dust get away; you can't shake the dust out of it; germs and microbes are unable to reach your lungs when using such a dust remover. Warm water and soap will remove them. Every woman should have

one of these real triumphs of chemistry.

The self-wringing mop that can be wrung without any exertion on the part of the user is a helpful device. There is the polishing mop that dusts and polishes hard wood floors to a veritable piano polish without so much as even stooping or applying any kind of polish. This wonderful money and time saver is also excellent for cleaning linoleum and painted floors as well as for hard wood floors. Its cost is somewhere in the neighborhood of sixty to seventy-five cents.

The bread mixer is another labor saving device that is worth its weight in gold as a health promoter. It is sanitary and hygienic as well as labor-saving. You have a better, cleaner, and more thoroughly kneaded dough without putting your hands in it, in five minutes than you could have in twenty to thirty-five minutes by the old way, hand work. Moreover your hands are free, to open the door, take down the telephone receiver or do anything necessary. It is just as good for the small family as the large family, because as small a quantity as one loaf can be made.

One could go on indefinitely and would not reach the end, because time, skill and money are being constantly invested in devising new labor-saving helps for the home as well as for the office and the farm.—Cooking Club Magazine.

WHERE THE WOMEN DO ALL THE FAMILY WORK

Mock Joya

A LONG the sunny coast of Japan, washed by the Pacific, there is a colony where women are the heads and supporters of families, while men abide by the order of women.

It is in the district of Shima, where the colony of sea girls is located. "Sea girls" they are called, as the occupation of the women is diving into the rough, agitated sea for pearls and other gems of the deep ocean.

And it is different from other suffragette colonies, as the women not only are the heads of families, but work and labor, while the male population are practically idle. The colony, the unique and interesting village, is not new. The sea girls have been swimming in the Bay of Shima and taking the responsibility of supporting large families for over ten centuries.

The sea girls are healthy, strong and bronzed women, and their work is most strenuous. They stay in water from eight to twelve hours a day, and even in the coldest winter they manage to remain in the water two or three hours a day. They are born divers and skillful swimmers. At each dive they remain under water from one to two minutes.

But their task does not end there, and they do all cooking, cleaning, sweeping and marketing for their families, and the male members of the family do nothing except occasional helps to the women.

Women are the power of the village. When a girl baby is born the parents and relatives celebrate and feast, but when their baby is a boy they just grin and mourn the misfortune.

When girls are four or five years old they

are taught to swim and dive. By the time they reach the age of thirteen or fourteen they are sea girls, and remain so until they are about forty years old. But they do not leave the diving at that age on account of old age or weakness, but generally when they are about forty years old there are enough grandsons to be taken care of, and this task falls upon the hands of grandmas.

Thus women work, labor and control their families until the end of their lives, and men remain only as assistants to their wives, mothers and daughters through their entire lives.

Among young sea girls the best divers succeed in getting husbands of good family and fortune, and the skill of young girls as divers is more important than the per-

sonal appearance in the matrimonial question.

The marrying age of the sea girls is from sixteen to twenty, a little earlier than that of the ordinary Japanese women. From the time young girls begin their lives as sea girls they save their earnings for bridal wardrobes, and often young girls accumulate a small fortune before they marry. Marriage, however, does not stop the labor of the women and they keep on diving until they are too old.

And although it is said that Japan is the last country to welcome the suffragette movement, she has this excellent example to show to the suffragettes of the entire world.

THE APPRECIATIVE TEACHER

O. T. Corson

HE is a young teacher, just out of college, and teaching his first school, and in a letter to a friend who had sent him a message of good will and best wishes for his success, he manifests a spirit of appreciation which is an almost certain guarantee of his success. He finds the village high school, of which he has charge, made up of excellent boys and girls, all full of fun, but not a mean one in the entire number; the parents are, as a rule, greatly interested in the welfare of their children and the success of their school; his boarding house has breakfast at, what would seem, to most persons, an inexcusably early hour, but, because of this early breakfast, he finds abundant time for careful preparation of the lessons he has to teach, and by going to bed in good time, the full quota of sleep is secured; his superintendent is anxious to raise the standard of scholarship and effort on the part of the pupils, and he is trying to help all he can; and, perhaps, best of all, since he has left the splendid Christian home where he grew up, he appreciates more than ever before what he owes to his father and mother and the training they have given him.

The soul that is so filled with gratitude for its blessings and opportunities, that appreciation finds daily expression in word and act, is certain to expand, and thus make room for still greater blessings and opportunities, while the soul that feels no gratitude and expresses no appreciation, gradually contracts itself until nothing is left but

a little center of selfishness and egotism, which recognizes no favors and gives thanks for no blessings. Of all the persons who arouse our contempt, but who should excite our pity, the individual, who is without appreciation of favors bestowed, who takes it for granted that such favors are due him, who will turn his back on a friend, when he thinks his selfish interests can be better served by another, sinks the lowest in the scale.

Teachers have many things in their lives to cause feelings of gratitude and to call out expressions of appreciation. Perhaps, the greatest of all is the coöperation and help which the boys and girls themselves furnish in the discipline and work of the school. Even in the worst school, only a small minority is troublesome, while the large majority readily respond to proper treatment on the part of the teacher, and there is no greater aid in securing the proper response to all rightful claims by the children than the proper expression of appreciation which is found in the heart of a grateful teacher.

Who can look upon hundreds of children at play, enthusiastically engaged in games which they love and note their immediate obedience to the "call to books," which results in their instantly ceasing their play and forming in perfect order to march to their rooms, where, within two minutes after the "call," they will be at work at their lessons—who can look upon such a glorious sight, and not be keenly apprecia-

tive of the splendid coöperation of the children in the management of the school?

The teacher who does not feel grateful in his heart for such coöperation and who does not express his gratitude at the time and in the proper manner, but who imagines that all this success is due to his own efforts, deserves to have his bump of egotism knocked hard. His own littleness would be revealed to him in a most painful manner, if the boys and girls should some day refuse to respond to his call to come in at the close of recess, when it would suddenly dawn on him that all the policemen in his district could not drive them in under such circumstances.

The writer of this article once called a bright lad to the superintendent's office to try to prevail upon him to make better use of his talents by better application to his studies. His possibilities were kindly pointed out and the hint given that, unless the following month showed a better standing in his classes, his guardian, a prominent judge in whose home he was living, would be notified and his help solicited in bringing his nephew to a realization of his needs. The hint seemed to be insufficient to stir the lad to such an extent as to enable him to overcome his inertia of rest, the judge was consulted, and immediately proceeded to coöperate with the school in bringing about the desired reform in the boy. Another month or more passed, in which the boy showed marked improvement, greatly to the relief of the teachers and superin-

tendent, and then something happened which taught that superintendent a never-to-be-forgotten lesson.

On a Saturday he met the boy in question on the street and was asked by him if he could speak to his superintendent privately. The request was readily granted when the boy called up the previous conference in the office and said, "You told my uncle of my poor work in school and he just gave me 'Hail Columbia.'" The superintendent admitted that he had carried out his promise to visit the uncle, if the work of the boy had not improved. The boy then anxiously inquired whether the superintendent knew that his work had greatly improved since, and was assured that he did know it and greatly appreciated the evidence of such improvement. "Then," said the boy, "would you mind going to my uncle and telling him I am doing better?"

The request was quickly complied with and excellent results followed. The pity is that the superintendent had to be asked to express his appreciation of the efforts of a boy to do better. It is perfectly right and proper to call a boy's attention to his failings and if necessary seek the aid of the home to bring about needed reformation in behavior, but when such reform is brought about and there is good evidence of its genuineness, appreciation should be as readily given, as condemnation had been pronounced.—Ohio Educational Monthly.

ADVICE TO TALKERS

Elizabeth Biddle

DON'T tell long stories, and don't tell any stories unless you have the gift of telling one well. Nothing is more tiresome than to have to listen to long-winded tales or to a story poorly told, where probably the point is forgotten.

It is a good rule to make to never talk about yourself. This need not always be strictly carried out, but it is a good rule to make for then one is not apt to tell anything unless it is really interesting. Too many women entertain their friends with tales of ill-health, troubles with their help or all about their trials with dressmakers. Now stop and think when you are tempted to do this and ask yourself, "is this really of any interest to my friends?" Remem-

ber that talking about yourself is an indulgence. If another woman tells you of some experience of her own, don't immediately cap it with one of yours. Discriminate between talking for your own pleasure and talking for other people's pleasure, and never take more than your share of the conversation. At the same time learn to listen well. To be a good listener is the highest form of breeding. It means that you are willing to efface yourself and your opinions in deference to your companion, whether what you get from him or her is or is not worth while. It means you must concentrate your mind as well as your ears on the subject under discussion, for to keep up a perfunctory show of attention with your ears sharpened for a conversation

(Continued on Page 19.)

MORE TIME FOR HER CHILDREN

Elizabeth D. Rosenberger

OH, mother, do come to school tomorrow afternoon. I am in a dialogue and Minnie's mother is coming to hear **her!**" It was Katie, the precious youngest who thus pleaded with her mother.

"No, sweetheart, I am sorry as can be, but I cannot go. What would Mary do without her new dress to wear to the party?" Mrs. Raeburn turned to the new dress in question and began to sew with swiftly flying stitches. She was hurrying to get it done when Mary herself asked her to go with them to a school entertainment that evening.

"Mary, you know I should like to go with you but how can I?" she asked in exasperation. "There is always so much to do," she added by way of excuse as Mary's disappointed face told the story of hope deferred.

After the children had all gone to school, Mrs. Raeburn thought it over. It did seem as if they were everlastingly wanting her to leave the house to do something or other. And she could not do it. She remembered that when she got married, her friends had said, "She'll be the making of Frank Raeburn, she is so sensible and a perfect housekeeper." Some one had repeated this to Frank and he had laughingly told his wife. Her knit brow and tired eyes spoke eloquently of weariness as she wondered how soon her tasks would be lighter and she would have more leisure to be with her family.

The irons were hot now and she went to her ironing board wishing she had just a little less to do. Mary had always ironed some things but she might have done much more if Mrs. Raeburn had permitted her. "I hate to put things in a drawer looking as if they were carelessly ironed, and Mary irons like girls of her age all do. They do not want to spend more time at it than they are compelled to," she thought.

"Lettie, I want you." It was Frank this time. "I've got to take a ten mile drive to Troy this morning and do get on your things and go along."

"I'd like to Frank, indeed I would, but I truly cannot go. I have too much work to go and leave it." She did look sorry, it had been so long since she and Frank had gone anywhere together.

Frank stood in the doorway a moment watching her. "Lettie, I used to think when the babies—God bless 'em—were small that you had to stay in as a matter of course. But now when even Katie is seven it seems as if you should be able to stop a few hours and go with me."

She considered a little before saying anything. Then there was a hint of tears in her voice as she said, "Really, Frank, I want to go but I don't seem to have any time. This house and you and the children just keep me so close."

"You need more leisure. I want to see you looking younger," said Frank as he turned to go. "Well, good-by," and he was gone.

Lettie went on with her ironing with an ache in her heart. Frank seemed to take all her hard work very much as a matter of course. He did not really seem to miss her very much. Perhaps he was getting accustomed to going without her, and the children, too, were beginning to think of her as a housekeeper instead of one of the family.

It took her a long while to iron all the tucks in Mary's white dress, then she sat down for a minute to rest herself. It was tiresome to keep at it continually as she was doing, but then her house was immaculately kept and that surely was worth while. Yet these years of self-effacement in work seemed to rise up against her and accuse her.

"Yes, you've kept house marvellously, but you have not kept your children and if you do not change your methods soon, you are going to lose them. They do not bring their friends here nearly so often as they go to other homes not so beautiful as yours. And even Frank is learning to get along without you. He used to be so devoted; now he puts most of his time and energy when at home to keeping his shoes clean and putting each article he uses laboriously back into its place so as not to make any more work for mother. What will be the end of this way of doing things?" Lettie almost thought she heard a voice ask this question. She suddenly felt old and deserted. She wanted her children and she wanted Frank, any one of

them to be close by her, so that she might be able to shake off this gloom.

She put away the ironed things and found she could easily go with Mary to her entertainment that evening. It only needed a little planning, so when after what seemed like an age to Lettie, she heard the children coming, she said, "Mary, I'll go with you tonight if you want me to."

Mary gave a little shriek of delight. "Oh, mother, mother, that is too good to be true, I want you so!" And the clasp of warm, loving arms about her neck made Lettie forget all the gloom and discontent of the afternoon. It made her register a vow too to come closer to her children. And best of all she kept it, she found time to live with her family, yet to a chance caller the house was as neatly kept as ever.

We know of another busy mother whose little daughter was fond of drawing. This mother thought that drawing and picture making of all kinds were just foolishness and she did not listen to her child's entreaties for the pencils and art supplies such as a few brushes and paints. Afterwards the girl told her sad story. "I never wanted to do anything so much in my life; it seemed to me if I could not paint there was nothing else for me to do. But mother never would go to school with me, she knew nothing about art herself and she was prejudiced against the idea. You see I sometimes slighted dishwashing because I was so absorbed in some picture. One day my drawing teacher asked mother to let me take lessons in art; she would see that they were paid for; I could work my way, she said. But mother very decidedly said, "No." "How was I to learn house-keeping if I wasted my time in doing such things? She seemed utterly unable to comprehend my love for drawing and so I was kept from following my natural bent; mother was too busy at other things to understand me. And it has made life a failure."

It is always difficult to adjust the balance perfectly between home duties and the intimate personal care of children. The mother who makes herself indispensable to her children and husband should not find it difficult to gain their hearty cooperation in the housework. By going with her children and taking an intelligent interest in all that concerns them she is actually contributing more to the welfare of her household than if she were constantly at work. Sometimes, like Lettie Raeburn, what a mother most needs is to get away from the routine of work and drudgery and gain new spirit and enthusiasm.

PEACE RESOLUTIONS.

The McPherson church at McPherson, Kans., at a regular business meeting discussed the merits of the Peace Movement. In order that they might use their influence in advancing the cause of peace, they drew up a series of resolutions, to be forwarded to the proper authorities. It would add to the advancement of peace interests if every congregation would send similar resolutions to their Senators and Representatives. The following resolutions were adopted by the McPherson church:

Whereas, We voice the world-wide sentiment for universal peace, and deplore the policy of civilized governments to burden their peoples by enormous war appropriations.

Resolved, That we petition the Senate to pass the pending peace treaties between the United States and England, and also between this country and France.

Resolved, That we express our approval of Pres. Taft's peace policy, and urge that this policy be continued until similar peace treaties bind us with all civilized governments.

Resolved, That we petition the U. S. Government, not only to discontinue further appropriations for enlarging the navy, and thus leave our differences with other nations to be settled by arbitration, but also to exercise her good influence upon all civilized countries to likewise take a stand for universal disarmament.

Resolved, That certified copies of these resolutions be sent to Pres. Taft, to the Secretary of State, to Senator Bristow, to the Speaker of the House, and to the press.

Above resolutions are adopted by
..... of
..... on, 1911 and
undersigned was authorized to so attest.

Signed



ADVICE TO TALKERS.

(Continued from Page 17.)

across the room, or to have your mind on any other subject, does not make one a good listener; in fact, it is a very ill-bred way to behave. Everyone should remember that to be a favorite one must learn to listen well. To be able to talk well is a great gift and much to be desired.

THE RELIGIOUS FIELD

THE ETERNAL KINGDOM.

J. C. Flora.

Thy Kingdom Come. Matt. 6: 10.

What is the Kingdom of God for which we pray in this second petition of the Lord's Prayer? The phrase is used in a variety of meanings in the New Testament; sometimes in the narrower sense of referring to our individual experiences and sometimes in the broader sense of including all that the world knows and can know of the love of God. It is in the larger and more comprehensive application that we wish to treat here.

The orthodox Jews had a very narrow idea of what the Kingdom of God was to be. They thought of it as a political machine to be set up at Jerusalem. They thought of it as a monarchy to be established exclusively for their own benefit. They looked upon it as only including such territory as the descendants of Abraham should occupy. Certain Pharisees who harbored such a conception came to Jesus one day and asked him when the Kingdom of God should come. He replied "The Kingdom of God cometh not with observation. Neither shall they say, Lo here! or, lo there!" It is not a matter of locality. Palestine is not the seat of its power. The Kingdom of God is not in the phenomenal world but in the spiritual world. "Behold the Kingdom of God is within you!"

Paul says "The Kingdom of God is not meat and drink." Flesh and blood do not inherit it, neither in this world nor in the world to come. It is not carnal but righteousness and peace and joy in the Holy Ghost. It is then in its essence, a spiritual Kingdom and the seat of its dominion is in the thoughts and affections of men, and the tokens of its sway are a deepening purity and a growing love among the children of men. Whatsoever is good is of God, and is a sign of the rule of his Kingdom in the world. Wherever morality and purity are gaining, wherever the vile are becoming less vile, and the cruel less cruel, and the covetous less covetous, there the Kingdom of God is advancing. There is no good but that is the result of divine inspiration. Hence there is no good but that is a token of the presence and prevalence in some degree of God's Kingdom.

Some may say, why be taught to pray

for "Thy Kingdom" to come when it is already here? For this reason, some look for another interpretation and say we are praying for the second coming of Christ. Others say that it is a prayer for the organization of Christianity. But I prefer not to think of it as referring to a kingdom somewhere or some place in the future which is not of primary interest to us but only of secondary consideration. Neither do I prefer to restrict it to the formal organization of the Christian church. For then it seems to me that our petition would be of minor import, for as I view it the Christian church is burdened with more organization now than spirit.

But the question yet remains unanswered, why do we pray for something that we admit we have? We do not deny that purity, truth, and love have always had a place on this planet. If they belong to the foundation of God's Kingdom, then God's Kingdom has always been here since the morning stars first sang together and the sons of God shouted for joy. Let us illustrate by the sun, the great illuminary of this earth. It is here, it has been here, who knows how many ages? The tribes of the earth have been rejoicing over its beauty and nourishing themselves upon its vital heat since they first graced its bosom, yet we do not cease to desire that the sunlight may continue to come. We have it but we still need it, there will never be a season when we can dispense with its life-giving influence. Now it seems to me that the analogy between the sun and the kingdom of life on earth, is very close to that of the Kingdom of righteousness on earth to God. Then if it is lawful to continue to pray to God to continue to send his sun upon the evil and the good, then it is lawful and rational to pray "Thy Kingdom come." The petition does not ask that righteousness, peace and joy begin upon the earth, for they began to be long ago, but that they may continue and increase, and that it may be for a fuller, broader and more glorious manifestation of these great principles and forces. It is a prayer that these lives that are not now under its sway may be brought into subjection to them; that the institutions that are now ruled by selfishness and strife may be pervaded by them, and that the homes in which vice and greed and worldliness now reign may be cleansed and hallowed

by the spirit of purity and love; that the societies in which frivolity and vanity now rule may be ruled by soberness and modesty and quietness; that many lands which are now habitations of cruelty may hear and obey the gospel of purity. It is not only a prayer for the leaven, but that its transforming influence may extend until it pervades the whole lump. It is not a prayer that the mustard seed may be planted but that its growth may be hastened by the gentle dews of God's grace and the sunlight of his truth, until it shall become a great tree in whose shade all the weary of the world may rest.

This is the most comprehensive petition in the Lord's Prayer. It is a prayer that the whole world may grow better and brighter, and this can only come to pass as the world is filled with the knowledge of God and ruled by his law. It is a prayer that has been answered. If you do not think so review the whole of history since Christ ascended. The disciples prayed it and went out into the hills of Palestine. It was not long until the glad tidings were carried over into Asia Minor. Then the voice came to Paul summoning him over into Macedonia and the Gospel was planted on the classic hills of Philippi. From these small beginnings the leaven of Christianity has spread, until now nearly a third part of the human race acknowledge Jesus Christ as Lord. It is true that the people who have been touched by Christianity have not comprehended it in its highest excellence and beauty but yet there is not one among them who has not been blessed by it. But the progress of God's Kingdom has not been confined to Christian lands, nor even to the Christian era. It is a prayer that devout men have always been offering and that God has always been answering. All that is pure and right in all lands is an expression of the Kingdom of God. God had some better things for us than for the Jews or Buddhists, but he has some good things for them too, so in all lands God has been preparing the ways by which his Kingdom may come into the world, by which it may enter and take possession of the lives of men and work from within, outward in their languages and their laws and their arts and their social customs. "Thy Kingdom come" good Christians prayed and the life and influence of women were touched and clothed, her motherhood with dignity and her womanhood with divinity. The faithful have cried aloud "Thy Kingdom come" and prisoners have been untouched and clothed, her motherhood with from mental darkness, the shackles of

bondage have been snapped asunder, hierarchies have been baffled and paralyzed. All this has come of the increasing glory and enlarging power of the Kingdom of God.

And now, in praying the prayer, may we do what we can so that it may be answered. We cannot hasten Christ's coming. But the Kingdom of God is as a grain of mustard seed; we can sow of it; it is as leaven, we can mingle it. We do this when we help one another to live better lives.

It also has a personal application. We do not pray "Thy Kingdom come" of God to come only to our city or to our nation or to our office or to our study alone—but we want it to come into our hearts and lives and influence and mold them for eternity.



IMPORTANT RULING ON RED CROSS SEALS.

The Red Cross Christmas seals, through the sale of which a million dollar fund is being raised throughout the United States for the organized fight on tuberculosis, now may be placed on the face of mail matter. The postmaster-general in Washington has sent out an order to this effect, rescinding the order that the Red Cross seals must be placed on the backs of letters.

The postoffice department officials, however, have made a request that the Red Cross seals be not placed close to the regular postage stamp so as to confuse mail clerks, or placed upon the face of any mail directed to Germany.

The design of the Red Cross seal has been approved officially by the postoffice department and specially honored by the rescinding of the order which required all non-postage stamps to be affixed to the back of the letter.

The seals have received official recognition in several ways by the government and also the city of Chicago, the Department of Health having made a request that the citizens buy Red Cross seals and thus aid in controlling tuberculosis.

The seals may be placed anywhere upon any express package, but care should be taken in placing them on mail packages not to affix them over the strings which is in effect sealing the package and making it first class mail.

The Christmas seals are not good in any form or manner for postage. They will not carry any kind of mail matter, but any kind of mail matter will carry them, and every letter or parcel should carry one of the seals.

HOUSEHOLD HELPS AND HINTS

M. Andrews.

ALWAYS have the main part of a child's school lunch something substantial. White or brown bread sandwiches may have a filling of hard-boiled eggs, cheese, sardines, jelly or a kind of meat. Small flasks may be used for carrying milk or cocoa, and a child should always have an individual drinking cup and not drink out of public cups. Sweet chocolate makes a nourishing article to put in the lunch basket and is liked by most children.

Instead of the usual rich pie and cake have some sweet crackers or fruit cookies, and utilize a glass jar with a screw top to carry preserves, pudding, custard, etc. Fresh fruit, such as bananas, grapes, oranges and apples should always be found in the lunch box. Use paper napkins instead of linen ones. They are not at all expensive and a clean one every day keeps the box fresh and dainty. Wrap sandwiches, cake, etc., in paraffine paper, so they will not dry out, and arrange them in the box as neatly as possible. Try to have as much variety as possible and occasionally put in a little extra treat as a surprise, otherwise you will find that a long-continued lunch box diet will soon grow monotonous even to the healthiest child.

Do not waste sour milk. Many good housewives who are economical in other respects throw away sour milk. This is unnecessary, as it can be used with baking powder with the same results as sweet milk by first adding enough soda to the sour milk to sweeten it just a little, then proceed the same as if using sweet milk. It is impossible to give any definite instructions as to the required quantity, as this depends upon the sourness of the milk. Never use enough to make the milk foam. It is better to add a very small quantity, stir until it is thoroughly dissolved, then taste, adding no more than is necessary to overcome the acidity.

To make albumenized milk for an invalid take one-half cup of milk and the white of an egg. Put the white of an egg into a tumbler, add the milk, cover tightly and shake until thoroughly mixed.

A good remedy for weak and inflamed eyes is a teaspoonful of powdered boracic acid dissolved in two cups of warm water and applied to the eyes by the means of an eye cup or dipper.

The paraffine paper in which laundry soap is wrapped is the best thing for keeping flatirons from sticking when ironing starched clothes.

A bad mildew spot may be removed by soaking the garment in a solution of two quarts of cold water and one-half tablespoon of chloride of lime. To clean feather pillows put them out of doors in a hard rain and let them get thoroughly wet. Then hang them in a warm place to dry. If there are any stains in the cases remove them with a good cleaner. If the cases are badly soiled, scrub them lightly with a scrubbing brush and soap, using warm water. Rinse the surface of the cases with cold water.

A good remedy for ordinary burns which the housewife experiences so frequently is baking soda which has been moistened with strong ammonia.

Ada Van Sickle Baker.

Cracked eggs can be boiled satisfactorily if a little vinegar is added to the water.

When it is necessary to have a curtain before shelves, in the kitchen, try an ordinary window shade. It can be rolled up when not wanted; does not show the soil, and is very satisfactory and convenient.

A wire stand, such as is used to set coffee-pots on, is very useful to slide in the oven under the pans of bread or cake that are burning on the bottom.

The white of an egg, mixed in a stiff paste with salt, is said to be effectual when applied to a sprain.

One housekeeper, to avoid accidents, tied a tiny bell on the neck of every bottle containing poison, in her house. Even in the dark the bottle, if touched, would send forth its tinkling warning.

When washing daintily painted objects use a little whitening on the cloth instead of soap. The marks will disappear without injury to the delicate paint.

A pretty idea for a child's birthday cake is to have a number of penny china dolls, as many as there are invited guests. Dress the dolls in bright frilled costumes and stick the tiny feet in the icing before it is dry, at equal distances in the cake. When cut each child should have a tiny doll, which will be greatly prized.

Odds and Ends.

Many cooks prefer the old chopping knife and bowl to the newer meat grinder, as the grinder often grinds too fine. Be-

fore using the chopping knife, grease both sides of it with butter, especially when chopping fruits.

As the cold weather calls for heavier foods, remember to keep a receptacle into which every scrap of waste grease must go, such as scorched drippings, waste table fats, rancid butter, and trimmings. Later on, this will make excellent soap, by using a can of potash, or soda.

For the little folks, few things will be a more lasting pleasure than a blackboard and a box of colored chalks. Both are cheap, and even the older children will enjoy them.

Do not mix fats. The choice lard is the leaf fat rendered by itself; the fat from the intestines should be kept separate and used first, as it makes a strong-smelling and inferior lard. Strips of fat not wanted for sausage make good lard, next to the leaf lard. Trimmings from the shoulders and hams, and other pieces not wanted for salting, should go into the sausage.

An exchange tells us that, in order to keep the water barrel from bursting when freezing weather catches it full of water, we should stand a stick of soft pine in the barrel with one end out of the water at the top. The stick should reach the bottom, but should be above the water at the surface.

White silk and cotton goods can be dyed almost any color, but it is almost impossible to satisfactorily dye any fabric of mixed stuffs unless a very dark dye is used. Before dyeing any colored goods, take out as much of the color as possible by boiling in water in which a small quantity of spirits of salt has been dropped. When dyeing gloves, sew up the tops to prevent the dye-stuff getting inside.

If you are troubled with mice, try to find where they come in, and before filling, or closing the hole, smear it well with concentrated lye. A stiff mixture of flour and lye is a good "stopper." It is claimed that if concentrated lye, or potash is sprinkled at the mouth of a mouse or rat hole, or in the paths where they make their runs, they will leave. The lye gets onto their feet, burns them, and if licked off, gets into the stomach. It is worth trying.

IN THE POULTRY YARD

You can hardly feed too much green food in winter.

One of the best things you can do is to sprout oats for your hens. This calls for a

warm place, of course, but farmers almost always have warm places about the farm this time of the year. Great long sprouts are not the best, although the birds will eat them two feet long; two inches is nearer the right mark.

Be careful not to chill an overheated hen.

You may feed all the food your hens can possibly use, but if you are short of grit, the results will not be satisfactory.

Winter eggs and exercise go together.

By nature hens like to scratch and dig. They are happiest then.

Busy hens digest their food best and make eggs the fastest.

If you have dirt floors in your houses, now and then draw the litter all off and give the birds a chance to work there; and if you can let a little bit more sunshine in, do it, by all means.

Look well to the meat supply.

When the hen begins to show a flagging appetite it is time to change her rations.

Pale combs scare me. I want them as bright as a dollar.

Hens know better what to do with a surplus than they do with a shortage of feed.

When you litter the floor don't overdo it. There is such a thing as getting it too deep. Comfort helps to digest food.

On cold days gather the eggs three or four times. Pretty good plan, anyhow, no matter what the weather.

It is not good for hens to dust in coal or wood ashes only, some folks claim, but we find that a few ashes lighten up the dirt.

Drafts in the chickens' home are more dangerous when the fowls are quiet on the roost than when they are stirring around during the day; but a cold air current sweeping through the house is a bad thing at any time.

Fresh air will do no harm when it comes in at openings on the south front, with sides, back and roof tight. And make the floor as tight as you can.

The openings on the south side of our chicken house are covered with coarse unbleached muslin. This keeps out snow and rain. And plenty of air and sunshine comes through the muslin.

How we do love the big quiet capons. After they have gone to roost I like to pat their broad backs and talk to them. They can no longer hunt a good part of their living as they did a few weeks ago, but we never let them go to roost hungry. Spar- ing the feed is a good way to spoil capons. The more feed they eat now, the bigger they will be when selling time comes. And the larger they are, the more money they will bring.—Farm Journal,

QUESTIONS AND ANSWERS

Question.—Are there any measures that can be used in preventing chinch bugs?—D. E. L.

Answer.—Young bugs usually hatch in the wheat fields after the wheat is too far along to be damaged and then crawl to a near-by corn field in search of food. If a furrow is made around a field and holes dug in the furrow about every fifteen or twenty feet, they will follow the furrow to the hole and drop in where they may be killed by sprinkling with kerosene, or may be covered with straw and burned. They may also be destroyed by burning all the grass in the fence rows and all the straw piles and rubbish under which they may pass the winter.



Question.—Should parents take their children to the circus?—H. B.

Answer.—The reason parents generally want to take their children to the circus is that they might see the animals. There is nothing wrong in seeing animals. Now if the circus were entirely made up of sensible animals there would be no harm in it, but the trouble is, the animals which should have the most sense at the circus always have the least. The clowns, tricksters and fakers who are always the biggest part of a circus are not at all wholesome examples for children. The circus generally has a dirty, rotten outfit with it that has no business in a respectable community. You will find it far wiser and safer to take your children to a zoölogical park some quiet afternoon where they can see more animals and see them with better satisfaction than they are able to do at the circus. There they will not have a premium placed on immorality as they find at the circus.



Question.—What should be expected from a young man sixteen years old?—Roy H. Detwiler.

Answer.—A young man of sixteen should have finished the public school and if he expects to continue his education he should have started on his high school course. He should have several hundred dollars which he has saved, to his credit, either in a savings bank or in the way of stock that he has purchased with his savings. He should know how to gather the news from a news-

paper without reading all the sensational trash that is found in it. He should have read at least two dozen wholesome books. He should have a general knowledge of at least some one line of work from which he can make a livelihood, either as a farmer or a tradesman. If later he takes up business or a profession, this knowledge will be a safeguard in case of reverses or accidents. With the ordinary chances for life he should be expected to have a strong, vigorous, healthful body with no bad habits. He should be sure that he has the respect of the community in which he lives. Above all else he should be a thoughtful, courteous Christian gentleman.



Question.—To what botanical family does wheat belong?—G. H. E.

Answer.—Wheat belongs to the Gramineæ or grass family.



Question.—What leads boys to cigarette smoking?—L. B.

Answer.—There are many causes which lead to this habit. Perhaps the greatest factor leading to cigarette smoking is the influence of the boy's elders. Every boy picks out some older man as a hero. This hero may be a very ordinary man in the community, who has many bad habits, but the boy finds something in him that he likes. He may be a hard worker, or a fluent storyteller, or a smooth trickster, or his highest accomplishments may be the ability to wiggle his ears, but the boy finds something in him that he likes and at once sets about to pattern after him. The remedy for this is to hold the proper ideal of a hero before the boy. In early childhood the father is the boy's greatest hero and as the boy grows older the father should be sure that he adapts himself to the growing ideals of the boy. If he disappoints the boy once it will be long before he will again be able to get the confidence of the child. The child must be able to find more life, originality and bright ideas in his father than he finds in the new harvest hand who comes along or in the loafer on the street. If the father lacks the touch of real manhood, the boy will be very quick in selecting other standards more to his liking and with them he will acquire the bad habits of his new hero.

Another cause leading to this habit is a desire to satisfy a craving within the boy, occasioned by a lack of opportunity to exert his energy in some wholesome creative expression, such as doing something for

himself in entirely his own way, making an engine, or a machine, or a garden, or trying his own ideas in farming, all of which have been scoffed at when he suggested them, and he became sensitive and cautious in saying anything about what he should like to do, nevertheless, he thinks a great deal about it. The craving may also be caused by an over-supply of rich food, or by the habit of piecing at all hours of the day and irregular habits in sleeping. You will make a tremendous stride toward saving your boy from becoming a cigarette fiend if you will train him in regular habits of eating, sleeping and cleanliness from his very childhood up. To be sure when he is small he will need to eat oftener and sleep more than when he is older, but see that he eats and sleeps at the same time every day. Have him sit down at a regular place to eat and stay there till he is through eating. It is pretty late in the day to look for a remedy for cigarette smoking after the boy begins the habit. To be sure, all through his life he needs to be taught the dangers of the use of tobacco. Intelligent training in healthful habits in childhood will be far more effective than a thrashing after the boy begins the habit.

BRAIN LUBRICATORS

Little Wanita, aged four, who lives on a farm, inquired of her mother the name of her papa's new hired man. Upon being told that it was "Storms," she was very much amused, but could not remember it for any length of time, and several times during the forenoon asked her mother over again what it was. When dinner time came she happened to glance out of the window and saw the "new" man coming toward the house. "O mama!" she exclaimed, "there comes Sunshine up the path."—M. Andrews.



Her Topic.—Uncle Jack, who was visiting them for the Christmas holidays from the West, wished to talk to Elizabeth's father at his office. He could not find the telephone directory and thus appealed to three-year-old Elizabeth for information regarding the 'phone number: "Elizabeth, what does mother ask for when she talks to daddy at his office?" he inquired.

Elizabeth was wise for her days. "Money," she lisped.—Ladies' Home Journal.

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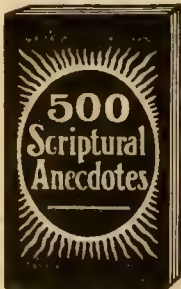
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We have here a collection of anecdotes that will be found helpful to ministers, Sunday-school teachers and all Christian workers who believe with Mr.

Spurgeon, that a good anecdote or illustration, in a sermon, is like a window in a dwelling, letting in light.

If you are looking for a fresh collection of telling illustrations that will assist you in driving the truth home to your hearers, order a copy of this book and you will be more than pleased. Substantially bound in cloth-backed cover paper. PRICE 22c.

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Elgin, Ill.

Cheering Him Up.—"Just before his departure for Spain," said the magazine editor, "I dined with Mr. Howells in his Half Moon Street apartment in London. A popular novelist called after dinner. He told us all about his phenomenal sales. Then—fishing for compliments, you know—he sighed and said: 'I grow richer and richer; but, all the same, I think my work is falling off. My new work is not so good as my old.'

"'Oh, nonsense!' said Mr. Howells. 'You write just as well as you ever did, my boy. Your taste is improving. That is all.'—Christian Register.

"You've been making speeches all through the corn belt," said the political manager; "do you notice any result?"

"Yes," answered the spellbinder; "my voice has become quite husky."—Chicago Tribune.

"You say you had a 60-horsepower automobile?"

"Yes," replied Mr. Chuggins, "and there were times in the trip when I would have been willing to trade off all 60 for one real horse."

Cholly—I'm thinking of marrying. How much does it cost to support a wife?

Jones—Does she know how much you earn?

Cholly—She does.

Jones—Well, it will cost you at least that much.—Chicago News.

Doctor—I must forbid all brain work.

Poet—May I not write some verses?

Doctor—Oh, certainly.—Christian Intelligence.

"Boss, would you help a poor gent what ain't able to work?"

"Why, you look strong. What keeps you from working?"

"Me blooming pride, gent."

"My good man, they need laborers badly in the next town."

"Thanks for the warning, boss. I'll make a detour."—London Titbits.

Husband—"Excuse me dear, but don't you cook much more for dinner than we can use?"

Wife—"Of course. If I didn't how could I economize by utilizing left-over dishes?"

CALIFORNIA

has a well established reputation for its **UNSURPASSED CLIMATES**; its wonderful developments in field, orchard and gardens; and its Beautiful Homes and fine People.

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is the southern half of the great central valley plains of the state containing over ten million acres of smooth, level, fertile prairie lands that for many years have been cultivated to wheat and other grain crops by the winter rainfall. And from the pressure of Homeseekers who have learned the **TREMENDOUS POSSIBILITIES** of this fine California land when irrigated in the summer months, this valley plains land is all being cut up into small orchard, truck, and alfalfa-dairy ranches, from which the owners are getting

UNHEARD-OF RESULTS

Mr. C. G. McFarland says:—"I started in the dairy business in the San Joaquin Valley in 1904. Three years ago I purchased 32 acres paying \$100.00 per acre for it. I put the whole 32 acres in alfalfa which I used as feed for cattle. I now own 15 cows valued at \$150.00 per head, four horses, a few hogs and about 100 hens. For the last two years my gross returns were \$3,600.00 each and this year they will be about the same."

Mr. J. H. Hauschildt says: "I came to the San Joaquin Valley in 1906 and purchased 80 acres of fruit land. The first crop paid me a rental of \$1,850.00. I then rented it for three years at \$1,700.00 per year cash rent. I now own a 20 acre dairy ranch in addition to the 80 acre fruit ranch, on which I am keeping 12 to 15 cows, 3 horses and 500 hens, and raising all the feed. Last year my crop values and returns from cows and chickens on the 20 acres were \$1,500.00. This year they will be \$1,500.00 to \$1,700.00."

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which is in the very best part of the San Joaquin Valley, and in less than three years has grown into a large community with nearly 200 members of the Brethren Church. Write us about Empire Colony and also about our plans for another church colony near Empire, under our coöperative plan.—**THE POOR MAN'S CHANCE.**

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is by this time an established boon to the people of this country. Thinking possibly you might not know of all the things that are contained in this book, we list a number of them here:—

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There are given 30 ways for using stale bread, and 24 ways for using leftovers, or in other words, 54 ways for using leftovers.

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MONTANA ORCHARD

AND

DIVERSIFIED FARMING LAND

Gold was once the magnet that attracted multitudes across the plains to the Northwest, but today the apple, the king of fruit, and the first tempter of man, is attracting the people to the Montana apple lands, and in a comparatively short time the fruit lands of the Northwest will be worth more than all the mines from Alaska to Mexico. The Northwest has been referred to as "The World's Fruit Basket," and there is no land in the Northwest so perfectly adapted to the raising of apples as is to be found in the State of Montana.

SOIL

The soil of the Upper Yellowstone Valley has been submitted for analysis to the Montana Agricultural College and Experiment Station at Bozeman, Montana, and, upon examination by Prof. Alfred Atkinson, it is classified as silty clay. Prof. Atkinson says: "These soils are rich in plant food, and as the particles are somewhat fine, they have a large moisture capacity. If soils similar to this sample extend to a depth of three or four feet it ought to be well adapted to the growing of fruit trees." The depth of the soil in the Upper Yellowstone Valley is from ten to fifteen feet. It has never been leached by rains nor scattered its humus over the surface in floods to the river, but nature has added year by year for thousands of years, the vegetable matter and alluvial deposits particularly adapted for the raising of fruits. The Pomologist of the United States Department of Agriculture says that the loamy or silty clay soil will produce the hardest orchards and yield the best results. Such lands contain all the elements of plant food necessary to insure a good and sufficient wood growth and fruitfulness, and fruit grown on such lands takes first rank in size, quality and appearance.

CLIMATE

The long summers and the late falls give the apple an abundant opportunity to ripen and reach that rich stage of maturity attained only in the Upper Yellowstone Valley of Sweet Grass County, Montana. The climate is mild and there are more sunshiny days in Montana during the year than in any other State or country in the World. During the past year of 1910 there were two hundred and ninety-six days of sunshine and this is the average of sunshiny days in Montana. It is the sunshine that gives the apple the rich coloring and flavor and makes Montana apples command the top price.

The climate of Montana is unusually healthful. The air is pure and invigorating; its summers are not excessively hot because at night the cool air coming down from the mountain ranges lowers the temperature and makes sleep refreshing. Its winters are not extremely cold, because the prevailing winds convey the warm air of the Coast, tempered by the Japan current, across the mountain range, and thereby prevent the extreme cold that prevails in the same latitude farther inland.

FOR PARTICULARS WRITE

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THE INGLENOOK

INDUSTRY

PROGRESS

ECONOMY



BRETHREN PUBLISHING
HOUSE
ELGIN, ILLINOIS

January 9,
1912.

Vol. XIV.
No. 2.

The INGLENOOK

WITH THE REVISED AND ENLARGED

¶ The Nook is just zine you want in your weekly visit it carries essays on subjects ering; up-to-date, to-provoking editorials; that which is clear, ing in life. And then Chat," "The Religious Helps and Hints,"

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the kind of a magahome. As it makes its to the readers strong that are worth considthe-point, thoughtstories portraying wholesome and edifythere is "The Weekly Field," "Household "Questions and Answers," "Among the Books" and occasionally, a few "Brain Lubricators."



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BRETHREN PUBLISHING HOUSE,
Elgin, Ill.

THE INGLENOOK

EDITED BY S. CHRISTIAN MILLER

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THE INGLENOOK

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January 9, 1912.

No. 2.

RECENT SOCIAL PROGRESS

H. M. Fogelsonger



George Jackson Kneeland.

FOR its life, social progress depends largely upon the personality of individual servants who are silently but surely making headway in almost every city of the United States. One of these individuals is George Jackson Kneeland who, like Moses, found his work only after many years of preparation; and it is frequently the long years of preparation that give richness and beauty to a man's labor. Twenty years ago Mr. Kneeland was herding sheep on the broad prairies of Nebraska, but he was a sheep tender with an ambition. He desired an education, a college education and probably something more. He was without funds. In order to raise money to meet his expenses he

learned the cigar maker's trade, for reasons he alone knows, which trade together with other work during his school years furnished him enough money to go through Whipple Academy and Illinois College. By this time he had established some reputation as a public speaker. When he had finished his college course he decided to study for the ministry and matriculated at the Yale Divinity School. He preached in a country church in Vermont during his vacation months, greatly increasing the attendance of the little church. Already, he demonstrated that he was a man with a message. During his divinity course something strange happened, for the account of which we shall quote from Arthur Gleason in the American Magazine:

"But then he was back again to the theological professors, fingering the dry bones of the minor prophets, the intricacies of Trinitarian refinements, the heresies of nineteen centuries. It distressed his thinking apparatus and grieved him. Right in the middle of the college year, he up and left. Innate honesty turned him from a sure career.

"He came down upon New York, with his thoughts in turmoil, his life all at sea. He filled a couple of business positions acceptably, and one or two sub-editorships. There were seven or eight years in there of rebuffs and slippery footholds, which would have worn down many a man of even unusual vitality into a clerk and drudge of broken spirit."

Better times soon came. He was employed by the Research Department of the Committee of Fourteen to investigate the law enforcement of New York City. The report was published in volume form and widely read. In the summer of 1910 when Mayor Busse appointed a Chicago Vice Commission, Kneeland was placed in charge of the field investigations.

George Kneeland is a careful and painstaking worker. He knows humanity, not only by observation but also by experience. His accuracy of observation gives a distinctively scientific value to the report of the Vice Commission. Most of the readers of the Inglenook have heard already of the conditions which the Vice Commission found in Chicago but a review of some points may be worth while in connection with the above sketch. The report states that as a whole Chicago is no worse than the average cities of the United States; and yet \$15,000,000 is spent annually for vice in that city. The traffic in women consumes at least 5,000 young girls every year. The causes for such wholesale debauchery, the Commission finds, are deplorable home conditions, lack of recreation amidst an unceasing struggle for existence, poor protection for immigrant girls, the temptations of underpaid working girls, and the difficulties which negro girls find in securing honest employment.

The Unemployed.

Rev. A. E. Bartlett, a Chicago pastor, in a sermon one week before Christmas, offered suggestions for Christmas gifts that are worth considering. It is too late to take advantage of them for the season of 1911, but the gifts are such that are welcome at any time of the year. Only those who in their lifetime have been out of a job and out of funds can appreciate what it means to be "unemployed." There are many discouragements in life but to face the world without a job and with an empty pocket and stomach is something that will often take the ambition out of the best of us. There is something to think about in Rev. Bartlett's sermon, a part of which we give below:

"There are a good many thousand men and women in Chicago on the eve of another Christmas who, if asked what they most desired, would say. 'A steady job.' The United Charities have expended this year nearly a quarter of a million, other organizations, churches, lodges, and newspapers have distributed probably as much again. Yet it is a grave question as to whether there is any less poverty than there was a year ago. The object of charity should always be to make independent. Its success can ultimately be judged by no other standard.

"The city of Chicago should build a new municipal lodging house with accommodations for 500 men. In connection it should establish a municipal workshop, where

varied opportunities could be offered, and where the inefficient may be trained under teachers as they work. A smaller workshop of this kind is needed for women.

"More clubs or homes for working girls are imperatively needed, homes where self-supporting girls can obtain room and board at a reasonable figure. The Y. W. C. A. does a good work, but is quickly filled and its prices are too high for many working girls. These clubs will pay their own expenses. An increase in the wages of girls in stores and shops so that their salary may be a living wage is a gift within the power of many employers this Christmas."

Effects of Child Labor.

Most labor unions are against child labor and frequently we find some expression that is worth noticing. The sins of the labor organizations are many, in fact the same may be said of many other organizations, but we must not forget their virtues. We believe that if more attention would be given to social righteousness by labor unions, many friends would be gained among those who are opposed to united labor. Good wages are an economic necessity but there is or should be something more to life. Concerning child labor we read the following in *Painter and Decorator*, a trade paper and union organ: "The boy who is thrust too soon into the factory among whirling machinery where he must look sharp or get hurt, or upon the street as a newsboy or other street-vender, may gain rapidly a certain alertness and shrewdness. But the unnatural excitement and nervous irritation are bad for him. He needs the wholesome unfolding in the quiet hours of the schoolroom and the joyous hours of the playground. Under the abnormal stimulus, when he is forty years old, and should be in the glory of his early prime, he is apt to be nervously broken down and worn out. The boy or girl compelled to do monotonous work in the mill feels himself ill-used by society. Denied the wholesome recreation which belongs to adolescence he is apt, when released at night from the grind of toil, to enter readily upon those forms of vicious indulgence which are most accessible."

In the Magazines for 1912.

The outlook for the coming year among the magazines is certainly very encouraging, and there is much in store for the serious reader. We here give a list of some of those periodicals that will publish articles on sociological subjects during the year

1912. We do not attempt a complete list since all magazines do not publish a prospectus of all their plans for the future.

Country Life in America will continue its present series on "Cutting Loose from the City." The series seems to be popular and the editor thinks that there is a widespread movement from the city to the country.

In the Christian Herald there will be published a series on "Relation between the Church and Social Services," by Hon. Charles McFarland.

The Outlook promises an unbiased report of the famous dynamiting case and trial of the McNamara brothers. Articles on home-making and the training of children will also appear.

The Congregationalist, an influential denominational paper, will publish an interesting study of factory life by Al Priddy, whom many of the readers will recognize as the author of "Through the Mill" in the Outlook.

The Woman's Journal, an advocate of equal suffrage, will present articles on Fire

Prevention, Child Labor, and the White Slave Traffic.

In the Continent, a Presbyterian paper, there will be a series on social subjects by Mary E. McDowell, of Chicago University.

Today's Magazine announces articles on social movements by Constance D. Leupp.

In the Atlantic Monthly we shall read the following articles: "The Abolition of Poverty," "Home Rule at Last," "Non-restraint and Insanity," "The Real Reason for a Small Family."

Passports for Alien Women will be discussed in Lippincott's by Charles W. Currier.

Jane Addams and Ida M. Tarbell will contribute to the American Magazine.

The wealth of material that Rural Manhood will give its readers includes the following subjects: "The Reestablishment of Religion in the Home," "The Rural Sunday School," "Community Cooperation," "Relationship of the Boy to the Father," "The College Men and the Rural Problem," "The Rural School as the Community Social and Educational Center."

COMMENT ON RECENT HAPPENINGS

A Thirteen Years' Fight for Indians' Rights.

For many years the Interior Department has been allotting Indian lands in Northern Wisconsin to individual Indians. These lands are covered with valuable timber. The Interior Department has been selling this timber to lumber barons from time to time for the benefit of the Indian allottees. Up to thirteen years ago, these moneys were turned over to the Indian owner at once. In practically every instance, the Indian would go on a tremendous drunk in Ashland or the surrounding towns and the piratical saloonkeepers would get the whole amount. The Indian was generally robbed while drunk. The saloonkeepers could not wait to allow him to drink up several thousand dollars' worth of booze, so they would take a short cut, get the Indian drunk and the roll of bills would disappear within a few days or a few weeks. The saloonkeepers of Ashland and vicinity began to look upon the moneys thus paid to the Indians as a part of their own graft and acted accordingly. The woods of northern Wisconsin are full of penniless Indians who have been robbed of their thousands of dollars in this way.

Thirteen years ago, a new factor came

into the game, when Major S. W. Campbell, a shrewd, canny Scotchman, with Scotch Presbyterian ideas of common honesty and thrift, was made Indian Agent—he is there yet. "Sam" Campbell immediately conceived the notion that it was his duty to protect the Indian instead of holding him while the rum sellers went through his pockets.

How Major Sam Campbell Checkmated the Liquor Pirates.

So Major Sam Campbell inaugurated a new policy. When an Indian's timber or land was sold, the money was placed in a bank to his credit, at two and one-half per cent interest, and could be drawn out only on the Indian's check countersigned by the Indian agent. The Indian was allowed to draw ten dollars per month regularly and in case of need he was permitted to draw any necessary amount. If the Indian wished to purchase farming implements, or land, or any necessity, he was permitted to do so, and when he became competent to manage his own affairs, he was given the entire amount.

What a roar went up from the eighty-five saloonkeepers of Ashland at the Indians thus being "deprived of their rights"! The

saloons' chief source of income was thus cut off. Under the new deal they were able to rob the Indian only of small amounts which he earned in the lumber camps and sawmills.

For thirteen years the saloonkeepers of Ashland have been fighting Major Campbell, trying to get this rule reversed. They even took the matter into the courts, bringing suits against Campbell which were fought all the way to the Supreme Court of the United States, where a decision was rendered sustaining the Indian agent.

Indians Save \$2,300,000 From Would-be Grafters.

In the meantime, individual Indian moneys kept piling up in the banks of northern Wisconsin, drawing two and one-half per cent interest until these funds now amount to about \$2,300,000.

Saloonkeepers Eye Greedily \$7,000,000 Possible Loot.

In addition to this, there are about seven million dollars' worth of uncut and unsold timber belonging to the northern Wisconsin Indians. The prospect of losing this enormous amount of cash in the banks, and the prospect of losing the huge sums to come from the standing timber, almost shattered the nerves of the rum-sellers.

But the one thing that stood in the way was Sam Campbell.

Major "Sam" Joins Forces With Johnson.

Then another burden of woe was heaped upon the luckless Ashland saloon men. Agent Campbell joined forces with Chief Officer William E. Johnson and the saloon men found themselves hauled up at every term of the Federal Court for selling liquor to the Indians. They were convicted in nearly every case, but the booze dispensers found a warm friend in Federal Judge Sanborn who would almost invariably assess a nominal sentence and generally suspend that. This course practically amounted to a license for selling to Indians. But Johnson and Campbell kept at it and prosecuted something like six hundred cases against the alcohol brethren. At a recent term of court, Judge Kenesaw M. Landis of Chicago, the man who inflicted the Standard Oil Co. with a twenty-nine million dollar fine, presided over the Wisconsin term of court at LaCrosse, and sentenced a bunch of the liquor dealers to six months in jail. Then there were wailing and gnashing of teeth in boozedom. Plotting for Major Campbell's official scalp began anew.

A Weird Plot for Wholesale Robbery.

The first step was taken when Oliver H. Phelps left his job in the Indian service and formed a partnership with R. C. Smith, a part blood Indian lawyer, and opened up offices in the Bond Building in Chicago.

Phelps is in close communion with Assistant Commissioner F. H. Abbott, who has had a hand in so many curious proceedings, including the famous Juan Cruz case in New Mexico. Phelps is fighting Valentine on the outside and Abbott is fighting Valentine on the inside. Both want to get Valentine out of the way to further their schemes.

Smith, Phelps' partner, was mixed up in the famous seven hundred and fifty thousand dollar attorney's fee which McMurray and other Indian Territory politicians tried to collect from the government and which scandalous attempt led to a Congressional investigation at the instance of Senator Gore.

The Mythical Indian Brotherhood Organized.

The next step in the program was the working up by Phelps and Smith of a "Convention of Indians" to form the "Brotherhood of Northern North American Indians." Recently about fifty Indians responded to the call. The center of these operations was in northern Wisconsin. Smith and Phelps sent the Indians railway tickets to Washington, promising also to pay their expenses. Among the leaders of the affair used as agents of Smith and Phelps were a bunch of half-breeds from Ashland, Wisconsin, who had always been playing into the hands of the Ashland saloonkeepers. Two of them are now under suspended sentences for selling liquor to Indians. Three of them were of such a character that two years ago the Secretary of the Interior ordered their removal from the Bad River reservation.

Brotherhood's Vice President a Notorious Character.

The Indians elected as president of the Brotherhood, R. C. Adams and as vice president, John Doherty of Ashland, Wisconsin. Doherty was recently in trouble for selling fake fire insurance to the Indians and has been mixed up in various shady transactions. He is one of the breeds who was removed from the reservation two years ago, by order of the secretary.

Then came the next step. The Indians

(Continued on Page 47)

EDITORIALS

The Brethren Family Almanac.

The Brethren Family Almanac published by the Brethren Publishing House should find its way into every home. The church information has been carefully compiled, so that the almanac serves as a valuable handbook for our church people.



Who Is H. M. Fogelsonger?

A number of readers have inquired about our contributor who writes the "Recent Social Progress," wondering who he is, and with what authority he speaks. Mr. Fogelsonger was born on a farm near Shippensburg, Pa. He united with the Church of the Brethren when he was twelve years old. He completed the teacher's course at the State Normal at Shippensburg, and then spent three years at Mount Morris College, doing preparatory and college work, after which he entered Ann Arbor University where he completed his college work and took his bachelor's degree. While he was working his way through college he spent some time working in a foundry at South Bend, Ind., which gave him a splendid opportunity of supplementing his work in Social Science in the Department of Sociology at the University.

Mrs. Fogelsonger was formerly Miss Ruth Whitehead, a well-known student and teacher at Mount Morris. Mr. and Mrs. Fogelsonger now live on a farm near New Paris, Ind., where they are demonstrating the fact that farmers may be vital factors in social progress. What Mr. Fogelsonger writes for the Inglenook, is the result of careful observation, reading and investigation. Our readers will find many helpful suggestions in his articles for social improvements in rural communities.



The Winning Stroke.

No woodsman ever felled an oak with the first stroke of an ax. No mason ever erected a building with the first stroke of his trowel. No farmer has ever plowed a wheat field by drawing only the first furrow. No blacksmith ever welded an iron by the first stroke. No seamstress ever made a garment with the first stitch. It is always the last touch that finishes the job. Let the woodsman lay down his ax, before making the last stroke, and he will not see the tree fall. Let any workman

leave his work without placing the finishing touch and he must go away with the consciousness of a duty unpolished. The sense of completeness, and the satisfaction of having done all that can be done is worth the effort it takes to continue until the job is completed. Thousands of men have been defeated because they gave up before their task was finished. It is easy enough to continue your work when you can see the end, but the man who wins is the man who keeps right on, working as intelligently as possible when the end is not in sight. It is the man who never turns back, and never takes a side-track who puts on the finishing polish. General Grant said: "One of my superstitions has always been, when I started to go anywhere or to do anything, not to turn back or stop until the thing intended was accomplished. I have frequently started to go to places where I have never been, and if I got past the place without knowing it, instead of turning back I would go on until a road was found turning in the right direction, take that, and come in by the other side." Stopping short of the goal means defeat, even if it lacks only the last stroke.



Policy or Principle.

Policy is sometimes permissible, but when it involves a sacrifice of principle it becomes a destructive factor in the morals of the man who uses it. A violation of principle has a deadening effect upon the character. There are those who have broken the laws of moral conduct so many times that they are unable to anchor to any standard of right. They have no regard for even the simple principles that should guide them in the ordinary conduct of life, and as a result drift along with the masses, picking up a bare living at odd jobs, when a faithful adherence to principle would have given them a standing of honor and trust in the community. A young attorney was handed a message asking him to call at the office of a well known financier. The financier explained: "My associates tell me that you have a good knowledge of business and accounts, as well as ability as a lawyer; and, more important still, you are thoroughly reliable. We want you to take charge of the office affairs of our company, consulting, of course, with the company's general counsel in any legal matters of importance. The salary is \$5,000 per year. Will you take it?" This is not an isolated case. There are hundreds of instances of this kind where men of affairs have kept

an eye upon a promising man until they were satisfied that he held principle as a sacred standard. Why was not some other attorney called to the above position? No doubt that financier kept his eye upon more than one young man, but this one was selected ahead of the rest. Some of them, knowing about the position, may even have used some policy to gain the position, but only one man was invited to accept the place. Policy sometimes wins temporarily, but principle always wins permanently.

Loyalty to Friends.

A loyal friend is of far more value than money, yet a large number of people will risk losing a valued friend for the sake of a few dollars or sometimes for other worthless gains. All high-minded people will cultivate a close friendship with those whose worth is based on character and stability. A caste that draws people together by any other claim than character is abhorred in every community. Small cliques usually breed disorder and seldom work good to any one. This is not real friendship. It is a means of self aggrandizement or of attaining selfish ambitions. The friend who lasts and remains true through thick and thin is the one worth seeking. A friendship that refuses to hear, much less refuses to believe ill is the type that makes life of the highest order. One morning a New York daily paper contained an item to the effect that a Mr. of city, of business, had fallen into a terrible sin and was to be expelled from church, social and business circles. It came to the attention of a man who had a friend of forty years of that name, city and business. The evidence seemed complete but he refused to believe it. A messenger was sent to purchase another paper to see if more information could be secured. The same report was discovered, but with more convincing details. There seemed to be but one course left for the old friend, and that was to renounce his friendship. After a few minutes of meditation, he declared with a vehemence that carried everything before it like a storm, "It isn't true if it is true." His love, confidence, loyalty and trust in that friend refused to harbor the thought, and he cast it out as false. Later messages confirmed his position, for there were two men of the same name, city, church and business, and the old friend had remained unchanged. Such loyalty and friendship has the true ring about it. It is always safer

to place confidence in a tried friend than in the gossip of many whisperers.

The Church That Works.

There are two types of country churches existent today: those which are lagging along, eking out a life that shows small indications of vitality, and those which take the most unpromising situation and build up a vigorous, healthy congregation. All over the country we find dead churches, with hope and zeal at a low ebb. Investigate the causes for these conditions and we find them practically the same, wherever they are found. A few years ago the losing congregations were flourishing, but now many of the members have moved away and most of the young people have lost interest in church work, while a few faithful members struggle along in the face of discouragement. They are holding the fort as best they can. Another congregation not twenty miles away is making a marvelous growth, holding all its young people loyal to the church with not a single family even thinking of moving away. If any of them, perchance, do move away, they do not stay very long, because they can not find another place quite like their home congregation. Now where lies the difference? Is it all a matter of luck that one congregation is more successful than the other, or has the Lord sent a punishment upon the one as a matter of displeasure, and deliberately chosen to bless the other, or what is the explanation of the situation? Let us investigate the two congregations and see whether or not there is any difference in their plans of work. In the losing congregation we are likely to find the work being done by one or two, or at the best, a very few faithful workers. The rest of the members, both old and young, become indifferent and listless about church work, and in a short time care very little whether they even attend the regular services. In the other congregation we will likely find a wonderful division of labor in the church. Every member is given something to do, and is made to feel that the success of the whole church depends upon his faithfulness in that duty. They all work toward the one common end of bettering the community. They use the church as a means of bringing salvation to men and of bettering the spiritual conditions of the community. Their efforts are rewarded by an abundance of fruit. The other congregation cautiously guards the institution rather than the souls

of men. The more the institution is guarded for its own sake and men kept from it, the more it suffers until finally it completely dies out. The growing, spiritual church is a working church, where all the flock is kept busy in the Master's work. There is a division of labor and a unity of interest strengthened by faithful coöperation. The more you keep your church work in your own hands, the smaller your congregation will grow. The more you divide the work and place responsibility into the hands of both young and old, the better the condition for the growth of your church will be.



Letters from Our Readers.

A number of very encouraging letters find their way to our desk these days. In a letter that came a few days ago one of our readers said he often finds an article in the Inglenook that is worth the price of the whole paper. The following letter came to our desk recently:

Brookville, Ohio, Dec. 12, 1911.

Brethren Publishing House, Elgin, Ill.

Dear Editor of the Inglenook:

I will tell you what I think about the "Nook." It is the best magazine I have ever read. I have seen it change, and it has grown better in my estimation. I enjoy reading it. It is also free from so many advertisements like other magazines, which sometimes take away the life of a paper. Many good lessons are given in health, etc. I can hardly tell which department I like the best, as I like them all. I have been saving them ever since Dec. 15, 1910, but a few papers I have not. Some have been given away but one has not been sent, or else we didn't receive it. It was Oct. 31st issue, in the name of Clara Maphis, Brookville, Ohio. I would be very glad to receive it, to make my collection nearer complete. I save them for future information; also for the love of reading them.

Enclosed in this letter find (\$1.25) one dollar and twenty-five cents for which continue our subscription to the "Nook" and the "Cook Book" besides, but send it in my name, as I want to own the papers.

I remain,

Yours truly,

Omer B. Maphis, Brookville, Ohio.

THE CHINESE PEOPLE

M. Elizabeth Binns

MUCH is being said these days about the Chinese.

In some quarters speculation is rife as to the outcome of the revolution in their country. There can be little doubt of the final outcome if the fact is taken into consideration that the people have been preparing for many, many years, and if it is not successful at this time, they will bide their time and prepare again. That it will be a sanguinary struggle there can also be little doubt, because of their being a people to whom life seems of little personal value, and to give it for the good of their country the highest good that can come to them.

The hatred of the Chinese proper for the Manchu Dynasty, and the office holders who are mostly Manchurians, is very great, and the arrogance shown by the Manchurians toward the Chinese, has only served to make the feeling more intense. This feeling, which has been slumbering and gathering strength for hundreds of years, is now reaching a climax in the present

revolution, which is only a determined effort upon the part of the people to overcome their conquerors.

In spite of the fact that the Manchurians have forbidden improvements, obstructed inventions, and blocked progress as much as they possibly could, in recent years, much progress has been made.

Credit for some of it is due the missionaries, but for much of it credit must be given to the hundreds of young men who have been sent to this country and England to be educated, and so imbibed western ideas that they have carried them into their after lives at home.

For some years the people have been progressing by giant strides. Mission schools that before the Boxer Rebellion had a struggle for existence have since grown amazingly. One in Tientsin that had less than one hundred pupils now has more than one thousand. The English language is being taught in the schools of many sections. English and American books are being used as textbooks. Joss houses have

been converted into schoolhouses, and the people are still asking for more schools and school teachers, not only of mission schools, but of those in which they are willing to pay tuition and purchase their own books. Hundreds of pupils have been turned away for lack of facilities.

Changes in clothing have also taken place. For several years past there have been merchants' sons who have been coming to this country to be educated, arriving in San Francisco with short hair, in American clothing, and able to speak some English.

Where a few years ago a girls' school was undreamed of more than one is now an actual fact. A prominent Chinese reformer says, "How can a mother teach her son while he is in the home if she knows nothing?" In several cities of China there are woman's clubs and improvement leagues.

Chinese girls going to China from California are marrying to the best advantage financially because many a merchant realizes that an English speaking wife is an advantage not to be readily overlooked in a day when the business of the country, and the ports in particular, are becoming more and more with the United States and England.

Hundreds of Chinese merchants from California every year visit their old homes. They do not usually go penniless; on the contrary, they go with enough to enlarge upon American ways and American business, in other words "show off" their own greatness and the virtues of a government which makes such greatness possible.

Many of the Chinese in this country belong to the progressive element and are members of societies for helping in the "awakening" of their country. They are bright, energetic and industrious and are not at all loth to use any powers of which they become possessed, so that they are ready for the day in China when it has become so Americanized that their training in the United States may be of advantage.

More than one young Chinaman has been called home in order to undertake work for which his training in business or mechanics in this country has well fitted him. Some have taken special training for that very purpose.

In much, if not in all, of their planning the central thought has been preparation for the new day that is surely dawning for China, and when it has come there are resources in agricultural and mineral

wealth such as few other countries possess. There are vast fields of coal, immense forests, mines of gold, silver, and other minerals, that cannot be estimated, because only the fact that they exist has been known. They have not been exploited mainly because the Manchu Dynasty knew that such sources of wealth would place too much power in the hands of the workers, and endanger the position of the rulers of the masses of the people.

The readiness with which the people would adapt themselves to modern progressive methods is shown in the case of Tom D. Gunn of Los Angeles. He is English Secretary of the Los Angeles Parlor of the Native Sons of the Golden West, consequently he must be American born, or he could not hold that position. A graduate of Oakland Polytechnic School, he has spent practically his entire life in the study of modern locomotion, and is familiar with the building and manipulation of both monoplanes and biplanes. He now comes forward and offers his knowledge and skill to his country on the side of the revolution.

There are hundreds of young Chinese on the Pacific Coast, who are American born and would compare very favorably in every way with the young people in the eastern part of the United States who have been born of foreign parents, so why should not the youth of China in the home country become as great, if conditions will but permit, as the youth of any other country?

Another case showing how readily they might take upon themselves new conditions occurred in the recent California elections. Two Chinese women registered for voting, Mrs. Emma Tom Leung and Mrs. Clara Elizabeth Lee. Of the former the writer knows nothing but is well acquainted with the latter. She is a very charming woman. She was born in Portland, Oregon, the daughter of a Methodist minister, and a fine student, Rev. Chan Lok Shan. She is well educated, a good pianist, and a devoted wife and mother. She is without doubt quite well informed as to the revolution in China and evidently quite ready to take her place in the world's progressive work. Her husband, Charles Lee, is a dentist with a large practice. He, also, is American born and the son of an American minister. He is well educated, well informed and progressive.

These are not by any means alone, for there are scores just as bright and capable. Indeed, Charlie Lee has a number of bright brothers and sisters, and his wife has three

sisters. These only go to show that the Chinese people have among them just such material as may be found among all the great peoples of the earth. Their youth are just as bright as the youth of other

countries, and their old men just as wise.

China has been compared to a sleeping giant, and according to the old stories when a giant awoke there were likely to be strenuous happenings.

BETHANY BIBLE SCHOOL

Marie Jasper

I AM late" was my very decided impression upon entering Bethany Bible School three days after its opening, Sept. 5. Two weeks previous to this date, students had been arriving, securing locations and getting everything in readiness for school. Just at the scheduled moment, the class work of Bethany's seventh school year had been launched. "One hundred seventy-six, to date," was the reply to my inquiry regarding the enrollment (it has since grown to two hundred and six) yet there is but one spirit—that of real hunger to know God's Word and will, to know him and to do service for him.

Mission interests received a great impetus from our outgoing missionary party. The inspiration of their brief sojourn and of the farewell services has struck fire to the tinder in many hearts. Five classes in mission study enlisting almost the entire student body and including both the home and foreign fields in their courses meet each Sunday morning at 7 o'clock. There has also been a good strong growth in our Volunteer Band which holds its weekly meetings for study and consecration. These in addition to the monthly Christian Workers' missionary meeting and occasionally addresses by visiting missionaries keep the fire burning.

While we miss those of our teaching force who have been transferred to China, we rejoice in that Bro. A. C. Wieand is able to resume his work in a measure, teaching several hours each week. However, another of our instructors, Bro. J. M. Moore, was recently taken severely ill and removed to the hospital for treatment where an operation seemed imminent. But God has restored him to his place of service.

One of the great problems with which the management has to grapple is that of providing room for the incoming numbers. With the chapel and classrooms already filled and a large number listed to enter at

the beginning of the winter term the question became serious. It seemed imperative that the attendance be limited. But the responsibility of barring those whom the Lord would have in preparation for his harvest fields weighed too heavily. Finally a shift was arranged so that by changing the furniture of the dining hall twice each day it can be used as a classroom. Thus it is hoped all who desire to come can be received. The need of another building has pressed itself upon all inasmuch that an early morning prayer hour has been instituted. A considerable number of the students come together thus with one accord in earnest, definite petition for this cause. God has wonderfully answered prayer already. The plan of the new building is complete so that when sufficient funds indicate God's time is ready, work will be begun.

A series of lectures of rare interest and helpfulness has been that delivered by Bro. J. H. Moore, biographical of our pioneer ministers. Brethren D. P. Saylor, Alexander Mack and Christopher Sower were each the subject of an address. Miss Mary Hitchcock, on furlough from the Congo, also gave a lecture here recently. Her message regarding the South African field was not only interesting and instructive but vibrated with an appeal which cannot be unfruitful.

There has been an especially high grade of class work done this term, past. While a number have taken up the shorter course, many have started in for a broad foundation in the languages as the number enrolled in the four Greek classes and in the Hebrew bears evidence. The beginning classes in music, expression, exegetical and devotional studies, method, and history are full and the advanced work including the doctrinal is well supported. That, with few exceptions, all studies continue throughout the year bespeaks thoroughness. Deep and rich are the truths into which the masterful work of our teachers, seconded by the

hearty response of the students, has led. Again and again, have our eyes been opened "to see marvelous things out of thy Law."

As truth ever bears impulse to action so the department of practical work has grown out of the Teaching Course. Our first line, the Home Bible Class Movement, continues its work with seventeen classes and fifty pupils. One home, which for several years has had a class, this year has three. The Book does not wear out. In the State Institute for the Blind, a group of about fifteen of these people assemble each week for Bible Study. Everywhere are those who are hungering and perishing for the Word that brings Christ into the soul.

Three definite lines of activity are being pursued in the Jewish work: the night school, industrial classes and reading room. The teaching of English and manual training is merely an opening wedge for Bible lessons which are now a regular feature of every phase of the work. The sight of fifteen to twenty Jewish people of youth and middle age in a small room studying the Gospel of John with apparent eagerness and open-mindedness is not less than wonderful. In the girls' sewing classes twenty-eight hear a Bible story each week as do the twelve boys in manual training.

The Chinese Sunday-school, begun by Bro. Hilton, now of China, has been graciously prospered. Its progress is steady though sometimes against great obstacles. At present the number attending varies from twelve to twenty-five. Eleven, so far, have accepted Christ and have been added to the church. Two others are earnest seekers. Of our Chinese Brethren three are in attendance at Bethany preparing for missionary service. This work among the heathen at home gives impulses for foreign evangelization.

A great open door for personal work is the Cook County Hospital with its eighteen hundred patients. The Sunday evening visitation is largely done by our students of

whom about thirty-five give their services there. Among the most earnest and efficient workers is a young brother, converted last year through the hospital ministry, and now in school at this place preparing for service. There are several inquirers who are being taught the way of the Lord.

"Settlement work" on a small scale is being worked out by two earnest sisters, students of Bethany. They combine lessons in cooking, sewing, and other lines of practical training in the art of home-making with the teaching of noble ideals and spiritual truths. To help in the realization of these ideals through the improvement of home environment and the forming of virtuous character is the aim.

It is in rescue missions that the mightiest combats between the forces of Satan and the power of God are witnessed. Souls who have known the slavery of sin in all its bitterness, in their extremity cry to God for release. When sin is fully renounced, grace has triumphed, he joyfully leaves the wrecked past to begin anew the upright life. Then the changed appearance—index of changed life—which is quickly wrought must be seen to be believed. This experience is by no means infrequent either. A limited number of our students have been working at the Midnight Mission under the direction of Ernest A. Bell. Others hold two services each week at the "Happy Hour" and still others conduct an equal number of meetings at the "Olive Branch" mission. Regular services are also held in the County Home for the Poor. Nowhere is the gospel message more appreciated. After a three hours' continuous service they beg for a longer time.

Besides these special departments of work, many of the students are engaged in ministerial and Sunday-school efforts in one of our three meeting places. And so in study and in reaching to others has passed this first term (1911-12) bringing blessings unspeakable.

GREATER SAFETY FOR BABY

Agnes F. Chase

IT sometimes seems as if the world were full of perils and pitfalls that lie in wait for the unwary little feet of children in the first five or six years of life. Accounts of dreadful accidents to little ones fill the papers, and one wonders if there is no way in which the greater

number of such tragedies can be avoided.

The busy mother, with a host of anxieties and duties to occupy her crowded days, can not spare the time to watch and constantly follow the steps of the little toddler as he begins to make his interested tours of investigation about the house, peeping

into this, prying into that with inquiring fingers, or testing bright-colored articles with his rosy lips and little red tongue. The nursery or playroom will no longer serve to keep him safely in one place, for he has learned to open doors, and to clamber deftly down from go-cart or high chair. He is no longer to be put off with a soft pillow and a rattle, for he longs to explore the world without, and to learn the nature and object of things about him.

A young farmer's wife, who is the mother of two lusty boys of four and two years respectively, declares she is often driven almost to despair by her efforts to keep her babies from risk of harm. She has even tried tethering them to a stout post by means of soft sashes about their waists, but no sooner is her back turned for a moment than knots are untied, the door unlatched, and the little rogues are out of the house and away on exploring expeditions. Only the other day she found her two-year-old, plentifully smeared with pitch, standing in the dim barn almost under the heels of one of the horses, and calmly investigating the animal's hoofs!

An excellent aid to the mother under such conditions is the baby-yard, a simple device that may either be bought in the shops for a moderate price, or easily built by the baby's father. It consists merely of a closely barred, smooth fence, that may be fastened to the floor in a chosen spot, and will successfully prevent runaway babies. Where there are two or more small children in the family, it is a good idea to permanently fence off a wide corner of the playroom with a similar fence high enough to prevent climbing, and in the enclosure thus formed the little ones may be safely left to play by the hour at a time. They soon learn the impossibility of escape, and, if provided with plenty of toys, they settle down contentedly enough. It is not necessary to say here that children should never be left very long alone, even if out of reach of danger; an occasional little visit from mother will help to keep them contented in their pen.

A constant source of peril to the toddler is the open staircase. Not having as yet learned to accommodate his unsteady balance to a sudden change of levels, he confidently puts out his sturdy little foot from the top of the stair, expecting to find beneath him the same firm support that the level floor has always provided, and at once he falls violently down the hard stairs, and may suffer cruel injury. Fortunately, however, his little bones are usually elastic

and well padded with cushions of flesh, so that often he escapes with only a few bruises and a severe fright. But if he is so lucky as to break none of his small members, the shock to his nerves, and the blow upon his head sometimes have far-reaching consequences.

The baby-yard can not always be depended upon to prevent such accidents as this, for there are times when baby must learn to find his way about the halls and shift for himself a little. But the baby-gate, securely fastened at the head of the stairs, and locked from the outside, removes all risk of these sudden headlong falls.

One hates even to refer to the horrible danger of the uncovered wash-boiler or wash-tub full of scalding water, and yet the little victims of these are numberless. The mother, or maid-servant, sets her wash-boiler upon the floor and turns away for a moment, and in a flash the fatal accident has occurred.

Here the baby-yard would save many little lives by keeping the children out from under foot and away from the perilous fascinations of the steaming tubs of water. But an additional security is obtained by fashioning a cover for tub or boiler out of heavy wire-netting, so arranged that it may be hastily thrown into place whenever it is found necessary to set large receptacles of boiling water upon the floor. It is far better that one should spend the little extra time and thought necessary to place these covers, than to run the risk of losing the life of the little child.

Matches seem to possess a never failing attraction for children who will use every possible means to get hold of a number of the deadly things. There is probably only one really safe protection against this danger, and that is to permit only safety matches in the house, and to keep these in a secret place high out of reach of little climbers, and known only to the adult members of the household. Open grates should always be protected by fire-screens, and gas jets by wire shields made for this purpose. It is an excellent plan to early teach the child to dread and avoid fire.

All babies seem to be born with the fatal habit of thrusting unknown and attractive-looking objects into their mouths for the purpose of testing their nature, and many a child has paid a severe penalty for this dangerous method of satisfying his innocent curiosity. Medicine in colored glass bottles, odd-shaped pellets and tempting little round pills all attract him, and he at once desires to learn all he can about them, so he slips

them into his mouth, since his sense of taste is his only certain method of finding out what he wishes to know. As his elders are apt to be subject to the equally fatal habit of frequently leaving medicines carelessly within his reach, some means of protecting him must be invented.

Bottles containing poisonous substances may be armed against attack by sticking two or more short pins through the sides of the cork, at right angles to each other, so that the warning points may prick little fingers that attempt to take liberties with the bottle. The child will almost invariably drop the phial when his fingers are pricked. This arrangement of pins also prevents the possibility of mistaking the poison-bottle for one containing harmless drugs, even when it is rashly caught up in the dark by some persistently reckless individual.

It is not so easy to protect the pill-box although here also pins may be employed, using those about a quarter of an inch in length, and sticking them through the sides

of the box from within outward. Care should be taken to allow only enough of the pin to give the warning prick to project beyond the sides of the box.

But the only actually safe means of avoiding the danger of poisoning is to have a medicine closet kept constantly locked, and to resolutely train the members of the family to keep their bottles and boxes in it. No matter how harmless a medicine may be to the adult, even a small taste of it may prove fatal to the baby, and it should be kept absolutely beyond his inquiring reach at all times.

Many men and women bear all through life the disfiguring scars, or health-destroying results of serious accidents that occurred in childhood, which might easily have been avoided by the use of a few simple precautions. Can we not, by firm resolution, thoughtful care and example, do our share toward putting an end to this modern "slaughter of the innocents"?—American Motherhood.

THE CHILD---THE FATHER OF THE BUSINESS MAN

S. W. Straus

IF a burglar were to set himself to the task of stealing John D. Rockefeller's most valued possession, he would ignore bonds and mortgages and securities of every kind, rare pictures, old bric-a-brac, priceless objects of art, and even gold itself. He would find his way into the financier's personal desk in a corner of his library, and there, tucked away in an obscure drawer, yellow with age and worn with much handling, he would discover an old account-book, kept in a peculiar, precise handwriting.

Should the burglar leave all else, and steal this tattered old volume, the wealthiest man in the world would feel himself poor indeed. It was his first personal debit and credit ledger. On its pages is inscribed, in detail of dollars and cents, the story of how Mr. Rockefeller saved his first thousand dollars, the story of those first self-imposed lessons in thrift, economy, and self-denial that were the groundwork of the greatest fortune ever built up in the history of the world.

Repeatedly Mr. Rockefeller has referred

to this account-book as his most treasured possession. Its value to him, he has said, was infinitely beyond the \$1,000 it helped him to save. It was his teacher as well as his instrument. In learning the fundamental lessons of business, it was his mentor and guide as well as his record. To it he ascribes his unprecedented material success, and well may he value it, for this reason, beyond all the other belongings his fabulous wealth has bought him.

It was Mr. Rockefeller who, speaking from his own experience, said that "the hardest effort of a man's whole business life is expended in saving his first \$1,000." And he added: "After \$1,000 is saved up, the rest is comparatively easy."

He went on further into detail, but we may well believe that the greatest difficulty, in his opinion, was not merely in the saving of \$1,000, but in the acquisition of those habits of economy and thrift necessary to amass this sum. Nearly everything human is a matter of habit, and until one has acquired the habit, it is difficult to learn to save. The first lessons in saving, there-

fore, are the hardest of all. When one starts getting up early in the morning, it is the first day that tires him most. The habit once established, the rest is less and less difficult.

Mr. Rockefeller is not alone in holding this dogma of thrift. Andrew Carnegie once announced a similar doctrine, and thousands of successful men have proved it out of their own experience. Yet it is a truth not wholly pleasant when one reflects that out of one hundred men, ninety-nine must save their first \$1,000 after beginning their business careers instead of, as they should, in childhood and youth.

Economy, prudence, and thrift are absolutely vital to success, as vital as honesty, cleanliness of mind and body, and health. They should be taught the child from his earliest years, and that parent who neglects this side of his son's education is deliberately defrauding the boy's future. Penny by penny, nickel by nickel, dime by dime, and dollar by dollar, he must be taught to save, and when he reaches maturity and starts out to win his own way, he should have that \$1,000 already saved up as a reserve fund, with all that it means in habits of self-mastery, self-denial, and forethought.

Saving \$1,000 in childhood and youth is not so hard as it looks. It may be made easy if reduced to system, sound principles and rules are followed, and proper parental care is given. The essential point of the system may be reduced to short paragraphs as follows:

1. Give the child a fixed and regular salary, which he must earn by making himself useful. A regular income breeds regularity in financial habits.

2. Teach him to save a part of every sum paid him, regulating the portion saved by the child's needs and temperament. A home savings bank, of course, is an absolute necessity.

3. Teach him to be proud of his savings and his ability to save.

4. Invest his savings, as he grows older, in blocks of one hundred dollars, in first-class bonds. Teach him to keep his accounts and make his books balance.

As he enters his teens hold \$1,000 before him as the immediate goal of his saving, and urge him to reach this sum before he enters active business life.

This is a program within the reach of every father of even moderate means, because a dollar a week, deposited from the time of your son's birth and merely compounding itself at 3 per cent interest, will

amount to \$1,000 before he is out of his teens.

Perhaps you do not owe the lad \$1,000 to start his active career with, but you do owe him an education in good business habits as well as in grammar and geography. Clothing and feeding the child is not all of looking out for his future welfare. You teach him moral precepts, do you not? Why not teach him thrift also? You train him not to play with matches. Why not train him never to spend his last penny? You, or his mother, see that his face is washed and his clothes in order. Why not give him habits of financial as well as personal neatness?

Take this truth from me: the penny wasted in childhood is the earnest of the dollar wasted in maturity, and the child who spends every copper he gets will be the man whose money burns holes in his pockets.

Nothing comes from nothing. You can not let a boy grow up a spendthrift for the first twenty-one years of his life and then expect him suddenly, by superhuman intuition, to grasp the principles of thrift and business success and press forward by leaps and bounds in the commercial world. The child is father to the man, as the paradoxical old proverb says, and it depends on you, the parent, to make him the kind of man that will succeed.

The young man starting out without training in economy and self-denial starts under a heavy handicap. Precious hours that he should devote to putting the last ounce of his energy into his work he must spend in revising wasteful habits of youth. Will power that he should concentrate on the task and its performance he must devote to the stubborn, unstrained self within. And, alas, too, too often, it takes years before the mere consciousness that he must save to succeed percolates into his brain and becomes a fixed idea there.

A boy can be taught the primer of thrift as easily as he can be taught the A, B, Cs. He can learn that money makes more money, that interest accumulates on cash saved, as readily as he can learn to tell time. And he can learn to foot up his accounts for the week as early as he can learn in school that the miller will have ninety-six bags of wheat if Smith sends him 52 and Jones 44.

Save for your child. As he grows older, entrust the money little by little to his hands and teach him to save for himself. Precept and example will accomplish nothing and all the preaching in the world will

fall on unheeding ears. Let him learn by doing, and the formation of character and habit through saving will be of incalculably more profit to him than the actual sum laid up.

Teaching the child the elements of thrift is absurdly simple. If you do it aright, he will enjoy it as much as yourself. You can make it a game, a game that has no end in sight, but of which every move is absorbingly interesting.

Is elementary finance too dry and lifeless to interest a growing child? That depends on yourself. The method is easy, if you start in the right way. Every child is interested in candy and toys. Money will buy candy and toys. There is your "point of contact," as advertising writers say—the first spark that arouses interest.

Dry? Lifeless? Try it and see. The mind of the growing child is crammed to bursting with interrogation points. His curiosity is insatiable, and its range covers the whole visible universe. "Why?" and "How?" are his favorite words. He should visit the savings bank with you every time you deposit to his account, and a savings bank is a topic that even a child's curiosity can not exhaust. When you buy him a bond, it will not be hard to show him wherein his

value lies. He will understand better than you think. Interest on his money can be made an actual, tangible thing to him by letting him spend a nickel or two of it, showing him the while that the principal remains untouched. His pride in his savings account and in his first bond is easily aroused. In time that pride will take care of the whole problem for you.

He will lose nothing of the other side of his nature through this course of training, and his habits of economy will not dull the fun of childhood and the joy of youth that are his inalienable birthright.

But when at last he reaches manhood and begins life for himself, he has learned the most important of all business lessons. His character is solidified. He has found it worth while to take the serious things of life seriously. He has ballast. He has solidity. He is a man.

With this training he puts his shoulder behind somebody's business and makes it whiz. He is already on the highroad to success. He is the type of the successful business man of the future. He is bound to win, because, through early training, he has started right.—The Investor's Magazine.

A TRIP TO CHINA

Geo. W. Hilton

Chee Fu and Tientsin.

ALMOST as soon as we arrived we were told by one of the customs officials who came aboard that the rising against the Manchus was a general thing. He also pointed out to us the Chinese merchant steamer, "Hsing Ming," which he said was loaded to its fullest capacity with Manchu officials from Tientsin who were fleeing from the Chinese.

These reports were not at all reassuring to us and it began to look as though we might not get to Shansi for several months to come.

The harbor at Chee Fu was one of the worst in the Orient. It had no breakwater, and the German postmaster there told me that last year there were fifty-five days when it was safe to load or unload cargoes in the harbor. The steamers anchored out in the ocean lee, about half a mile from the bund. He also said that a storm springs up there with hardly a moment's notice, and the people out on the water in sampans and lighters are often caught un-

aware. Hundreds of small boats are swamped and many lives lost every year.

Chee Fu was quite a large city, lying at the water's edge, with the mountains rising directly behind the city. One of the hills was crowned with a large Buddhist temple. Another was encompassed with a high brick wall, inside of which were several high towers of a Chinese fortress, which was captured by the rebels from the Manchus, the week before our visit. Two Chinese gunboats were to be seen in the harbor; also some fifteen or sixteen small steamers.

We went ashore for an hour and found the Chinese part of the city a crowded, dirty place with narrow streets. I think it is the dirtiest place that I have ever seen in China. Chee Fu is noted for its fine embroidery and drawn work; also for its silks and laces, but when I saw its filth I was made to say: "How can any good thing come out of Chee Fu?"

The city, quite a mission center, has a number of churches and mission schools. The China Inland Mission has a school



Machine and Field Guns Loaded on Flat Cars.

there for the children of their missionaries, and as soon as they are of school age they are expected to send them there for their education. I know of one mother who has a son six years old who sends him there and does not see him for six months at a time. This is one of the greatest problems the China missionaries have to solve,—the education of their children. The system that takes a six or seven-year-old child from its mother at a time when it most needs her tender care is in my mind a poor system.

We left Chee Fu about four o'clock in the evening and after coasting along the eastern shore of China all night we came to anchor outside the mud flats at Taku Bar, the seaport of Tientsin. There our boat anchored and in a short time a steam launch came alongside to take us to the railway station several miles up the North River. After about an hour's ride up the river we stopped at the railroad station at Tongu. As we entered the mouth of the river we saw many small boats used for fishing with dip nets. I took a picture of one of them just as they raised the net out of the water. We also passed the mud forts at Taku, where in 1900 could have been witnessed one of the most uncommon scenes in the history of the world, when a dozen or more nations with war ships and men were to be seen fighting one common foe, to save the lives of the missionaries and the consuls of the different nations from the boxers. British soldiers stood shoulder to shoulder with Japanese soldiers and both waded through the mud flats knee deep in the mire while charging these forts. The enemy was finally silenced and the forts taken by storm, and the guns turned upon the enemy which was fleeing. The forts today are little more than a mass of ruins. I took the picture of the best preserved one now used by the Tientsin Tug and Lighter Company, as a signal station. When we reached the railroad station

we found that the government had seized the trains and was using them for the transportation of troops towards Hankow. Our tickets called for transportation to Tientsin, but the company dumped us off, bag and baggage, saying it was war time now and we must do the best we could to get our things to Tientsin.

While we were waiting with our pile of luggage to find out what could be done Mrs. Harvey's little boy fell off the dock into the river, and for some minutes things looked serious, but a Chinese coolie who stood near was in after him almost as soon as he struck the water. It was then nine o'clock and we finally got the promise of a train to Tientsin, which was still thirty-five miles away, at four o'clock.

We sat at the station, passing away the time as best we could. We were told we could get no dinner there, but finally succeeded in finding a Chinaman who fixed us up with a warm lunch at a good round figure. It was war time and we had to pay war prices.

The monotony was broken somewhat at times when a train load of troops passed by on their way to Hankow, the seat of the present uprising, although it has since developed in almost every large city in North China.

I took several pictures of these troops with their field and machine guns loaded on flat cars; also some of them buying food while the train was waiting at the station several minutes. How we pitied these poor fellows. Some of them said good-bye to home forever. I remarked at the time that many of these men would never come back, and in a few days we learned of the defeat of these same troops with great loss of life. War is a dreadful thing, cruel and unfeeling. Or, to put it more strongly, as a certain noted general did, "War is hell," and if you were to see the results of it here you would say he was right.

While we were waiting a train came



Soldiers Buying Food.

down from Tientsin, and who should be on it but Bro. Crumpacker! What a welcome he received, and yet he brought the news that we can not go to the interior, and that he himself may not get back to his family at Ping Ting Chou. The train came and we soon reached Tientsin. We went to a hotel for a few days and then the consul general advised us to stay till peace is restored.

Bro. Crumpacker went back home and brought all the rest of the missionaries out. In a day or two we learned of the fall of Tai Yuan Fu and the massacre of the Manchus there and the burning of the Manchu

City. Then they took the railroad junction a few days later and now, Nov. 14, occupy the last Manchu stronghold south of Peking. Foreigners have not been harmed at any place, and so much of the stuff that you are reading in the papers can not be believed.

Bro. Crumpacker started back to Ping Ting today. We do not know whether he can get through or not. We are looking any moment for the sound of heavy guns to show that the bombardment of Tientsin has really begun. In the next article I may have something to say about the fall of Tientsin.

THE ORPHAN'S NEW YEAR

Ada Van Sickle Baker

MISS ANNETTE WILSON looked at her visitor over the gold-rimmed glasses, then said decisively:

"No, Mrs. Arlen, I don't think I can take in an orphan from the home. You see," with an embarrassed little laugh, "I am what is called, an 'old maid,' and am not used to children. I'm afraid they would make me nervous. Then you know I have my hands quite full, being all alone. I have to be my own business manager and attend to all the work besides."

"You succeed admirably," replied the other woman, casting a glance over the attractive room, then out of the window at the rows of fruit trees, whose branches were now topped with a soft covering of snow, but which would blossom forth in May in billows of pink and white bloom.

"Yes," answered Miss Annette, "I am a pretty good business manager, but I do sometimes get lonesome. You know my brother, and only living relative, disappeared some years ago from our home in Arkansas, and I afterwards heard he was dead. Since then I came and settled here; and although I do get lonesome, as I said, still I have so much to occupy my time that I can not afford to indulge in fits of lonesomeness."

"That is just why I thought you might like to take one of the little orphans—to have some one to love, and in return to love you. The home is full of them yet, although we have found places for several of them. I don't believe we ever had so many sweet, pretty little ones bunched together at one time before," and the matron of the Orphans' Home let her gaze wander

out of the window, dreamingly, as in fancy she could see the little dimpled faces and bright eyes of "her little ones," as she called them.

"Yes, I know they are sweet and pretty, but some way I don't think a child would take to me," and Miss Annette glanced in the mirror almost unconsciously.

"Oh, but I'm sure they would, Annette; and this seems just the place for an orphan. We had hoped to get them all provided with homes by Christmas, but that will be out of the question. Now, we are making an effort to see them all settled by New Year's. Which would you prefer to give a home to, a boy or girl, Annette?"

Miss Annette laughed, and the wise matron knew her case was more than half won.

"Oh, come, Annette; you shall see for yourself, and decide after you see the little ones. Put on your wraps, and come with me. My sleigh is by the gate, and we will be at home in a short time."

Miss Annette Wilson was bundled into the sleigh rather reluctantly, but she hardly had time for thought, as with a jingle of bells, the spirited horse speedily covered the distance to the home.

Once inside the Orphans' Home an ordeal began that the woman hardly believed possible, for as the children passed in review before her admiring gaze, she knew it would be the task of her life to decide which should be the favored one. Childish eyes, blue, brown, black and gray, all looked up with the frankness of childhood into her face, and she began to believe it

would be impossible to choose one above the other.

Suddenly, a little boy of seven years stood before her, and while Miss Annette gazed in amazement, the little one passed on, the matron believing he was not the chosen one, and no word had been spoken.

But Miss Annette gasped weakly, and laid a detaining hand on the small boy's arm. "This one," said she. "His name, please?"

"Ralph Wilson. Why, what a strange coincidence; you have selected a child of your own name."

Miss Wilson never heeded the words, for the wandering boy was clasped in her arms, and tears were rained on his surprised little face.

"My brother, my little Ralph!" she said over and over.

"Your brother?"

"Yes, my brother that left so many years ago."

"Annette, are you losing your wits? This boy is only seven."

The woman loosened the child, and studied his face.

"I thought for the moment it was little Ralph as he used to be. How foolish of me!" Then her eyes became bright with excitement again. "But the name—Ralph Wilson—the very name. What does it mean?"

Then the little one spoke:

"My papa's name was Ralph Wilson, too, but he and mama are dead, and just before he died he gave me a locket with his and mama's pictures, and told me to keep it. He tried to find Aunt Annette, but she had gone from his old home, and he never did find her."

"The locket, where is it, dear?" Miss Annette's voice was husky with emotion.

Pulling at a blue ribbon about his neck, the child brought to light a gold locket that had been concealed beneath his clothes. Then, opening it, he held it before Miss Annette's eyes. The woman gave a little cry, as she beheld the features of her brother and his wife, who she now knew were dead, and tears rained down her face.

Then, softly closing the locket, and replacing it as it had been before, she folded the boy in her arms, and turned to the matron, as she said:

"I have made my choice, and it is one of my own. How strange it all is!"

Little Ralph Wilson was soon whirled to his aunt's home, where a new life was opened for him. As he was tucked into bed

one night, he gave a contented sign, as he kissed his aunt's pink cheek: "Do you know, Aunt Annette I would be perfectly happy, but for one thing," he said.

"What is that, dear?"

"I am so sorry for all the children in the home that you could not take."

"How many were there, Ralph?"

"Fifteen with me."

Miss Annette remained silent for a moment; then she spoke:

"I'll tell you what we will do, Ralph. Every child in the home shall be invited here for a New Year's dinner, and you shall choose one to be a little brother to you, and he can make his home with us. In the afternoon of New Year's Day I will have several friends and neighbors invited here, and Ralph, dear, we will try to find a home for all the little waifs."

When fifteen bright little ones surrounded Miss Annette's table on New Year's Day, the woman knew the big guests that were coming later would have a hard time choosing from the remaining thirteen, for Ralph had selected the little one who should be his brother.

It took the remainder of the day for the Clarkville folks, and the farmers and their wives who had eagerly accepted Miss Annette's invitation, to select the children they desired, but every child was taken and when at midnight, twenty-four hours after the bells had chimed in unison, ushering out the old year and ringing in the new, fifteen little waifs, pillowed in snowy beds, and slumbering with all the sweetness of childhood, were living evidences that the New Year had already begun aright.



FIGHT FOR INDIANS' RIGHTS.

(Continued from Page 34.)

were pressed by Adams, Phelps and Doherty to sign powers of attorney to collect for them the funds on deposit in the banks and to sell their lands and timber for them on a commission of eight per cent. Indians who signed up the powers of attorney were given transportation back home. Those who refused to sign were left stranded in Washington. One Indian who has nearly nine thousand dollars on deposit refused to sign and has borrowed money on which to get home.

The plan is to get all of the Bad River Chippewas to sign these powers of attorney to allow Smith and Phelps to draw the huge funds on deposit and sell their timber. The eight per cent on this enormous wealth would amount to something like \$600,000.

THE RELIGIOUS FIELD

THE BLESSED WILL.

J. C. Flora.

THIS petition differs from the one preceding it in being more specific and personal. When we pray "Thy kingdom come," our thought goes out to the whole grand result, which is God's working out in the world. But when we pray "Thy will be done," the application to ourselves is more distinctly made.

To many this petition no doubt conveys a lesson of simple submission. They suppose it is a prayer of passive rather than active faith. Many times God's will conflicts with our plans, runs counter to our wishes, disturbs our repose, and then it is necessary for us to submit. At such times it is a good thing for us to be able to say from the heart, "Thy will be done." We, as obedient children, ought to conceive that this is a good will, and ought to be done. Although for the present it may be grievous, it is sure to bring forth the peaceable fruits of righteousness in all who trust and obey him.

There is danger of being too submissive. Submissiveness may degenerate into supineness. We ought to be sure that the ills that come upon us come by the will of God before we submit. A man sitting upon a steep hillside hears a voice above him; he looks up and sees a huge stone loosened by the frost coming with fearful power; he has time to get out of its way, but he sits still, saying that it seems to be the will of God that he should perish, and let his will be done. But this is not in reality the will of God. The will of God is that the man should escape. A man is suffering from dyspepsia, the result of his own imprudent eating, or from a nervous headache, the result of intemperate smoking. We hear him talk in his suffering of his submission to the trial that God has put upon him, but it is not God's will that this man should suffer. It is not what God has chosen for him, but what he has chosen for himself. The income of a family is cut off and they are left in distress. They make a few efforts for work but soon give up in despair and say it is the decree of Providence. More grit and less resignation would have kept them in better circumstances. Too many are altogether too submissive.

It is true, however, that some men are

so linked together by the ties of heredity and social organization that suffering may come upon them through disobedience, over which they have no control. By heredity we sometimes come into possession of things that we may remove. When we can, it is our duty to do so, but when we cannot, then right reason and filial trust call on us to submit. When through our ancestors we come into possession of disease germs by which our days are burdened and our lives are shortened, shall we submit to the will of God? Yes, there is no other way of explaining it. It is the nature of things that disobedience should bring suffering not only to him who disobeys, but often to his children, and his children's children for many generations. It is not a penalty; it is no sign that God is displeased with us. It may be a means of grace to us if rightly used. Therefore, in the midst of such suffering, we are ready to say to him, "Thy will be done."

There are times and conditions when we must submit, but I fear we often provoke our Heavenly Father by substituting submissiveness for obedience. A city or community may be suffering from some plague, and they conclude in their suffering that it is all according to the will of God, when it is not his will at all, but may be due to ignorance or injudicious care for the best health interests of their town or community. Then, surely, they who more earnestly do his will are to be commended above those who suffer his will.

We are taught to pray "Thy will be done as in heaven, so on earth"—as by angels and the glorified, so by mortals. This means not endurance but joyful obedience. It is a blessed thought that we not only suffer God's will to be done, but that we may help to do it here as it is done in heaven. The angels and saints do not do his will from fear of chastisement or because possessed with the spirit of selfishness, or because of competitive supremacy, but because of sincere love.

To do God's will we must know what it is. His will has been revealed to us in his Word. In the Old Testament we have a history and the will of God as it relates to the children of Israel. We must study God's Word carefully to first know where to look to find his will. Some of the commands of the Bible are local and temporary;

others are general and universally applicable. God's will is given to us with undue force and significance in the thirteenth chapter of First Corinthians, the twelfth chapter of Romans, the third chapter of Colossians, and the sixth chapter of Galatians. It is all a portrayal of his will, but some parts with more vividness than others. We will not go astray when we consult the Word of God to find his will concerning us. We must not depend wholly upon our own interpretations and understandings, but should ask for the guidance of the Holy Spirit which is to guide us into all truth. We no doubt read and study the Bible too much as a textbook, or because we consider it our duty. It may be that we fall into the habit of thinking that there is a certain charm about it. We should get rid of all such formal and superstitious notions and remember that our main business with the Bible is to find out from it what God wants us to do. So while we pray, "Thy will be done," we may search the Scriptures to find each day how to help in answering our prayer—what part of God's will we ought each day to be doing.

The principles are laid down by Christ and his apostles, and while many applications of these principles are suggested in the Word of God, yet our study of nature and Providence ought to throw much light upon the way in which the principles may be worked out. We learn the will of God as of man, not only by attending to what he said but by observing what he is doing. So when I pluck in the meadow a violet or a crowfoot blossom and look at it and see how deftly its petals are curved and how daintily they are painted, then I learn a little of what God's will is. He no more wills that I should be holy than that this flower should be beautiful. We look at a perfect lady, symmetrically formed, clear eye and ruddy skin, and we say in that person Providence is revealed. When we go in a home in which love is the law, in which each member of the household seems to live worthily and in which all conspire together to seek one another's welfare and happiness, then we are sure that God's will is made known to us in the life of this household. And if we should find ourselves in a community where peace and order and temperance and thrift and industry and contentment abounded, where there was no poverty, no enormous fortunes, no filth breeding pestilence, no profligate expenditures of wealth, no extortionate capitalists,—if we ever should find such a com-

munity as that, we should know of a surety that God's will had found expression in its corporate life.

In short, my friends, we know that God wills that beauty and symmetry and vigor and courage and virtue and fidelity and love and joy and peace and good-will shall abound and increase everywhere on earth, and that where we plant a seed that shall bring forth such fruit, or when we do a deed that shall lead to such a result as this we are helping to answer this prayer. Answered it will be in God's own time, in God's own way. His will shall be done everywhere on earth as in heaven. He never taught his children to offer a prayer that he did not mean to answer. It only remains for us to put our shoulders to the wheel and remember that it is not a voice of supineness and quietism, but that it is a voice that exhorts us to endure his will, although it may thwart our plans and take away our pleasures, but that we should do his will with glad obedience as it is done by strong angels and happy saints in heaven.



Friends That Come in Trouble.

Writing in the January Woman's Home Companion, a woman of fifty, who was suddenly removed from a life of luxury to the necessity of earning a living for her family, tells of the friends who came to her when she was in trouble:

"It has given me a new sense of the value of friends, which discovery the sheltered woman can never quite comprehend. She is too apt to estimate personal obligations in terms of a dinner for a dinner, a favor for a favor; there never can be certainty where convention trespasses upon friendship. I never should have known to what perfection loving thought and tactfulness can reach if I had not cast out from the safe shore where I was brought up, and handled my own rudder. The kindness, too, of people who did not at first come inside the friendship bracket! A dentist who insisted upon treating my teeth and would not send in a bill until I was 'quite ready'; the grocer who let us get behind in our account and held his peace until, little by little, we 'caught up'; a young seamstress who offered to 'exchange work'—stitches for lessons—when she needed the money as much as I! Years ago, before I had matured spiritually, this acceptance of kindness would have given me the horrors. Now I count it a great gain to have seen into the best side of human hearts."

HOUSEHOLD HELPS AND HINTS

Meats and Fowl.

For cooking a tough fowl, truss as usual, then infold it completely in two thicknesses of nice, fine wrapping paper, securely fastening the paper with pieces of string. Put the fowl on the rack over a shallow bake pan and set in the oven; roast for three quarters of an hour. At the end of that time the paper may be removed and the fowl returned to the oven in the pan, and roasted as long as it would have required had it been tender in the beginning; baste often, and turn occasionally. When done it should be tender. This is something on the order of paper-bag cookery.

Roasting a Duck—Dress, clean and truss a pair of ducks; place in a dripping pan on a rack; sprinkle with salt and pepper and cover the breasts with thin slices of fat pork; bake twenty to thirty minutes in a very hot oven, basting every five minutes or so with the fat in the pan. Domestic ducks require one hour for roasting. Serve with olive sauce. Melt one and a half tablespoonfuls of butter and stir until well browned; add two tablespoonfuls of flour and blend; pour over it gradually one and one-half cups of brown stock, or hot water. Pit ten olives, leaving the meats in one piece; cover with boiling water and cook five minutes, drain, and add to the sauce; season with salt and pepper.

Boiling a Ham—A ham should always be soaked overnight before being boiled, thoroughly washing and scrubbing with a brush before putting it in the water. In the morning cover with fresh cold water and bring to a boil gradually, and cook slowly until the small bones pull out readily; then set the vessel aside and let the meat cool in the water in which it was boiled. When nearly cold, draw off the skin without cutting, trim neatly and place in a baking pan in a slow oven, first dusting the top with brown sugar, and let brown a little. Serve with cider sauce, a recipe for which was given a few weeks ago.



Home-Made Soap.

Many housekeepers make soap from fats which accumulate in the kitchen. This is a good plan when one is in a summer cottage and finds supplies difficult to obtain. Make up the soap just before closing the cottage and leave it to dry until your re-

turn the next year. One family saved all their tomato cans and put into them the fat skimmed from the soup pot. This fat would otherwise be thrown away because of the flavor imparted to it by the vegetables and spices used for the soup. The flavor of lamb and mutton makes that fat unfit also for cooking and useful for soap. Beef drippings, however, are entirely too valuable when clarified, for all sorts of frying purposes and should never be used for soap until worn out for other work.



The Flea.

Once installed in a house, the flea is hard to exterminate. The most thorough methods must be used. Carpets should be taken up, steamed, beaten and purified. Floors should be washed in the hottest soapsuds possible. A thin coat of paint on floors is useful in killing the flea and its eggs. All dust must be removed, as the eggs thrive best in dry, dusty places and hatch in two days after being dropped. Fumigation is an excellent way of destroying these bloodthirsty pests. They are small, shiny insects, black, reddish or brown, with long legs especially adapted to leaping purposes.

Take air-slaked lime, fairly strong. Scatter it liberally over barn, cellar and house and porch floors, removing all coverings. Cover every foot of surface. Let it remain overnight. Sweep up in the morning and then mop up with hot water. When dry sprinkle lime dust thinly over the same places. If carpets are relaid, sprinkle with insect powder. Place sticky fly paper in flea haunts. This is especially useful under beds or large pieces of furniture.

Spray every article in the room infested with benzine. Take every precaution against fire and flame coming in contact with the fumes, both during and for several hours after the operation. Spray floor and corners liberally.

To kill fleas in beds, spread insect powder over mattress. Sift it over the springs and in every crack of the bedstead. Use it most liberally and repeat until the fleas disappear.

Fleas dislike the odor of cedar, dried or green tansy, moth balls, oil of pennyroyal, oil of sassafras, tobacco, camphor and kerosene oil. A vacuum cleaner will sometimes remove fleas.

Inefficient Radiators.

A statement which will doubtless surprise many people is the fact that the ordinary aluminum and bronze coatings, almost universally used on radiators, reduce the actual radiation of heat by twenty-five per cent. From the results of tests made at the University of Michigan it was found that a plain, uncoated cast-iron radiator had, with but one exception, a greater heating efficiency than any which were coated. The experiments demonstrated the fact that the best type of finish consists of two coats of terra-cotta enamel. The enamel not only presents a better appearance, but is more sanitary and easier to clean than either the bronze or the aluminum finishes.



The busy housekeeper whose family enjoys fresh pies will find it a great help and saving of time if she will prepare a large quantity of the lard, flour and salt, and rub together thoroughly, set in a cool place, and when wanted for use, take out the desired quantity, moisten with cold water and the pie is quickly made.

Those who live near pine trees will find that dry pine needles are very good for kindling the fire. When they are very dry rake up several barrells and store them in the woodshed.

Paper bags from the grocer's may be filled with the needles ready to put in the stove thus preventing any dirt from being carried into the kitchen. They are also convenient if a little hot water is needed in a hurry, as a bag of them will heat enough water for medical purposes.—M. Andrews.



Gas on the stomach, causing bloating and a feeling of "stuffiness" after eating, is not always caused by the thing eaten, but often by the condition of the stomach nerves. The stomach is weak, and holds the food too long, when it ferments and sends off gas. Select such food as will readily digest, and at the same time try to strengthen the stomach nerves by building up the general health. One should not try to starve the stomach into health, for only good blood can cure it, and good blood comes from good food, plenty of fresh air and good digestion. The stomach poisons itself through weakness and inaction.

To judge of the age of a rabbit, small claws and small teeth are evidence of youth, while long, thick, curved claws show that the animal is an old one. In young rabbits, the cleft in the upper lip is narrow, and the claws sharp and smooth; the ears are easily

torn and the joints crack easily. When young, rabbits are very toothsome, cooked almost any way that chicken is served, but an old rabbit is tough, and hard to make savory unless specially treated. For frying, rabbits should be quite young and fat.

One of the best ways to utilize the porch in winter is to enclose it with window glass, or sash, making a sun room of it. This would make it one of the most inviting places about the house in sunny weather, and a delightful loitering place at any time when not too cool.



The Housewife's Song.

The housewife sang as she did her chores, and the music floated around outdoors. Her voice was far from the Melba class; it would drill a hole through a pane of glass; the words were fierce and the tune was worse, and she shrieked at the end of every verse. The judge was passing along that way, as he rode to court on his knee-sprung bay, and he shook his head and he heaved a sigh, and wiped a tear from his good left eye. "When a housewife sings as she works," he said, "then a blessing rests on her faithful head; for her husband's kind and her children good; and peace illumines her neighborhood. For wives don't sing if their hearts are sore, if sorrow stands in the cottage door." Then the jurist thought of his dwelling grand, with pomp and riches on every hand; of the jaded women who languished there, and filled with grumbings the perfumed air. They did no work and they sang no songs, but wearied him with their social wrongs; and the judge indulged in another sigh, and wiped a tear from his good right eye. Then his old horse stumbled and he fell down flat, and he took a header and spoiled his hat.—Walt Mason in Farm Journal.



THE KING OF CHRISTMAS NIGHT.

One cold winter night long ago,

In a stable far away,

In a manger upon the hay,

The Blessed Christ Child lay.

The humble wise men from afar,

Guided by the lowly star,

Their worship and their gifts did bring,

To Jesus the Heavenly King.

Remember while ye rejoice and sing,

It is Christ who gladness brings,

Give him the praise of your love and light,

For Christ is King of Christmas night.

—Argenta, Illinois.

QUESTIONS AND ANSWERS

Question.—Our hired girl is a good worker, but she is a very undesirable girl to have around the children. Often she causes teasing and quarreling among the children. When she is away the children get along so nicely together, but when she is around they are always led into something that we do not want them to do. What can I do under these conditions?

—Mrs. B. L.

Answer.—Fire her.



Question.—Are cough syrups reliable, and may they be used for colds, especially for children's colds?—P. F. G.

Answer.—Cough syrups should be used very sparingly. The large majority of them contain drugs that have an evil effect upon the system. Sometimes a cold can be broken up with them but in the majority of cases where cough syrups will break up a cold other remedies can be found that will not have a bad effect upon the system. It is safer and cheaper in the long run to consult your family physician than to dope your system with cough syrups.



Question.—How big a storm would it take to blow a mortgage off a farm?—J. L. Switzer.

Answer.—I have seen the winds blow in Kansas for the last thirty years and most of the mortgages there have been lifted, although there are still some left. If the mortgage is so heavy that the man cannot see daylight either backward or forward, it will take a terrific storm to even get him on solid footing again. Perhaps the quickest way for the storm to lift the mortgage is when it blows away all the buildings and destroys the crops so the man is forced to sell out and the mortgage is lifted by the other fellow.



Question.—I want to print my name on my search-light. How can it be done?—O. B. M.

Answer.—Warm the glass by holding it at some height above a burner flame, and drop upon it a few shavings of paraffine. Move the glass about so as to distribute the

melted wax evenly, and allow it to cool. Then with a sharp pencil or stylus write or print the letters desired, being careful to cut through the paraffine to the exposed glass. Lay this face down over a lead saucer or an evaporating dish into which you have put about two grams of calcium fluoride and two grams strong sulphuric acid. Support the saucer upon a ringstand, and warm for a minute very gently, so as not to melt the paraffine. In a few minutes the etching should be completed. This can be determined by testing with the point of a knife-blade, when the glass will feel rough where the letters were drawn in the wax. When the etching is finished the paraffine may be removed with a dull knife or by immersing in warm water.



Question.—When is the best time to study, in the morning or in the evening?—Ray Holsinger.

Answer.—That depends entirely upon the temperament of the individual and the conditions surrounding the individual. Some people can study better in the evening, others can do better early in the morning. If you work hard during the day so that you are weary by evening you will likely be able to do better in the morning. If you are engaged in indoor work during the day and spend an hour in vigorous exercise in the evening you will likely be able to do your best work in the evening. Every individual must learn to know his own temperament and disposition in order to know how and when to get the largest amount of work done. It is very seldom that we find any two people alike, so that it is impossible to lay down an ironclad rule to be followed. The intention of an education is to help one find how and when and where one can do one's best in life. No one can do effective mental work when he is tired and sleepy either in the morning or in the evening. Find the time when you are the most wide awake and select that as the time to do your mental work.



Question.—My neighbor has three boys who swear and smoke and are about the roughest boys in the neighborhood. My boys are forced to associate with them a good deal in school and in our work, as we neighbor together a good deal. How can I keep my boys from acquiring the bad habits of my neighbor's boys?—E. L. S.

Answer.—Never nag your boys but keep clearly in their minds the fact that smok-

ing is an ugly, dirty, filthy habit to say the least, and that swearing is beneath the dignity of any gentleman. Study your boys and find what they are interested in and then keep them busy in that which appeals to them. Don't forget that you must be a boy with them and still retain your dignity as a man. If you do this your boys will pattern after you and your neighbor's boys will have little influence over them. If they discover that your judgment is weak and that in most respects their own judgment is better than yours, or that they can get you to give way to everything they want they will soon lose respect for what you think and will do as they please. You must determine between good judgment and bull-headed determination. The latter is what drives your boys away from you, instead of winning their confidence, and naturally they will do as your neighbor's boys do, because they like the judgment of your neighbor's boys better than they do yours.

AMONG THE BOOKS

Fruits of the Spirit.

"Fruits of the Spirit," by Mrs. Elizabeth Chase Regnier, is a little book of sentiments. The author has given very careful attention to the preparation of this book, and the quotations given are above the average. Many of the selections form valuable suggestions with which to begin a day's work. The book contains seventy-two pages, cloth bound. Published by the Glass Book Binding Company, Los Angeles, Cal. Price fifty cents.



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M. Sheldon and was read chapter by chapter to the young people of his church on successive Sunday evenings, much on the same plan as "In His Steps," written by the same author, was given several years ago. The main purpose of the story is to illustrate the value of the average American family's training, and the final victory of the spiritual ideals over material for physical attractions. Published by George H. Doran Company, New York. Price \$1.20 net.

BRAIN LUBRICATORS

In the State of Georgia lives a banker who is known behind his back as the "Human Safety Clutch."

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It was a hot day and the road was dusty, but in an hour the old dorky returned with the papers intact. The owner felt in all his pockets.

"That's too bad, Uncle Jim," he said, finally; "I thought I had a nickel here I was going to give you."

"Marse Henry," said Uncle Jim, "you look again. Ef ever you had a nickel you got it yit."—Saturday Evening Post.

The father of a Germantown lad had given him a ten-cent piece and a quarter of a dollar, telling him that he might put one or the other on the church's contribution plate.

At dinner the father asked the boy which coin he had given.

"Well, father," exclaimed the youngster, "at first it seemed to me that I ought to put the quarter on the plate; but just in time I remembered the saying, 'The Lord loveth a cheerful giver,' and I knew I could give the ten-cent piece a great deal more cheerfully. So I put that in."—Lippincott's.

A photographer was approached by a woman, who asked:

"How much for children's pictures?"

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SOIL

The soil of the Upper Yellowstone Valley has been submitted for analysis to the Montana Agricultural College and Experiment Station at Bozeman, Montana, and, upon examination by Prof. Alfred Atkinson, it is classified as silty clay. Prof. Atkinson says: "These soils are rich in plant food, and as the particles are somewhat fine, they have a large moisture capacity. If soils similar to this sample extend to a depth of three or four feet it ought to be well adapted to the growing of fruit trees." The depth of the soil in the Upper Yellowstone Valley is from ten to fifteen feet. It has never been leached by rains nor scattered its humus over the surface in floods to the river, but nature has added year by year for thousands of years, the vegetable matter and alluvial deposits particularly adapted for the raising of fruits. The Pomologist of the United States Department of Agriculture says that the loamy or silty clay soil will produce the hardiest orchards and yield the best results. Such lands contain all the elements of plant food necessary to insure a good and sufficient wood growth and fruitfulness, and fruit grown on such lands takes first rank in size, quality and appearance.

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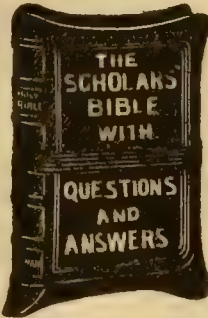
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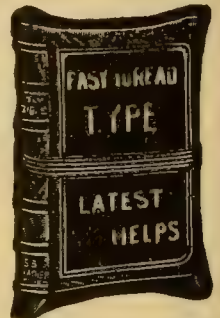
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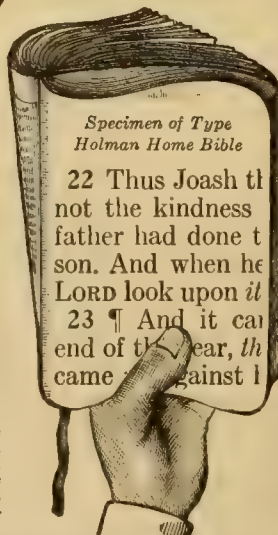
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Colfax, Ind.*

THE INGLENOOK

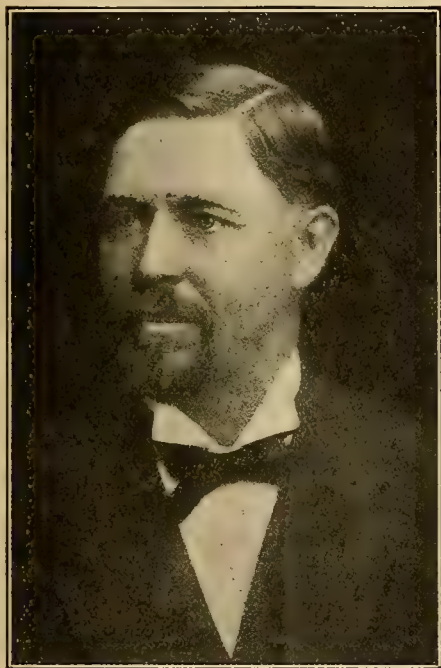
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No. 3.

RECENT SOCIAL PROGRESS

H. M. Fogelsonger



Judge Lincoln Frost.

Camp Life for Delinquent Children.

THE juvenile court of Lancaster County, Nebr., supervises a detention home in the city of Lincoln for its wards. The home is also a school and is maintained by the county. In the summer of 1908 Judge Lincoln Frost adopted the plan of sending the boys to a camp just outside the city. The method seems to have proven a successful undertaking, if one is to judge from the reports. Each summer the camp is open for two or more months during the hot weather. The boys

are not sent there to loaf but are given an opportunity to work. There is a large seed farm near by which employs all who can work and many of the boys return to the city with a surplus over and above their expenses. Girls are also kept in the camp, some of whom do the cooking and others work in the fields at weeding. The camp is always in charge of competent persons, probation officers and assistants. Sunday-school is conducted each Sabbath by representatives of the city churches, and frequently during the evenings delegations of young people come out to visit the camp and engage in singing with the children. It is needless to say that camp life is much better for these children under the care of the juvenile court than keeping them confined in an institution during the hot weather. The success of the camp depended largely upon the kindly personality of Judge Frost, who furnished the life of the undertaking.

Christmas Tree Fires.

The National Fire Protection Association, whose headquarters are at Boston, issued a Holiday Bulletin during December warning the people against Christmas tree fires. The leaflet was very simple and to the point. Here are the most important warnings:

"Light, inflammable decorations make fires easy to start and easy to spread. A match, a gas flame, or an electrical defect may do it."

"Watch gas jets! Decorations may be carried against them by air currents."

"Watch smokers! Do not permit them to light cigars inside buildings."

"Every year in America many children are burned to death by fire from Christmas candles."

"Do not decorate your Christmas tree

with paper, cotton, or any other inflammable material."

"Use metallic tinsel and other non-inflammable decorations only, and set the tree securely so that the children in reaching for things cannot tip it over."

"Do not use cotton to represent snow. If you must have snow use asbestos fiber."

"Do not permit the children to light or relight the candles while the parents are not present. They frequently set fire to their clothing instead. The tree itself will burn when the needles have become dry."

"Do not leave matches within reach of the children at holiday time. Candles are meant to be lighted, and if the children can get matches they will experiment with them. They imitate their elders."

Florida Awakening.

Florida is making some of its first steps in social progress and its first State Conference of Charities was held in Jacksonville during November last. There are many things to accomplish in Florida. It will be remembered that the State has no institution for caring for its criminals. Most of them are sent to the turpentine camps where their treatment is such that we need not describe it in these pages again. Since writing about the southern prisons we have had opportunity of learning more about conditions in Florida. One who is now living within a few miles of one of these turpentine camps says that convicts are whipped to death sometimes. The people of Florida know the situation better than any one else and the better thinkers are trying to do something. As one of the speakers at the conference put it: "The social workers of the State are alive, and up and doing; the people in this land of flowers are intensely interested in 'How the Other Half Lives,' and Florida must be counted among the progressive States of the Union along lines of social reform."

In the report of the various State institutions there were some startling facts brought out. Boys and girls are cared for in the same building at the Marianna reform school, and because of insufficient appropriations these boys and girls are improperly fed, clothed and educated. The State Hospital for the Insane is inadequate and there is no suitable provision made, whatever, for the feeble-minded and epileptics. Little children are also housed with the insane. The State has nine institutions, six orphanages, the State Reform School, the School for Deaf and Blind, and the Insane Hospital.

Last winter the legislature of Florida passed a juvenile court law, which was soon taken advantage of by the cities of Jacksonville, Pensacola, and Tampa. Upon the recommendation of the Conference of Charities that cities organize their charity work several cities acted at once and have organized charities. Florida is awakening and in welfare work will soon be one of the progressive States of the South.

The World Scouts.

There has been so much said about the Boy Scouts in almost every periodical that we are all familiar with the organization; but the World Scout movement is something new. The World Scouts were organized because of a dissatisfaction with the Boy Scout idea. As has been mentioned by our editor, the Boy Scouts are in reality miniature soldiers, and the whole affair is a very good army school. There are many good features about the Boy Scouts but the military training and other paraphernalia are not conducive to a peace sentiment. The officers of the organization contend that the Boy Scouts have nothing to do with militarism. We quote from Dan Beard, who is national scout commissioner, who wrote in the October number of the Review of Reviews: "The Boy Scouts have nothing to do with war, and their scoutcraft has no more connection with it than has the hunter's knowledge of woodcraft and the lone trapper's ability to take care of himself under all and any conditions. War with the old scouts was not of their own seeking, but incidental to the life they lead. War with the Boy Scouts is not talked of, prepared for, or considered in their training; the whole aim of the society is to make them clear-eyed, clean-limbed, clear-minded, efficient, manly boys and ultimately good citizens." Those are very good words but the illustration accompanying the article tells a slightly different story.

The World Scouts give a training in chivalry, kindness, and neighborliness and in order to carry out all these things a good physique is required—hence the physical training. We referred to one side of the Boy Scout criticism and here is what Mr. Nock has to say in the January American Magazine about the other side: "The Boy Scout is trained to believe in two artificial, false, old-fashioned and utterly exploded ideas—ideas that the world has no use for. First he is taught to believe in the existence of a large class of beings called foreigners. Second, that it is normal, right and above all very glorious and



The Scout-Errant.

interesting to oppose these beings occasionally in the institution called warfare.

"The World Scout, on the other hand, is in these respects not trained at all. He is simply allowed and encouraged to keep the natural, true, clear vision of human beings that he was born with. He is permitted to grow up in the plain, natural truth that there are no foreigners, and that warfare—modern warfare—is neither glorious nor

interesting, but on the contrary, very sordid and stupid."

In 1903 when the Scout movement began in England, Sir Francis Vane was the chief organizer for General Baden-Powell who seems to have been the originator of the idea. Sir Francis soon became dissatisfied with the militarism of the society and withdrew, deciding to organize a new body that should be trained for universal peace. Such was the beginning of the World Scouts who now number several thousand in England,—we should not say "several" because within a few months they numbered fifty thousand. In London the World Scouts are strong. When on duty they go about in twos and threes finding something good or worthy to do, help an old lady across the street, catch a runaway horse, or anything else of similar nature. During fires and other catastrophes they have proven themselves very useful and have many brave deeds to their credit.

"The original Scout movement was a stroke of genius, nothing else . . . It interpreted the instincts and aspirations of boyhood and suggested the direction they should take. But the collective selfishness which we miscall patriotism laid hold of it and drove it away. Now the thing is to show the organizers of the original Scout movement that they have made a false step. Let the boys understand that the country has so many real enemies that it is a pity to waste time and strength against imaginary ones." There is one thing which must not be forgotten in this connection. Too much outside organization may lead the boy to forget the things that may be done in his own home in the way of mercy and kindness.

COMMENT ON RECENT HAPPENINGS

TRADE BETWEEN UNITED STATES AND RUSSIA.

The large number of inquiries received by the Department of Commerce and Labor regarding the trade between the United States and Russia has led to the preparation of a statement upon that subject by the Bureau of Statistics of that Department. It shows exports from the United States to Russia, approximately 25 million dollars; imports from Russia, 12 million dollars, in the fiscal year 1911, and indicates that trade between the two countries has practically doubled in the last decade, the increase

occurring in both imports and exports. Hides and wool are the principal articles imported from Russia, and cotton, agricultural implements, binding twine, manufactures of iron and steel, and manufactures of leather are the most important of the exports to that country.



Youngest Patentee of Record.

There is no age limit to patentees. Take the patent, No. 465,066, of December 15, 1891, to Donald M. Murphy, of St. John, Canada. One might think from his X mark

signature to the specification that Donald could not write his name, and he could not, for he had no book learning, but he did have the inventive ability to produce a sounding toy for which the United States Patent Office granted him a patent. But do not blame him for his lack of schooling, for Donald was only six years old when he filed the application, and as far as is known the youngest applicant for patent in this or any other country. His picture formed a part of the Patent Office Exhibit at the Chicago World's Fair in 1893. The toy patented to him is a simple contrivance including a bar with handle knobs at its ends and two clapper disks slidable along the bar so they can sound against each other and against the handle knobs.



China.

The peace conference at Shanghai is at a deadlock. Wu Tingfang, representing the revolutionaries of the South, stands for a republican form of government for the new China. Tang Shao Ya, representing the Imperial Premier, Yuan Shi-Kai, has agreed that the future looks republican; but telegrams sent by him to the Premier bring insistence upon the preservation of the monarchical form of government, though in limited form. Great Britain and Japan are said to support the idea of a limited monarchy, and it is also reported that the United States is being won over to the same position. In the meantime the Republicans complain that the Imperial generals are breaking the obligations of the peace armistice by continuing to fight at convenient points. Dr. Sun Yet Sen, upon whom all Republican groups seem agreed for President in the event of the establishment of a Republic, has arrived at Shanghai.—The Public.



Forty-Eight States in 1912.

The new commonwealth of Arizona, with a population approaching a quarter of a million and an area of 113,000 square miles (including 40,000,000 acres of vacant public lands), begins the year 1912 with a full-fledged State government. Even leaving the public lands out of account, Arizona has more land over which to distribute her people than New York State has, with thirty-five times as great a population. Whatever may be said of those vast stretches of sagebrush and cactus,—and it is not all a desert waste by any means,—

the fact remains that Arizona and New Mexico, now organized as States of the Union, complete the articulated political system which originated with the thirteen colonies on the Atlantic seaboard and gradually extended itself across the continent. From the Atlantic to the Pacific, the United States is now a homogeneous nation, made up of forty-eight self-governing bodies politic, each one of which has complete home rule, so far as its own local affairs are concerned. No part of the territory lying within our national boundaries,—save the District of Columbia itself,—is any longer governed from Washington. Alaska and our insular possessions alone remain "Territories" in the accustomed sense of the word. There was a time when the West was cut off from the rest of the country by barriers political as well as geographical. That time has passed forever; the frontier of yesterday has been wiped off the map. The Rocky Mountains could not bar the steady advance of those political ideals and methods that we think of as distinctively American, any more than they could stop the onrush of settlement. In the fullness of time the privileges and duties of what we call Statehood had to come to California and Colorado, just as earlier they had come to Ohio and Illinois.



Are School Results "Superficial"?

Mayor Gaynor of New York is showing himself a man of very strong opinions, of the old-fashioned reactionary sort. He thinks that our schools are not aiming at the right mark; that they are trying to cover too much ground and are therefore superficial and that they are not practical enough. Pupils are being overeducated in fancy lines; they are submerged—they just about have their noses above water struggling to breathe. This, he says, "makes them disinclined to work with their hands. Unless they can get a job where they can sit on a high stool at books, or at a typewriter, they simply won't work. And the girls refuse to do housework. There is a shortage of workers all over the country."



"Do you think women would improve politics?"

"Well," replied Mr. Growcher, "after listening to the conversation on the front porch I'll say this for them: If they ever start an investigation they'll find out something."

EDITORIALS

Articles on Human Horizons.

In this issue you will find the second article from a series of articles on "Human Horizons" written by J. A. Clement, Ph. D., president of McPherson College. We promise our readers many good things in these articles, as they come from a man of wide experience and close observation, who has his whole heart set upon helping the young people of this generation attain the best that lies within them.

Church Going that Counts.

A great many people find it a wonderful chore to attend church services just one hour once each week. Even when their automobile will take them right to the church door, they find it extremely tiresome to make the trip, and no doubt if they could have all the religious services delivered to them by telephone they would count it too much trouble to take down the receiver. A remarkable example of faithfulness in church service attendance was found, a short time ago at Verona, New Jersey. Deacon D. C. Baldwin, a member of the Methodist church, in his home town has attended for the last thirty years an average of five services each week. In all he has visited the little church more than 7,000 times, making the two-mile journey from his home afoot. Between his home and the church he has covered more than 25,000 miles.

Japan's Public School System.

Japan has received many valuable lessons from America, but while getting much that is valuable she has received some things that are rather a detriment to her than a value. There are some complaints from the leading educators of Japan that the minds of the children are being ruined by overcramming with a knowledge that is useless to them. This complaint has been made again and again in the United States. President Narisse of Tokyo University said the youth of the day think of nothing but examinations and have become indifferent to the broad culture that is the actual preparation for the duties of life. To cram the mind with an ill-assorted lot of facts on a wide range of subjects is not education. The possession of the facts is of no value, while the method of acquiring them is positively hurtful to the mental faculties. Many children of today in America as well as in

Japan are acquiring their education at the sacrifice of personality and at the price of their powers for assimilation, reflection, observation and imagination. Instead of unfolding the minds and giving them an opportunity to grasp the significance of a situation, the minds are crushed and crumpled by an overtax in cramming. Education is a process of growth.

False Ideals.

False ideals have brought ruin to thousands of men who had a promising career before them. They imagined that character and cash had no relationship toward each other, and that the less character a man possessed the larger would be his bank account. They failed to realize that time is money, that character is cash. Many a man's credit is good because his character is good. Most bankers would rather make a loan to a man who is poor but honest than to a man who is rich but crooked. A character guarantee is of more value than a cash guarantee. A few years ago a bright young student was admitted to the American bar. On the day he was admitted, a brilliant young lawyer, several years his senior, took him by the hand and said: "Now, then, let me give you a bit of advice. Have your name taken off the church-roll and burn your Bible, and you will make a mark in the legal profession." The young man listened respectfully to the advice of the lawyer but inwardly decided to follow the high ideals and Christian principles of his early training. Success came to him early and remained with him throughout his career. About twenty years afterward, this same lawyer who had proffered the dangerous advice to the young man, walked into the office of his former acquaintance. What a sight he presented! His hair matted; his face bloated; his eyes bloodshot—a physical wreck. Extending his hand to his old comrade, he exclaimed: "Give me half a dollar and let me get out of this town to work off this spree." He had followed his own advice and presented a testimony of the result of his own false ideals after they had matured and developed their fruit.

A Decalogue for Husbands.

Husbands are generally willing that their wives should hold a decalogue before themselves continually that the wives may not overstep their field of authority. It is not a bad thing, however, for the husbands to have a decalogue which will keep them

from assuming too much liberty for themselves. Mrs. Harriet Stanton Blatch, when asked to give a list of ten commandments for husbands gave the following:

Thou shalt not marry for money, nor to escape restaurant cooking.

Thou shalt not force thy wife to come to thee every time she wants a dime, but shalt make her an allowance so that she may develop her own judgment in handling money.

Thou shalt not wear a smelly, smoky jacket to dinner, nor dye thy beard.

Thou shalt visit much, but shalt not let thy gossip hurt any other person, for much visiting maketh a broad man.

Thou shalt not be so engrossed in thy business that thy health and thy disposition shall suffer.

Thou shalt allow thy wife all the recreation necessary to relieve her from the strain of the household cares.

Thou shalt not nag thy wife.

Thou shalt not forget that as a woman is a help in the home, so she may be a help in the world.

Thou shalt do thy best to overcome whatever prejudice thou hast against womankind and judge with thy mother, wife and daughter as standards.

Thou shalt obey the ten commandments as handed to Moses.

Economy in Little Things.

A retired sugar magnate, while driving along the main street of the little town where he lived, suddenly stopped his horse, handed the reins to a friend who sat beside him, jumped to the ground, and picked up a new brick which he placed in his carriage. He then resumed his seat and drove on.

"What are you going to do with that brick?" asked his friend.

"Take it home and add it to my pile for repairs when needed," was the reply. He then explained that it had been his habit for years to pick up good, serviceable brick, which had either been thrown away or carelessly dropped on the street; that during the course of a year the accumulated brick saved him considerable outlay in repairs for the various properties owned by him. This illustrates the saving tendency of one class of men as opposed to the careless, wasteful habits of others. These careless men reason that the preservation of such small incidental materials consumes time entirely out of proportion to the value of the thing saved, which perhaps may be true in a general way. However, the habit of careless wastefulness formed by this in-

difference is detrimental to a successful career. It is these little habits of economy that are of far more value than the savings themselves. Most any man can earn money these days, but it is the man who has learned those fundamental lessons in economy that is able to keep his earnings from slipping through his fingers. A man lays a poor foundation when he imitates those who have accumulated a large amount of money and are ready to discard some of the minor details in saving. He might as well try starting at the middle of the ladder when he stands on the ground and wishes to reach the top rung.

Better Marriage Regulations.

Several times in these columns we have spoken about our lax marriage laws and the looseness with which divorced people are permitted to remarry. A few of the States are making improvements in their laws relating to marriages. Since January 1, there can be no more elopements nor hasty marriages in Massachusetts. Under a new law there, any person wishing to marry must file a "notice of intention." After that, he must wait five full days before he can get his license. During those five days the parents, guardians or any other relatives or friends of the couple can register any objections. Maine, New Hampshire, Vermont, and Rhode Island have all passed similar laws. Kansas, the place where new reforms are always being tried out, is about to go these States one better and make its marriage laws even more stringent. A bill has been drafted which will be presented to the next State Legislature, which will require that a "declaration of intentions" must be filed by the prospective bride and groom thirty days before the issuance of a license and that a published announcement of the marriage be made in the official county paper at least two consecutive weeks following the filing of the declaration. Another requirement is a physical examination to ascertain that there is no insanity nor hereditary disease on either side. Each county is to have a board of three physicians to make the examinations. These measures will do much toward reducing the divorce cases of our land. It is the puppy love matches, elopement cases and wishy-washy sight love marriages that fill our divorce courts, and set a low standard of home life. To the extent that these cases can be reduced by compelling men and women to think seriously for a short time at least, the standards of home life will be raised.

Conference on High Cost of Living.

During the last week of December, a conference was held at Washington to consider the proposed international commission for the study of the problems connected with the cost of living. Many prominent economists and leading statesmen were present at the conference. The policy of the conference was to recommend that the government of the United States should invite all the leading powers of the world to appoint delegates to an international convention, or appoint members of a commission given the task of investigating and reporting on the rise in the prices which has taken place, the real extent of the rise, and the possible and desirable measures for the prevention of further rises. This subject has been discussed from many angles on the platform, in books and in magazines, and still the problem has not been solved.

An international commission on the question might secure some valuable and desirable information. The high prices are not at all local and peculiar to the United States, but the wave is world wide. The causes cannot be laid to American farming because the French farmers are very careful tillers of the soil; it cannot all be due to our extravagance because the Italians and the Germans are exceedingly economical; the blame cannot all be laid upon our middlemen, because England has an excellent coöperative system for the distribution of her products and in all of these countries the high prices are prevalent as well as in our own country. There must be some international factors connected with the problem and the duty of the commission or the international conference will be to find the real causes and see whether any remedy can be found.

HUMAN HORIZONS

J. A. Clement, Ph. D.

ONE day when the A B C blocks had been piled up high they were used to represent the old country church. That day "Jimmy Blaine," as his playmates used to call him, preached as he'd seen and heard his father preach, sometimes with many gestures, sometimes with few; sometimes in loud and enthusiastic tones, and sometimes in low but serious tones. Johnnie Logan and his little sister listened as they'd seen their father's audience listen, now attentively, then sleepily; now with eyes and ears open, then with them almost closed. Johnnie Logan beat time like the singing master used to do, up and down, and back and forth, while they sang a hymn. The little country preacher led in a simple prayer, and then the singing of the Doxology freed their minds for other make-believes.

With these self-same blocks on another busy day a schoolhouse was quickly erected. The selection of a teacher was no small task, for each one thought it would be such fun to make the unruly ones behave. It was, as you see, the "pin-quiet" school that here was in session. A rap on the fingers was always to be received with little thought of rebellion or appeal, except perchance that on this particular day the more unruly and unwieldy chap had crept in. The pupils spelled and read and figured. They sang their favorite songs; they spoke their choicest pieces; they played their

liveliest games. They staged their country school in all its play and work. They had heard their mother say, and their older brothers, too, that books were read at school, and songs were sung, and games were played when all the work was done. One day Johnnie and Jimmie trudged away to school to see if those things were really true, and this was how they learned to imitate the country school.

As the blocks were turned into castles and into walls, bravery took the place of the reverent spirit of the church worshipper, and courage was substituted for the submissive spirit of the pupil. The soldiers marched, the enemy was met, the drums were beaten, the guns were fired, and three cheers went up when their enemy was defeated.

Five o'clock came all too soon. The day was short because so many experiences had been lived over and tried out. It mattered little to the children in what order the acts had been dramatized, for these were a part of the life about them. Whether play is an apprenticeship for life, or whether it is the working off of surplus energy, or whether it is for the purpose of recreation, is a debatable question. But there is little room for doubt as to whether it is natural for a healthy child to play. And if we were to subtract from the child's life all that it has gotten by means of play

the remainder would be rather small for a child below the age of twelve.

Did you ever in your own childhood see any old chair serve for a pulpit, an auction stand, a politician's platform? Did you ever see an old broomstick that would serve in turn for a horse, a drumstick, a flagpole, a cane, a gatepost, or a gun? Did you ever see a lump of clay that would lend itself to any form and shape of the mind's fancy? Did you ever see all the objects of the household created successively out of just one piece of plastic clay? What animal had ever lived that could not be moulded by a very few movements of the little artist's creative fingers? It mattered little whether the creation was perfect or not. The vivid imagination could easily fill the missing parts, just as adults often do in seeing pictures and real objects. In fact, this one piece of clay was large enough for making the earth and all of its inhabitants. The only thing this raw stuff needed was childish imagination, and then it became alive. None of the artist's taste was necessarily sacrificed when mud pies became the object of creation.

Do you recall with what rapture you used to represent the Christmas season as it appeared in your town and community? It was an event which was both anticipated and remembered in real experience. No other event was staged more faithfully than this. Just as the Indians used to celebrate for six weeks before as well as after their feasts, so we used to think and play about Christmas, both before and afterward.

The Christmas time, in the year 1911, brought back so many memories of by-gone days. With what anxious minds little ones always look for the likeable, unselfish, gray-bearded personage! What child has not heard of the racing steeds and the unburdening of gifts? Who has not dreamed of having stockings filled with toys, and books and candies? No, I believe that mother used to say that sometimes there were some poor boys and girls who were missed. We always had a sort of semi-sympathy for those more unfortunate ones, but we were glad to know that some good people always shared some of their gifts with those care-worn people.

There is something charming about our childhood faith in the chimney story. There is enough mystery about it to attract us. One grows out of it so gradually into a deeper symbolism of the Christmas experience that it is impossible for it to harm any one. The expectancy which it creates is an experience that never leaves us. Who

is there that is so unsympathetic that he would not forgive the boys and girls for exhibiting such giant appetites at such a display of palatable things?

One of the earliest battles of life must be fought there,—that between selfishness and unselfishness. It is one of the first struggles of egoism and altruism in the later moral life. It is the time when the ethical virtue of self-control is beginning to flower. How the young life may begin to be enriched by the giving of little gifts!

It is natural that schoolboy should share his candy with schoolboy. It is equally natural to the little changeable, unstable mind that it should be sorry for being too liberal. And if every boy were to be honest in his confession he would admit that his sharing was not always limited to the boys. Horizons are exceedingly changeable, even in the world of giving.

When to budding self-poise, and balancing of motives and desires is added, sympathy, then it is that a human horizon is rapidly expanding. There is nothing that more rapidly enlarges the horizon of friendship than the giving of gifts through true sympathy.

The customs and practices of the older people at Christmas time are played over many times after that one great day of giving has passed by, and the finer tastes of after generations may be moulded there, because even those simple and useful gifts when accompanied by the giver are never bare.

True to child nature, when Christmas gifts are out of sight, they are often out of mind, but the givers are the heroes for the child at Christmas time. And so gifts symbolize easily the life and spirit of a cheerful giver.

On a Christmas eve, a quarter of a century ago, snow covered the ground just as it did on last Christmas. Then it was a sort of rolling blanket in the "Buckeye" State. Last Christmas night it was a smoother blanket 400 miles long and 200 miles wide in the "Sunflower" State. Well, it was on that night twenty-five years ago that a little sister wanted to know what this giving was all about, and the mother sat by the fireside, for the father had passed away, and told the story of the greatest Giver of all, and of the Gift which he gave to all mankind.



"Madam, can I sell you a vacuum-cleaner?"

"No, sir; we haven't got any vacuums in this house that need cleaning."

FORMATIVE TENDENCIES

Amanda Bjelkstrom

MUCH has been, and is being said and written, concerning habit, but too much attention can not be given this subject. If we were to take out of our lives all that we have acquired by instinct, and all the hundreds of things we do without the conscious application of our minds we would be helpless indeed. With the force of habit we would remain forever children in mental development. No progress would be possible, for our whole lives would be spent in performing a few necessary acts. Washing our hands, combing our hair, lacing our shoes, etc., would be as difficult each time as it is for a child the first time it succeeds in performing these simple acts. Thus they are man's greatest blessing, or they may be made his greatest curse.

Let us call a habit a mental path. Just as perpetual running water wears for itself a deep gorge, so continuous mental action wears a channel in the mind that is not easily changed. So he who has formed desirable habits, finds right doing and right thinking the easiest course and the one instinctively chosen. His attention can be given to progress and helpfulness, while his fellow-man who has formed evil habits must needs have all his attention on his actions, if he would, for the present, show a good reputation; yet, when taken unawares, will show his real character. We have often been told, and still need to be reminded, which habits we should form, because they are desirable and helpful; also which are detrimental to the formation of a good character. This appeals especially to the child, for youth is the proper time for their formation. But to me the thing that appeals most forcibly is that, no matter what our age or circumstances, we can acquire what habits we will if we really desire them! And by acquiring these, the opposite undesirable habits can be eradicated.

But how? If we better understood our minds we would not find it so difficult a task. When we have performed an act until we do it without the conscious mind, as sewing while singing or carrying on a conversation, etc., we have stored it in the subconscious mind, which is the storehouse of all that has gone before, both of individual experiences and those of the race. Thus we inherit tendencies to certain habits of

our ancestors. Not the habit, but an inclination to do so. Right here, before the habit is formed, we should step forward and use the power within us to overcome the tendency; not by fighting it and thinking how bad it is and how ill others have fared who do so. No, for the more we think about it the more firmly it is impressed upon our minds. Put it away from you. Say as Christ said, "Get thee behind me, Satan." Then center your attention on its opposite virtue,—think of it, desire it, do it,—and finally you will have for it a mental path, a place in the storehouse mind, and it will be the easier of the two performed. Even though the habit had been performed it would thus be eradicated, taking however more strenuous effort, perhaps, and more time.

This is vastly easier than fighting them by mere force of the will, for few people have sufficient will power to win out in the battle with a full formed habit,—one which has become second nature to them.

If you want to form a desirable habit in a little child, keep before its mind the beauty and advantage of same, showing an example if possible. How often have we heard parents or teachers describe forcibly and show, by appealing to a child's imagination, the life of a drunkard, to teach him to shun such an evil habit! How vastly more noble and sure it would have been to hold up the life of a righteous person, showing how happy and beautiful a home he had, how kind and helpful to the needy and how well loved by all, thus creating a desire to do and be likewise, wearing a channel in the mind or laying the foundation for a beautiful habit. It can never be wholly forgotten and will sometimes bring forth its good fruit, for no good word is ever wholly lost.

"Cast thy bread upon the waters and it shall return unto thee . . ." Have cultivated in the child a real love and desire for the good, the true, the beautiful, the noble in life and you will need have little fear which it will choose when he goes out into the world, where the sounds of battle between good and evil never cease.

I read lately of a young drunkard who had signed the pledge and regularly attended temperance meetings, determined to reform. As he sat listening one evening while an able speaker showed so plainly,

by appealing to their imagination, the inside of a saloon with its singing, tables of gorgeous wine, laughter and all attractions to allure young men, the desire to be there became so strong that he arose and left the lecture, entered the nearest saloon and began anew the life of debauchery. Had the speaker shown by opposite scenes the power of God instead of the power of evil he would have deepened the desire to reform, and how vastly different the last chapter of the young man's life might have read!

Would you acquire a new habit,—the happiness habit, for instance? Form in your mind a picture of yourself as you will appear when the habit is formed,—how good you will feel and how pleasant it will be for those around you. Get this clearly, for whatever is expressed in action must first exist in the mind. Then act the part, try to feel it. One will tend to produce the other, for if you don't feel like smiling turn up the corners of the mouth and the feeling will come. Don't go back to the old habit "just once." It is too

much like dropping a ball of yarn we are winding. The drop causes more yarn to unwind than we can wind in many a turn of the wrist. After the walls of Jerusalem had been rebuilt the people all assembled, while Ezra read and explained to them the law of God. When they realized how far wrong they had gone they wept bitterly. They were told not to weep and not to think of the imperfections which had been built in the walls of their characters, but to go forth and joyfully think of the new, the codes of the law of God under which they would henceforth live. And not only that, but gave them at once an act to perform under the desirable way they were to go and care for the needy,—“send portions unto them for whom nothing is prepared.”

By performing an act along the lines of the new habit, when tempted to go back to the old, we wound the enemy in the most vital point. For habits, like the gila monster, turn over on their backs to bite, thus uncovering their most vital part. This is the time and place to strike the fatal blow by the new desirable habit!

PRUNES

H. D. Michael

YES, prunes, oft called “the board-keeper's friend,” seem to get confused with plums in the minds of so many in the central portion of our United States. The prune raising of the West we seldom mention, but some one asked if they are not merely plums, that, after certain processes of curing, become the prunes of commerce. Even in a valuable book on health, written by one of the leading practitioners of Chicago, that error is found.

Prunes and plums are, indeed, related,—probably just cousins,—being quite similar in many ways. The outward appearance is often the same only as to shape. They are so related that it is easy to graft the one into the other, which is often done to raise some new variety that has been developed by some one like Mr. Burbank, of California. However, there are some differences or family characteristics that make it easy to distinguish the one from the other and locate the one you may chance to examine.

The plum family has an almost round pit, while prunes have a longer and more flat-shaped one, which distinction I believe holds good throughout the family. Then the plum pit and peel show a marked acid-

ity and sharp sourness, if not removed before cooking, even though the plums were sweet to the taste when raw; and that acid sharpness seems greatly increased if the fruit is dried, requiring the proverbial “two sugars to one plum” to sweeten them. Very few plums are so cured and on the market, and even the pitted ones that are on the market develop that sourness from the peeling to such an extent as to “almost make a pig squeal.” It is not so with the prune, for its sweetness while fresh and raw is not only retained but heightened by the chemical change produced by evaporation, which process is always done with the pit in and unpeeled.

Prunes are not as hardy as plums in their growth, which accounts for so many of our States raising plums but no prunes, even though the prune is a much healthier fruit for one to eat.

To see them at their best, go West. See first the orchards in California where the Santa Clara prunes are raised. Then go on up the coast a little southwest of Portland, Oregon, and you will have still another surprise, for it is there they seem to reach the height of perfection.

There, near Newberg or Salem, visit a

large orchard. Yes, go into the one known as the largest orchard in the world, and you will long remember the sight. As you pass row after row and acre after acre; yes, its hundreds of acres of trees heavily laden with their toothsome fruit, you will begin to see the extent of that industry.

See the large plump, egg-shaped fruit so thick on the trees as to almost hide the dark-green leaves, and note how the limbs are bending almost to the ground; then taste them and you will be tempted to go on and get, as the slang phrase terms the talkative one, "full of prunes." You will find a sweetness and spicy, rich flavor that will call to mind recollections of home and good things mother used to prepare, and by the time you have sampled the Italian, German, sugar, silver and petit prunes, and perhaps some of the other varieties, you will be almost ready to agree that the Senator was not so badly mistaken after all when he declined to receive his dessert of strawberries and cream, saying, it would spoil his appetite for the excellent prunes that were on the table.

Now, let us see the ordinary way of caring for the many car loads of prunes. The picking is done by men, women and children, the latter being in the majority. After the wagon loads of boxes have been distributed through the orchards the picker, we will notice, goes to his first tree,

spreads out his canvas beneath it, and as he shakes it, just see the rainstorm of fruit until the canvas is literally covered and even piled up in some places with it. After he picks it up as the others are doing, the haulers come and take the boxes, now filled, to the drier, which is a large building with heating attachments and room for trays galore.

The fruit is next placed in a dipping receptacle and given a bath. A little bit of lye is placed in the water to peel off the heavier outside part of the skin, and after their rinsing they are ready for the evaporation process in the many trays. That completed, they are graded and packed ready for shipment to all quarters of the globe.

Though that is the mode of preparation for commercial purposes, do not overlook the fact that for home use where grown, they are even more appetizing when canned as other fruit fresh from the tree, as they retain more of their freshness of flavor.

Then remember, too, that food specialists list prunes very highly as a healthful food and claim for them considerable medical value. One physician even goes so far as to claim their effect upon toning up the liver is so great that he recommends them as a sure preventive of the blues, if taken regularly and in large doses.

A TRIP TO CHINA

Geo. W. Hilton

No. 10. Moji and Nagasaki.

AS soon as our boat came to anchor at Moji, six or eight flatboats loaded with coal came alongside and, after a few preliminary preparations, began to coal the ship. They placed a sort of ladder from the flatboat to the deck; then a man stood on each step to hand up the baskets of coal. They placed a long board from the ladder to the coal bunkers. Then several Japanese coolie women stood along this board, and as the baskets of coal were passed up these women slid them along from one to the other to the end of the line, where they were dumped out and the empty baskets were handed back to the older women. Even the older children were kept busy caring for the younger ones. Boys and girls ten years old were often seen carrying babies that are nearly as large as themselves, tied on their backs. Often these little fellows

slept soundly while the children carried them at play.

By the time these people had their coal all on the boat, two women who were passing the baskets were buried to their knees in the slack coal that covered the deck everywhere. And yet for this work they secured only a few cents a day. And their lives are spent on these dirty coal boats where a whole family cook, eat and sleep in a little dirty room ten feet square with a roof so low they must always stoop while inside.

Moji has a lovely harbor and there were hundreds of boats to be seen there, but it is too shallow for such large boats as the "Minnesota." A large fleet of Japanese torpedo boats were gathered there for the naval maneuvers that were to take place there in a few days, under the direction of the Emperor. Bro. Bright and I went ashore at Moji and found it a very



Coolies Coaling the Ship at Moji.

dirty city with but little to attract the attention of the visitor.

The city of Shimonoseki lies across the strait to the northward and it was only a fifteen minutes' ride by boat. It is a town of 46,000 inhabitants and is famous as the place where, in 1864, the Daimyo Mori fought by order of the Mikado against the combined squadron of British, French, Dutch and American ships. In 1895 the famous Treaty of Peace was signed there by the Ambassadors of Japan and China.

At four o'clock we left the harbor for Nagasaki. Just after passing outside the harbor we sighted the place where Admiral Togo won his famous victory over the Russian fleet. During the night we went southward along the Western Island of Japan, and in the early morning we entered the harbor at Nagasaki. After breakfast we went ashore to see the sights. Nagasaki is the chief naval port in Japan, and their largest navy yard is located there. I saw hundreds of men going from the city to the navy yard to work. They were riding in sanpans, launches and lighters.

We saw some very fine shops there, the place being noted for its fine embroidery and tortoise shell work. It was a city of

153,000 inhabitants, and was the place where Japan first received foreign vessels about three hundred years ago. While there we visited one of the chief temples of the city, located on the side of the mountain. We climbed 220 stone steps to get to the temple proper. There must have been at least a hundred or more to the top. But we were too tired to go on. In a small park around the temple we saw a number of cannons and large shells on exhibition. Some of them were captured from the Russians and some from the Chinese. We took tea and rested at the temple tea house, and then went back to the temple to see the people worship. Three ladies came in and, after dropping a piece of money into a large treasury box at the door, they knelt before their gods and clapped their hands to call their attention. Then they bowed themselves to the ground several times. The guide said they did this to keep from getting sick. I assure you it made us feel sick at heart to see these people worship such gods as these. It was the first time most of our party had seen idol worship, and it was a solemn crowd who made their way slowly down the steps; and I think a prayer rose from each heart in behalf of these heathen.

Our boat sailed on the afternoon of the fourteenth, and as we left the shores of Japan we passed a large cliff with a white church on it. This is Martyrs' Hill and the church marks the spot where a dozen or more of the early missionaries to Japan were stabbed and thrown over the cliff into the sea. This was eighty years ago. During the night we crossed the strait that divides Japan from Korea and experienced a strong wind. You might get some idea of what this means when I tell you our boat is but one-twentieth the size of the "Minnesota."

All day long we coasted along the southern coast of Korea among its thousands of islands. The captain pointed out to us the one where the British ship, "Bedford," went on the rocks last summer.

Toward evening we entered the Yellow Sea and almost our entire party was seasick. In fact, most of this article was written in bed. On the sixteenth it became quite stormy, so several of the party took their meals in bed or took none at all. About seven o'clock in the evening we caught a glimpse of the lighthouse on the extreme eastern point of the Shan Tung Promontory, and we awoke in the morning of the seventeenth to find ourselves just entering the harbor at Chee Fu, China.

THE BIBLE IN THE HOME

Susan Maynard

THE tercentenary celebrations of the giving to Christendom the St. James edition of the Bible which have been held during the past months in every part of the world, have given to the Bible an unusual prominence in public thought, and have presented its claims in directions perhaps too often ignored.

In considering the Bible in the home, we shall not take for a moment the viewpoint of Christian men and women, for its place is determined by them as the result of a conviction which knows no argument. Rather ours the thought of those who perhaps may never until now have accorded to the subject serious consideration but feel, perhaps, impelled by the pressure of environment to make some decision in regard to the matter.

We believe that possibly the strongest reason why the Bible is not honored and beloved in many homes is because comparatively few people know how to read the Book of books. You may regard this statement with a certain amount of incredulity, but if you reflect on the way in which the large majority of people read the Bible aloud, it may suggest some new ideas to you in this direction. Usually, the reader employs a quality of voice which is never used at any other time, a quality which implies neither interest nor understanding and closes with a probably unconscious sigh of relief, as if to say—"Done, for this time!" The impression made on a plastic mind is indelible.

From a literary standpoint what does the Bible offer to a home? You will concede that biography and history are valuable in what they offer to the student. Have you ever thought of the Bible as offering to you the richest treasures along these lines? If not, take some of the kings of the Old Testament, Josiah, Rehoboam, Jeroboam, Hezekiah, etc., and you will be amazed at the treasures opened to you. They are twentieth century men in their ambitions, in their schemes and graft, in their high purposes. Try it and if you are not deeply interested, we shall be greatly surprised.

If you are fond of poetry turn to the Psalms of David. How beautiful, how full of uplift they are! Christian Scientists have realized their influence, and have embodied some of them, notably the ninety-first, in

their daily readings. No epigrams are more impressive, more replete with wisdom than are those found in the Book of Proverbs, and the majesty, the imagery of the prophets must be read to be appreciated.

The New Testament has a charm of its own. The inspired story of the life of Christ is full of beauty; its lessons of unselfishness, of humility, of self-abnegation, of consecration are full of sweetest uplift, which have their benign influence upon even the child.

An incident which illustrates this came under the writer's notice not long since. A little girl of twelve summers had been visiting in the home of her uncle where the Bible was daily read. She missed something from her home life, and on her return when Sunday evening came, she said, "Wouldn't it be nice to have just a little time for reading the Bible and prayer to-night?" The mother was a church member but recently married to an utterly irreligious man and did not have the courage to voice her convictions. The grandmother felt that it was not a question for her to settle, and was silent, and so the little child said, "Well, I will read," and read she did a chapter from the Bible, while the newly made father rattled his Sunday paper and the others sat listening. When she closed she knelt and silently poured out her little heart to the Father above.

The grandmother soon left the room and the child went to her and as best she could she soothed the little bruised spirit. The whole episode showed the influence the Bible in the home had had on that child.

Can you afford to miss from your home the influence which makes for the best inspiration for every one in that home? Rest on one of the wonderful promises for one day, lean your weary heart on some comforting word, try the influence of one of the great pen pictures of the possible in life and decide if you can afford to deprive yourself and all in the home of what the Bible may mean to you and to them.

You would blush if one asked you if you owned a Bible. Of course you do. Where is it? In the store room with other unused books, dust-covered on some closet shelf? Why then do you have it at all? Because, unconsciously you feel in its possession a

certain sense of respectability, not to say safety. Why does even the irreligious mother put a Bible in her darling boy's trunk as he leaves for college? Underlying all is the feeling that in the precepts of the Bible is an anchorage we must not ignore.

We would not go to sea rudderless, we would not sail without a compass, how then can we dare to set out on the voyage of life, ignoring the Divine Chart which alone can guide aright! Do not dare to do it! If by and by there come ruin and disgrace how can you bear it knowing that you have withheld from those under your guidance a knowledge of those safe and true teachings that come from above.

Sir Isaac Newton, John Milton, Bunyan, Martin Luther, Gladstone, George Washington, Benjamin Franklin, Roger Williams, Abraham Lincoln, William McKinley and multitudes of the greatest and best of every land and every age have made the Bible their companion and guide. Contrast them with those who have repudiated the Word of God and then decide to which class you would rather belong.

The Mohammedans would not for a moment ignore the precepts of the Koran, the teachings of Confucius are household words with the Chinese, and the words of Buddha to dwellers in India. How can it be then that so-called Christian parents deny to those for whom they are responsible the Bible in the home?

Today the Bible is attracting more attention than at any time in the history of the world, and is being read more. At the same time it is one of the most difficult books to understand. Many attempts have been made to revise the Bible, but none have been satisfactory because when we take liberties with that beautiful and picturesque language, which has become so dear to us, we rob it of its chief charm.

One of the greatest difficulties in reading the Bible has been to locate easily and quickly subjects and topics mentioned in the Scriptures. The chief reason for this is the form in which the Bible has been produced by publishers. If we were to find a dictionary or encyclopedia without an index, we would be very much dissatisfied. And yet through force of habit, we have accepted the Scriptures in the form in which publishers have given them to us almost without question. As a matter of fact there is in the ordinary Bible enough matter to fill twenty volumes of the size of the ordinary book sold by bookstores, and because of the very nature of

it there is the greatest need for a simple and satisfactory index. Realizing this, there has been prepared in connection with a New Self-Interpreting Library a complete index and dictionary, which now enables one quickly and easily to locate all the important persons, places and events mentioned in the Scriptures. But this index, which we may call the "Alphabetical Index," does not entirely meet the demand for the reason that Bible history is not unfolded in consecutive order as the different books of the Bible in most cases overlap one another, and sometimes a book will revert to an earlier period than the two of three books preceding it. So if we would get a clear and consecutive idea of Bible history, we need a "Date Index" as well as an "Alphabetical Index." This chronological or "Date Index" also has now been arranged and made a part of the New Self-Interpreting Bible Library. So now, by turning to the "Date Index" we can get an outline of the entire Bible history from Genesis to Revelation. All the events have been linked together in proper chronological order and set down under the different years where they belong. So with the "Alphabetical Index" and the "Date Index" we have in reality a "Cross Index." In other words if we want to locate a person or event in the Scriptures, we turn to the "Alphabetical Index." If we are reading a certain chapter and we want to find out what else happened in that particular period, we look at the top of the column, get the date, and by referring to the "Date Index" we are given an outline of the information we require and all the Scriptural references. But these really constitute only a part of the splendid and practical arrangement of the New Self-Interpreting Bible Library. All the miracles have been collected and set down in order together with their dates, places, and references. Material, necessary to the complete understanding of the Scriptures, so arranged that practically no reference from one part to another is necessary, and together with this material, wonderful photographs, obtained independently, have been interspersed just opposite the pages where they belong. And the beauty of it is that it is all so simple that even a child can read with interest and understanding.

To possess in the home such a treasure is the greatest riches and blessed will be the family circle where the study of the Bible is not a rare occurrence.—Cooking Club Magazine.

HOW PHILLIP CLAYBURN EARNED HIS REQUEST

Ada Van Sickle Baker

WILLIAM HARTZEL turned around in his office chair with an impatient flourish. His round, rather florid, face was seamed with little frowns, and his pale, narrow eyes glared at the man who had just been admitted into his presence.

"Well, what is it?" The words were fairly exploded, so great was his impatience.

"It is in regard to some property of yours that I have come to see you, Mr. Hartzel," quietly replied the other.

The man addressed was puzzled, for his mind flashed from one to another of his numerous properties. He knew there was none for sale. Indeed the man seated before him hardly looked able to purchase any of the expensive places, which made up the most of his possessions, for in spite of the look of refinement that seemed a part of him, it was evident he was not a man of means, for his clothes though neat and spotless were of inexpensive material, as the fastidious William Hartzel saw at a glance. But the man was speaking again, and the words that fell on his ears not only surprised, but caused resentment.

"I came for the purpose of speaking to you concerning the row of tenement houses you own over on the east side. Although I have no authority to do so, I appeal to you as a man to a man, to have this great wrong righted. Perhaps you, in your busy life, have hardly given them a thought; but I assure you they should be given some very careful thought and attention. I have investigated and found that, crowded in such a small space, there is more actual want and misery than should be found in a dozen blocks of ordinary city life. It is not solely due to the financial condition of the people dwelling there, though, of course, that is responsible for a large share of it, but the unsanitary condition of the place, poor ventilation, dark, almost mouldy rooms, and few accommodations, are the real cause of the pale, worn men and women, and emaciated children that filled my heart with pity."

"Such conditions exist in every city; they are in no way unusual, I believe, and

it seems to me, you have concerned yourself wonderfully, in regard to this particular row of tenement houses."

The words were uttered sneeringly, and an unpleasant smile marked the speaker's features. The small man drew himself up to his full height, while a look of great earnestness flashed from his eyes.

"No, Mr. Hartzel, I have not concerned myself any more in regard to your houses than I have to others, only I find the conditions existing there far worse than the rest, and I could not believe a man would deliberately let such things go on, if he once knew the true conditions, especially a man who possesses such a fortune as you do. Why, it would only take a drop from the bucket, as it were, of your wealth, to make that place livable. Think of the good you would accomplish,—the men and women brought back to health, and redeemed to better lives. The puny, sickly children and tiny babies would fill out with glowing health, and the joy that would come to them, the satisfaction in living; and you, sir, you would have a splendid return for the dollars you had expended, in the knowledge that you had been the factor that had wrought this almost miraculous change."

The face of Mr. Hartzel looked serious for a moment, as if he were weighing the matter. But suddenly a change passed over his features, and they took on their accustomed hardness. Selfishness had ruled him so long, it could not easily be cast aside, and he spoke with decision.

"I will do as I think best concerning my own personal affairs, and will thank you to be a disinterested party. In fact, it will pay to not bother yourself, for you will be wasting time and energy, and will accomplish nothing, for those dwelling houses will remain just as they are. Anyway, it is not a matter of compulsion with those people. They are not compelled to live there, if they do not wish to do so."

"No, not in one sense, and yet to a certain extent they are, too. Those people must live somewhere; and through insufficient wages, sickness, or some sort of misfortune they are compelled to seek quar-

ters where the rent is small, and unfortunately such places are often unfit for human habitation, as in the case of those you own; the result is, human beings with all sweetness and hope crushed out of them, and the future looming dark ahead. Is it any wonder that despair, and often depravity, bring about their terrible results in these abodes of misery?"

"Well, I have no time nor inclination to discuss the matter any further, today," and with a stiff nod William Hartzel dismissed Phillip Clayburn from his presence, but not from his mind. In fact, the conversation had troubled him more than he cared to own, especially as his idolized little daughter, Marie, the only living object he cared for, since the death of the child's mother, had broached the same subject to him that morning.

She was her mother over again, both in looks and temperament. Her sympathetic little heart had gone out to the unfortunate beings dwelling in her father's unsanitary row of houses. But whenever she had mentioned it to him he had silenced her, as he had that morning, in some joking manner.

"Never mind, puss," he had said, "your little fairy shoulders are far too small to bear the burden of tenement houses, and their contents. Wait till you are a woman, and then you can carry on your philanthropic work in your own way."

But little Marie was not one to put off till tomorrow what could be done today, and decided that very morning, as in times past, she would try to bring a little joy to the ones in need.

While her father had been discussing the tenement houses with Phillip Clayburn, she had persuaded Norah, the cook, to fill a basket with dainties which she intended to carry to old Mrs. Allen, a woman who procured her living by taking in washing, but who was now laid up with rheumatism.

The kind-hearted child delivered the basket to the thankful old woman, then went into a miserable room and gave her purse, containing three dollars, in bright, shiny dimes, to a wan, pinched-looking child, when suddenly a great cry of distress fell on her ears, and rushing out of the dark, narrow stairway, she was almost strangled by dense, foul-smelling smoke that came pouring up. Seeing she was cut off from the stairs, she ran back to the room where she had been, and with the child she had bestowed her money on, crowded into the one small window of the room.

Looking down she saw great crowds

running about, wildly shouting, and presently the firemen came dashing up and began playing the water on the doomed building.

Suddenly the form of her father appeared in the crowd, and close by a slender, but athletic looking man, who seemed to say something in her father's ear.

Then she called with all her strength: "Papa, oh, papa," and leaned far out the window. That childish voice penetrated through the roaring and crackling sound of the flames, and the man turned with an anguished face, and pointed upward.

"My child! My little Marie! One thousand dollars to the man who will save her!"

No response and the frantic father shouted again:

"Two thousand dollars for the rescue of my child! Don't let her jump from that high window into the life-nets! She would be killed!"

The slender man said something; then darted from the entrance. In a few minutes his smoke-blackened face appeared at the window. He placed the wan little waif that dwelt there on his back, where she clung around his neck, with both tiny arms. Then he seized Marie in his arms and began his laborious descent.

The fire hissed in his ears and singed his hair. A great roaring as of many waters seemed to overwhelm him, and his eyes became blinded with pain; still he fought his way with two precious burdens, and at last gained the street, and fell fainting in the crowd, as a great cheer rent the air.

When he regained consciousness he was lying in a snowy bed in the hospital. A sweet-faced nurse stepped to his side and said: "As soon as you are able you may read this note Mr. Hartzel left for you. He also wished to see you, as soon as we will permit visitors."

He stretched out his bandaged hand for the note, and as he read, the dawn of a great happiness broke over his face, for the note was as follows:

"You have saved two lives, my darling's and some other person's darling. Your act can never be estimated in dollars, but as soon as you can I wish you to personally direct the building of more houses where the others stood. Do not count the cost, for these are not to be money-makers, but life and happiness savers. Make them as sunshiny and health-promoting as you desire, and if there is any other good work you wish to engage in, consult your debtor, William Hartzel."

THE PRAYER IN THE COTTAGE

Lula Dowler Harris

THE night was dark and stormy. All day the snow had been falling in large feathery flakes, but with nightfall came chilling blasts from the north. The snow turned to fine sand-like particles, no longer clinging to the garments but stinging and biting the faces of those who ventured outside.

It was the week before Christmas and many shoppers were abroad in the little village of Eden.

On the outskirts of the village stood a lone cottage. When the wind blew the little house trembled as if a giant's hand were shaking it.

By an open grate in the cottage sat a woman. She shivered despite the fact that a large blanket enveloped her from shoulders to feet. The fire was low and there was no fuel in the house. The woman was evidently expecting some one. She seemed to be listening for footsteps.

All at once she straightened up, gave the fire a stir and hastened to open the door. A muffled figure almost fell in the doorway and deposited a heavy sack on the floor by the fire.

"Is you any bettah, honey?" said the newcomer.

"Yes, Chloe, I think I am better if I could only get warm."

"Nevah mind, honey, I's got heaps of coal. See?"

She emptied almost half the contents of the sack into the grate as she finished speaking.

"You jes' wait; I's gwan to get yous all warm bimeby." The two women sat before the blazing fire, each one busy with her thoughts.

These women whom nature had cast in such different molds were all the world to each other. One as fair and frail as a piece of Dresden China, the other a typical African negress, coarse, black and stout.

The white woman, Mrs. Moore, was raised in the South. Her mother was an English woman, her father a rich planter. She had met and married Guy Moore, a northern man who had been in the South buying lumber for his firm.

When he brought his young bride to his northern home, Chloe, her black servant, could not stay behind.

"I nevah has let anyone tend Miss Sili but myself. When her poor mammy died she said, 'Chloe, take keer of my baby.' I tuk her in my arms and said, 'I'll nevah leave her, honey,' and I's gwan to keep my word." It was a little more than a year before the opening of my story that Guy Moore had sickened and died, leaving these two women unprovided for.

They both worked faithfully but even then they often heard the low growl of the wolf at their door. Mrs. Moore had married much against her stepmother's wishes. She had said, "Oh, you will be sending home for money, that is all that abolitionist is marrying you for."

Mrs. Moore had been very hopeful until sickness had caused her to give up her work. She was a beautiful sewer and had all she could do. But she coughed so much now she was unable to even do the housework. Chloe washed all day, carried home a sack of coal she gathered along the railroad tracks and worked far into the night tidying their own little cottage.

Tonight both women were homesick. Chloe suggested that her mistress write to her father for money to take them back home.

"I can't do it, Chloe. If we could only get home without having to write for money all would be well, but I just can't write for money, Chloe."

She sat looking into the fire, her elbow on her knee, her chin resting in her hand.

Chloe broke the silence by saying:

"Miss Sili, does you fink de roses am bloomin' aroun' de souf window jes' now?"

"Yes, Chloe."

"Does you fink de julep bed is all bright and green, Miss Sili?"

"Yes, Chloe."

"Does you fink de cotton fields is a gittin' all sof' and white jes' now?"

Mrs. Moore buried her face in her hands and sobbed like a child.

"Now, jes' see what dis ole fool's gwan and done. Don't youse cry, honey. Yous is all sick anyhow and I's gwan and made you worser."

"Miss Sili, I's gwan to take the good Lord at his word. He says, 'Ax and ye shall receive.' Now honey, I's gwan to

(Continued on Page 77.)

THE RELIGIOUS FIELD

THE CONVENIENT FOOD.

J. C. Flora.

"Give us this day our daily bread."

Matt. 6: 11.

WE have come to the first petition of the Lord's Prayer that has to do with our personal wants. Half of the petitions in this prayer are an expression of recognition to God as our Father. We have prayed that his name be honored and sanctified in the thoughts of men, and have prayed that his kingdom of righteousness and peace may be established and promoted, and that his holy will may be done on earth by men as it is done in heaven by saints. We have been made to take in the great divine purpose of love and the great attributes of the divine character. And now with this comprehensive view of God and his power we come to think of our own personal needs.

"Give us this day our daily bread." Shall we use these words in their literal, or shall we give them a spiritual significance? Is it to be food for our bodies or our souls, or both? I am inclined to take the most simple interpretation and the one most usually taken by expositors. Light and air God gives us freely. After these indispensable foods comes next in order and importance our daily food, and since this is not provided by nature it behooves us to ask God to remember us in this behalf. We are to recognize that even the most common things of life are given and controlled by God, hence we should remember him and ask him to continue his temporal blessings upon us. The bread referred to there has a specific, not a generic significance. It is not, "give us this day our bill of fare," it is, "give us this day our daily bread." It seems to mean, first of all, bread, but I think we may easily have it to include a simple and wholesome diet and do no injustice to the context. The word, daily, in this connection, is of special importance. It is not found anywhere in the Bible except in the Lord's Prayer. It does not occur any place in the New Testament, and is not used by any other Greek writer. The meaning most satisfactory would read, "Give us this day sufficient bread," which does not change the meaning in the least. It is to be a daily prayer. We can not ask for what we want for a week or month, but it must be daily and just what we need for

the day. Did you ever stop to think that this is the only petition in which we ask for a gratification of our personal wants of material things? When we pray, often the burden of our prayer is that our personal wants may be supplied. We ask for financial gain, for worldly pleasure, for good health, etc., until our personal desires are the most important part of our prayers. Some desire to put a strictly literal interpretation and say that it forbids forethought and thrift. I do not think we are justified in placing such a narrow meaning to these words. Sufficient food to sustain life is a primary want, that is indispensable, some store in the cellar or bank, something laid by for a rainy day. That is well. We may wish and work for that, and pray for it too, I think, but it is of secondary importance. The petition, then, calls only for that which is absolutely necessary, and teaches us to school our cravings for material good into soberness and moderation.

"Give us this day our daily bread." It is given to us and yet it is ours. We are to receive it from a great Giver, as a benefaction and yet we have a certain sort of proprietorship in it. How is it ours? It becomes ours in quite a different sense from what a child's bread is his food. For adult, able-bodied persons, it is theirs after they have earned it. For them they should say, "Give us a chance to earn our daily bread by some kind of honest work." What a revolution would be brought about in our social and industrial life if every one should devoutly offer that prayer and live up to it! There are so many in our modern society who do not live up to such a standard. Boys and girls of well-to-do families spend their time in absolute idleness. There are the paupers who live by begging. There is that class who pretend to work, but do just as little as possible,—never do an honest day's labor. There are those who make their way in the world by gambling. There is a class of greedy capitalists who do not honestly earn what they possess. It is not lawful for those to offer the petition who prey upon their fellow-men, whether they do it by law or in defiance of law. He who prays this prayer sincerely must give his fellow-man a chance to obtain his daily bread by honest labor. The prayer is, "Give us this day our daily bread," not, "Give me this day my daily bread."

There may be some among us who do not feel the necessity of such a prayer. Here is a man whose larders are full, whose cellars are crowded, whose barns are bursting with grain, and whose bank account shows a daily balance of many thousands. Should not those whose provisions are so ample, whose accumulations are so vast, skip this petition when they offer the Lord's Prayer? Is it not something like mockery for them to take these words upon their lips? No, I do not think so. It is not "Give me" or "me and my household," but "Give us this day our daily bread." Who is included in "us"? It takes in all mankind. The man who wishes to pray for himself and his immediate family and friends must make his own prayer. The Lord's Prayer will not serve his purpose. When we take the words of the Lord's Prayer upon our lips we take at the same time all human wants by sympathy upon our souls and crave the outpouring of the infinite bounty upon every needy human brother. I care not how vast your possessions, how abundant your stores, this prayer is for you. Think when you utter it, not only of those who surround your own table. Think of your neighbors too, those who work hard with a small increase. In our praying may we ask ourselves the question, "Is there nothing I can help to do in answering this prayer?" "Can not I give this day, in Christ's name, daily bread to some who are perishing without it?" Or better still, "Can I not help some of them to find a way of earning it for themselves?"

This petition contains a great deal. No one can intelligently offer this prayer without learning from it wherever he utters it a lesson of humble dependence upon God for daily mercies, a lesson of frugality, a lesson of charity. It is a prayer for rich men quite as much as for poor men; but it ought to blister the lips of a man whose deeds show that he is willing to live by begging, or shirking, or cheating or stealing, or by preying on the vices or the necessities of his fellow-men.



THE PRAYER IN THE COTTAGE.

(Continued from Page 75.)

tell him what we all needs and he'll jes' have to give it or go back on his word."

Just as Chloe finished speaking a neighbor stopped at the door on her way to the church. She called to see Mrs. Moore, but when she heard Chloe's voice she stopped and listened. Chloe had evidently knelt down for the listener heard her say:

"Now dea' Lord, youse all know Miss Sili and me is homesick and wants to go back down souf mighty bad. Yous all know we hain't got no money to go wif, Lord. Miss Sili is sick too, poor lit'l thing, and wants to see her daddy. Now Lord, youse all say to ax and you will give it to us. Now I'm axin' for some money to take us back home. Yous can send it any way youse want dea' Lord, only please send it quick for Jesus' sake. Amen."

Mrs. Boyd, the woman at the door, tip-toed away. When she reached the church the services had begun.

Chloe arose from her feet full of hope and faith.

"Now don't youse fret any more, honey, God's gwan to send us dat money. I's gwan to celebrate by havin' a good supper."

She busied herself in the kitchen and soon brought in a tray containing toast, tea and a slice of honey a neighbor had sent to Mrs. Moore.

Chloe watched the face of her mistress as she ate her supper and rejoiced to see a little color creep into the pale cheeks.

Just before the services at the church closed Mrs. Boyd stepped to the minister and spoke a few words. He nodded his head approvingly and she stepped into the pulpit. She told the congregation just what she had heard at the cottage door. She proposed raising a fund to send these two women home. Taking paper and pencil she said:

"I will give five dollars to start the list. Who is next?" Almost as fast as she could write the names the pledges came thick and fast.

When the list was complete the president of the only bank in town arose and said:

"Brothers and sisters, you may pay your pledges at the bank at your convenience. I am going to add twenty-seven dollars to the amount raised and write a check for the whole amount which will be one hundred dollars. I want these women to get home for Christmas."

Mrs. Boyd said she would slip the check under the cottage door on her way home that evening.

When she reached the cottage she found it dark and still. She quietly slipped the envelope containing the check under the door and tip-toed away.

The next morning Mrs. Moore awakened Chloe by a violent fit of coughing. Chloe arose stiff and sore from her tramp through the storm the night before. The fire was out and very little coal was left in the sack.

(Continued on Page 79.)

HOUSEHOLD HELPS AND HINTS

TESTED RECIPES.

M. Andrews.

One-egg Cake.—This cake is very economical, easily and quickly made, and at the same time very nice, if directions are closely followed. It is especially adapted to bake in gem tins.

1½ cups flour, ¾ cup sour milk, ¾ cup granulated sugar, 1 egg.

Mix the sugar and flour together. Beat the egg and the sour milk together with the egg beater, melt a piece of butter the size of an egg. Pour the milk and egg mixture into the flour and sugar, and stir enough to make a smooth batter. Do this quickly but do not beat. Add the melted butter and stir enough to mix thoroughly. Last of all add 2 level teaspoons of baking powder and ½ teaspoon of soda mixed together. Scatter this over the top of the cake and stir quickly into it. Have the tins greased and put in oven as quickly as possible.

Delicious Rice Pudding.—Take 2 quarts of milk, 6 tablespoons of rice, 1 large cup of sugar, a piece of butter the size of an egg, salt and flavor to taste, and 1 cup of raisins. Stir the ingredients and place in a moderately hot oven. When a brown crust forms on top stir it in. Test the rice, and when soft, remove it from the oven. If extract is used for flavoring it should be added after the pudding is removed from the oven.

Oatmeal Pudding.—A nice pudding can be made from the oatmeal left from breakfast. To about 2 cupfuls of cooked oatmeal take 2 eggs well beaten, 1 cup raisins, 1 teaspoon of cinnamon, ¾ cup of milk and 1 teacupful of sugar. Use milk or cream for dressing.

Graham Bread.—When making white bread take as much of the sponge as you wish to make into graham bread and mix stiff with equal parts of graham and white flour, adding a small piece of lard and as much sugar as desired to each loaf. Treat the same as you do the white bread. When the loaves are out of the oven grease the top with butter, or a cloth may be wrung out of water and placed over the top.

Corn Fritters.—We are especially fond of corn fritters at our house, and when fresh corn is out of season canned corn may be

substituted. To every cup of corn allow one egg and a tablespoonful of milk, with just enough flour to make a batter that will hold together. Beat the eggs well and season with salt and pepper. Fry in hot butter. When eggs are scarce use a little more flour and milk with a little baking powder, and less eggs.



Health Notes.

Walking is splendid winter exercise, and one should avail herself of every opportunity to get out of doors, even though the weather should be disagreeable; but proper clothing should be worn, no matter what the weather. It is folly to allow one's self to get very cold; the feet should be kept warm and dry, and warm undergarments worn; long sleeves and comfortable waists of sensible materials, with the neck covered; the hands should be kept warm, and the wrists protected, and if suitable top garments are worn, with thick-soled shoes, even rain, or snow, or blizzard will not be objectionable within reason. There is nothing so fine as health; the healthy woman or girl will not need the aid of the beauty doctor, and without health of body and mind there is no beauty worth striving for. The foundation of all remedies for complexion ills is cleanliness, internal and external.

Cold feet and limbs are more often than not caused by indigestion, being due neither to the weakness of the heart nor feebleness of circulation, but to the contracting of the small arteries, preventing the blood from entering the parts. There is generally an irritation of the abdominal sympathetic nerve centers which control the circulation of the lower extremities, and this difficulty is not to be overcome by exercise, nor by any special application to the limbs, but by the removal of the causes of the irritation. Hot and cold foot baths act not simply on the feet and limbs, but by reflex action affect beneficially the abdominal sympathetic centers, which are the seat of the disease. Rubbing the limbs from the feet toward the body is excellent for overcoming spasms of the blood vessels. In many instances, it is necessary to clothe the limbs very warmly, even in hot weather. Chronic cold feet call for attention, as it is a symptom of a diseased condition somewhere.

For the Toilet.

The raw, cold winds are very damaging to the face and hands, exposed to the weather. The housewife has many occasions to wet her hands, and the children suffer a great deal with chapped lips, faces, and hands; especially about the wrists and back of the hands, where the surface is carelessly dried. Where it is not absolutely necessary to use soap, wheat bran or oatmeal makes an excellent substitute. For these bath bags, use three pounds of new wheat bran, one pound and a half of almond meal, one pound of grated castile soap; make bags of doubled cheese cloth six inches square, and after mixing the ingredients well, fill each bag with three tablespoonfuls of the preparation, sew up the opening, and use the bag the same as you would use soap. This should give you thirty-four bags, one to be used for each bath. No soap is required.

To keep the face, hands and wrists from getting rough and chapped, cleanse well with a good vegetable-oil soap and quite warm water, rinse with cold water to remove soapsuds; have a basin, and put in it a handful of oatmeal; pour over the meal one quart of boiling water, stirring well; let stand until quite milky, squeeze all the milk out of the meal, then strain, wash the skin with the liquid and let dry on. This is harmless, inexpensive and effectual. Good for every member of the family.

Here is something so harmless that one need have no fear of using it, yet is said to be a most excellent bleach. Beat the white of an egg to a stiff froth, add the juice of a lemon, and place in a pan of water on the stove so that the hot water around the pomade will not cook or scorch the egg; stir into a smooth paste. As soon as you have stirred the mixture to a thick cream, take it from the heat and use. After washing the face and neck, take a little of the pomade and cover the face and neck the same as in using cold cream. Rub well into the skin. As soon as the egg begins to dry, rub the face with a soft towel, which takes off the paste and leaves the complexion soft, beautiful and white. No powder is necessary.



THE PRAYER IN THE COTTAGE.

(Continued from Page 77.)

She felt downhearted and as she hobbled about trying to coax the fire to burn she noticed the envelope by the door. A little pile of snow lay beside it where it had

drifted through a crack below the door.

"Bress de Lord, Miss Sili, here's de answer to my prare."

"Don't be too sure, Chloe; it may be a letter from our landlord; you know our rent is due."

"Don't yous nevah fink dat honey, de Lord hain't gwan back on his word like dat." She handed the letter to Mrs. Moore who was still lying in bed.

She tore it open with trembling fingers. When she read the check she crept out of bed and falling on her knees asked God to forgive her lack of faith, and thanked him over and over again for his goodness and mercy.

Chloe knelt beside her, putting her strong black arm around the trembling figure of her mistress.

"Dar honey, I knowed hit was comin' but wasn't spectin' it quite so quick. I's gwan to git us a good breakfast and den glory to God we's goin' home."

Mrs. Moore wrote a note to her landlord telling him to dispose of her furniture to pay her rent. She and Chloe packed the great trunks they had brought North with them and at 3:30 o'clock called at the bank, cashed her check and left a note with the president of the bank in which she thanked all those who had so kindly befriended her in her hour of need. She wished them all as merry a Christmas as she and Chloe expected to have.

When the Southern Express rolled into the depot at 6:00 o'clock the two women went aboard.

As Chloe sank into the seat beside her mistress she said, "Praise de Lord we's gwan home."



"Ah, Venice, to be sure!" said the friend. "I can readily understand that your father would like Venice, with its gondolas, and St. Mark's, and Michel-angelos."

"Oh, no," the young lady interrupted, "it wasn't that. He liked it because he could sit in the hotel and fish from the window."—Catholic News.



Gritty Pikes.—It's a heartless world, pard. Think what a woman done when I asked her to give me something to keep body and soul together!

Muddy Lanes—Can't imagine.

Gritty Pikes.—She gimme a safety-pin!—Chicago News.

QUESTIONS AND ANSWERS

Question.—Can a young man raised on the farm be reasonably sure of finding a position in the city, where he can have regular hours of work and weekly payments?
—Fred Senseman.

Answer.—If you are looking for weekly payments you will be more likely to find them weakly than weekly. I do not quite understand why a young man with a good knowledge of farming should want to exchange his lot and take his chances with the thousands of men in the cities who are obliged to work in the city but would like to get out on a farm. It has been the experience of many, many young men when they came to the cities, that they were obliged to wait and look for a job for weeks at a time, living on what little money they brought with them until the last cent was spent and still no job in sight. If, after a while they are successful in landing a job at eight or ten dollars per week, they soon learn that it will cost them all of that to live in the city, and it will be a long expensive struggle to work their way toward something higher. Living expenses mean something when you are obliged to pay for every mouthful that you eat and must pay for your lodging every time you sleep. If you have ordinary ability in business management you had better stay on the farm. If your ability is below the ordinary it will not matter so much if you throw it in with the flood in the city.



Question.—Should farmers attend farmers' institutes and fruit exhibits?—B. L. H.

Answer.—If they are interested in learning how to make their farms yield the largest results, the institutes will furnish much valuable information. Attending such places will give them a larger vision of the possibilities of their own farms. If they always do the same old thing in the same old way they will always have the same old story of smaller returns than their wide-awake neighbors. The agricultural schools and experiment stations found in every State are a great help to the farmers if they will take advantage of what is offered at the institutes. Fruit exhibits will also help the farmer to better understand his own fruit and learn how to handle it. Farming is like any other business or pro-

fession, there are thousands of new things to learn and better ways of doing the work which must be found by the wide-awake farmers. It is always the man who is willing to learn that wins the best results in the end. The institutes themselves are not able to bring prosperity to your community, but by trying some of the helpful suggestions made there you are able to help bring prosperity to your community.



Question.—Is it possible for the Church of the Brethren to build up stronger country churches, or should our efforts be directed more toward the cities?—E. P. H.

Answer.—Why leave a good berry patch for a poor one? Our people are a rural people and know how to handle rural problems. There are congregations in our church which are splendid examples of the fact that large congregations can be built up in the rural communities and that our church can be made a vital factor in the bettering of country communities. The rural communities furnish as intelligent a class of people for our church to work with as can be desired. Apparently some of us do not appreciate the fact that we have an unusually good opportunity by having most of our churches in the country. If we should carry our forces to the cities we would discover that it would be necessary to completely readjust ourselves and our methods of work. The methods which work successfully in the country churches are not successful in the city churches. In the cities there are different problems, a different type of people and an entirely different environment. Our experience in the cities so far has been that we build up good Sunday-schools but always have small churches. In the country we can find congregation after congregation, where the church started with a small handful of members and now has grown to a membership of two or three hundred. This can be done in the majority of the rural communities when the church in that place sets her heart upon her duty and takes a hold of her opportunity. In leaving our country work and carrying our efforts to the cities we would bring upon ourselves problems that we have never known in the country, besides leaving a fertile unworked field for a stony field. To be sure the cities need work, but so do the rural communities, and when we must choose between the two, why not choose the most fruitful territory? Of course, we are speaking here of our church as a whole. There are country churches which are a sad failure, due, not

so much to the territory as to some other causes, and we have some city churches which are a great success, but the majority of our young ministers who are looking for a fruitful field will find far better opportunities in the country churches than in the city churches.



G. B. Landis wishes us to give his own answer to the question given in the issue of December 19, on page 1370. "The beast that John saw in Revelation 13: 1-10 had seven heads. One of these heads was wounded to death. The beast represents the secret orders and the wounded head represents the labor unions."

AMONG THE BOOKS

How to Make Home and City Beautiful.

"How to Make Home and City Beautiful" is a useful little volume, written by H. D. Hemenway. It is especially valuable for young and ignorant gardeners who need a handbook as a guide in their work. Mr. Hemenway gives 100 pages of just what the young gardener wishes to know. The book contains a plan for vegetable and flower gardens, and tables showing how and when to plant, how to spray, and how to deal with plant diseases and insects. Published by the author, Northampton, Mass.



The Healer.

"The Healer" is a story by Robert Herrick, which compels thought and holds the interest of the reader to the end. It is not a perfect story, but it has sufficient merit to place the author among the leading writers of our day. His characters are unique and original. It contains a message that is worth telling. The basis of the story brings in, in a vivid way, the evil practices of some physicians which will perhaps provoke considerable discussion among the doctors. Its greatest strength lies in its vivid presentation of two antagonistic ideals. In Dr. Holden, the drug of the regular physician, the prayers of the devotees and the suggestive power of the mind all have their place; for he says, "It makes no difference whether it is chemistry or faith, or a mixture of both, the cure is the thing." Published by The MacMillan Company, New York. Price \$1.35 net.

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WRITE FOR CATALOG

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BRAIN LUBRICATORS

She (upstairs)—"Clarence!"

He (downstairs)—"Yes, love."

She—"Have you locked the icebox?"

He—"Uh-huh."

She—"Have you locked the dining-room window?"

He—"Sure."

She—"Have you hidden the silver under the bathtub?"

He—"Yep."

She—"Did you put the cat out?"

He—"Uh-huh."

She—"Did you bring the hose in?"

He—"Sure thing."

She—"Have you fixed some icewater?"

He—"O-h-h-h! Yes."

She—"Have you fastened all the parlor windows?"

He—"Sure."

She—"Have you been down in the basement to smell for gas?"

He—"Yes."

She—"Have you brought in the ham mock?"

He—"Yep."

She—"Have you locked the front door?"

He—"Uh-huh."

She—"Did you hang up the key back of the hall clock?"

He—"Yes."

She—"Have you wound the clock?"

He—"Yes, yes, yes!"

She—"Well, you don't need to get mad about it. It's a wonder you wouldn't try to get to bed at some decent hour! What have you been doing down there all this time, anyhow?"—Brooklyn Eagle.



The schoolmistress was examining her pupils before some visitors.

"Who knows what useful article is furnished for us by the elephant?" she asked.

"Ivory," was the prompt reply of nearly all.

"And what do we get from the whale?"

"Whalebone," answered several.

"Quite right. And what from the seal?"

"Sealing wax," replied Peter.—Ideas.



"What is a soldier of fortune, pa?"

"A soldier of fortune, son, is a vagabond who fights for anybody who asks him, and then, puts up an awful scream for help from his own country when he gets into trouble."—Cleveland Plain Dealer.

An Ounce of Fact

Is WORTH a TON of THEORY

**Fact
One**

**175 %
Interest** **On His Money**

Mr. U. M. Gramley says:—"Five years ago I bought 40 acres of land in the San Joaquin Valley, California, paying \$100.00 per acre for it. It was a new place with 20 acres of peach trees and 20 acres of alfalfa. My income from this for the past 3 years was as follows:

Fruit sold from trees,\$1,908.71
Dried Fruits, 5,127.50
Alfalfa hay, 1,995.00

Total for 3 years,\$9,041.21
Average Income each year, ...\$3,013.73

Mr. Gramley has refused \$500.00 an acre for his property which five years ago cost \$100.00 per acre.

THIS IS OVER

75 % Annually

On his investment

His is just **100%** Annual Increase on his investment

**Fact
Two**

Mr. W. M. Hemminger says:—"Five years ago I came from Whiteside County, Illinois, and bought 23½ acres of land in the San Joaquin Valley, California (near Empire) paying \$50.00 an acre. I now own 67 acres of which 20 acres are vines and trees and the balance in alfalfa. My crop income each year is about \$3500.00. Today I could sell my farm for \$300.00 per acre.

600%
in 5 Years

**Fact
Three**

Mr. Andrew Kern says:—"Three years ago I moved from Pine City, Minnesota to the San Joaquin Valley, and bought 40 acres of land at \$80.00 per acre. I now have 16 acres of this in vineyard, 12 acres in alfalfa, and the balance in orchards and raw land. My vines and trees will come into bearing next year. My poultry yields me large revenue and the future looks bright. I would not sell my farm for **Five Hundred Dollars** an acre.

625%
in 3 Years

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MONTANA ORCHARD

AND

DIVERSIFIED FARMING LAND

Gold was once the magnet that attracted multitudes across the plains to the Northwest, but today the apple, the king of fruit, and the first tempter of man, is attracting the people to the Montana apple lands, and in a comparatively short time the fruit lands of the Northwest will be worth more than all the mines from Alaska to Mexico. The Northwest has been referred to as "The World's Fruit Basket," and there is no land in the Northwest so perfectly adapted to the raising of apples as is to be found in the State of Montana.

SOIL

The soil of the Upper Yellowstone Valley has been submitted for analysis to the Montana Agricultural College and Experiment Station at Bozeman, Montana, and, upon examination by Prof. Alfred Atkinson, it is classified as silty clay. Prof. Atkinson says: "These soils are rich in plant food, and as the particles are somewhat fine, they have a large moisture capacity. If soils similar to this sample extend to a depth of three or four feet it ought to be well adapted to the growing of fruit trees." The depth of the soil in the Upper Yellowstone Valley is from ten to fifteen feet. It has never been leached by rains nor scattered its humus over the surface in floods to the river, but nature has added year by year for thousands of years, the vegetable matter and alluvial deposits particularly adapted for the raising of fruits. The Pomologist of the United States Department of Agriculture says that the loamy or silty clay soil will produce the hardiest orchards and yield the best results. Such lands contain all the elements of plant food necessary to insure a good and sufficient wood growth and fruitfulness, and fruit grown on such lands takes first rank in size, quality and appearance.

CLIMATE

The long summers and the late falls give the apple an abundant opportunity to ripen and reach that rich stage of maturity attained only in the Upper Yellowstone Valley of Sweet Grass County, Montana. The climate is mild and there are more sunshiny days in Montana during the year than in any other State or country in the World. During the past year of 1910 there were two hundred and ninety-six days of sunshine and this is the average of sunshiny days in Montana. It is the sunshine that gives the apple the rich coloring and flavor and makes Montana apples command the top price.

The climate of Montana is unusually healthful. The air is pure and invigorating; its summers are not excessively hot because at night the cool air coming down from the mountain ranges lowers the temperature and makes sleep refreshing. Its winters are not extremely cold, because the prevailing winds convey the warm air of the Coast, tempered by the Japan current, across the mountain range, and thereby prevent the extreme cold that prevails in the same latitude farther inland.

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THE INGLENOOK



BRETHREN PUBLISHING
HOUSE
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January 23,
1912.

Vol. XIV.
No. 4,

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tomb with the stone rolled away. At the top of the picture is represented a beautiful golden crown. The six-in-one picture is an interesting study. It portrays, graphically, the fulfillment of all righteousness in Christ's own baptism, the door by which man may enter the church, the way of the cross, and the crown as an emblem of the reward of the righteous. The picture is printed in colors, on heavy paper, and, if framed, will make an appropriate ornament for any Christian home. It will be a constant reminder of the Great Leader, of the sacrifice he made for our redemption, and a stimulus to right living.

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THE INGLENOOK

EDITED BY S. CHRISTIAN MILLER

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RECENT SOCIAL PROGRESS

H. M. Fogelsonger

"Phossy Jaw."

ONE of the most dangerous occupations today is that of making phosphorus matches and unfortunately we have no laws regulating this industry. Many nations forbid the making of white phosphorus matches. There is no excuse for the manufacture of these matches other than economy, but economy at the expense of human lives is very poor management. A safety match can be made of sesqui-sulphide of phosphorus at a slightly increased cost and with no danger to the operators. All we need in this country is some regulation which will prohibit the manufacture of the cheaper grade and the match factories will not turn out so many physical wrecks. There is now a bill before the National Congress, which if passed will prohibit the making of poisonous matches by laying on them a heavy internal revenue tax. The bill was introduced by Congressman Esch of Wisconsin. By the time this article is in print the bill may have become a law, at least we hope so. The Diamond Match Company, which is sometimes called a match trust, has held patent on the process of making safety matches so that had the bill passed last year this company would have had a complete monopoly of the situation, but unlike some other large "interests" the Diamond company has yielded to public pressure and has surrendered its rights. Now if the bill should pass the smaller companies will have a fair chance. The passage of the bill has been pushed by the American Association for Labor Legislation.

What is "Phossy Jaw"? We cannot give a medical treatment of the subject but the following description by John B. Andrews in the Survey is vivid enough to give one an idea of the terrors of the disease: "But

John Werner came to the United States for citizenship. After working one year and four months in an American match factory he contracted 'phossy jaw.' His teeth dropped out; his jaw bones decayed. He suffered excruciating agony. In spite of two surgical operations in April, 1909, he is condemned to a miserable existence on liquid foods. Still able to drag himself about, he is not strong enough to work.

"John's wife took in washing until crippled with rheumatism. Then, with the help of relatives in the old country, she and their one little girl returned to Germany."

Another Open-Air School.

Chicago has nine open-air schools and wants more. Not long ago Elizabeth McCormick Open-Air School, Number 3, was established on the roof of the Hull House Boys' Club mentioned in these columns before. All three McCormick schools are supported, jointly, by the Chicago School Board and Mrs. McCormick; the Board furnishing the teacher and school supplies, and Mrs. McCormick the extra clothing required for the outdoor school. At the opening exercises there were addresses made by Supt. Ella Flagg Young, Health Commissioner Young, Sherman C. Kingsley and Jane Addams. All were enthusiastic in establishing more open-air schools for pupils affected with tuberculosis. The nine open-air schools in Chicago accommodate only three hundred children, which is certainly a very small percentage of the pupils that should receive such treatment. When the Hull House school was opened there were two hundred applicants. This is just eight times as many as the school will hold. The physician in charge had a difficult time to select the twenty-five because practically the entire two hundred should have been accommodated.



Open-air Schoolchildren.

Open-air schools have proven to be a success. It is said that the same amount of work can be accomplished in two-thirds of the time when the pupils are studying out in the open air; and this record has been made by weakly and backward pupils. How much difference would it make on healthy pupils? Roof schools are supplied with tents and wind-breaks so that the pupils are not exposed to storm.

Honor System in Penitentiaries.

The honor system is growing in favor with penal officers, which is reasonable since it is one of the most distinguishing marks of modern social progress. Governor West, of Oregon, has been instrumental in introducing it in the penitentiary of that State. Soon after he was elected to his office he began paying regular visits to the State prison, and finally he put the following proposition to the men: "Look here, the State cannot afford to keep you here at its expense any longer than necessary. You don't want to stay here. I'll make this bargain with you. I'll let you out of prison and put you at work near by. You will give me your word not to run away. I'll see that you are paid a certain amount for your work, enough so that you will be able to get to your home, or

where you wish to go when you leave the penitentiary. You work faithfully and will parole you as soon as you deserve it. The proposition was a fair one and one that would appeal to the most hardened criminal. Now, the prisoners are working on the public roads, on farms or wherever they are needed, and they do not wear stripes either. They are dressed like ordinary farm hands and instead of the usual prison pallor on their faces they have a healthy tan. The honor system is a means of reformation. Men working out in the open air unwatched by guards with guns are in good shape to think about worthwhile things rather than plan more crime. During the two years preceding the adoption of the honor system thirty men escaped; some of them were captured and others killed in the chase. Since the honor system has been put into practice only three men have broken their promise. One of the ex-prisoners says: "Under a system like this, where we are treated as men, the best we can do is scarcely sufficient. Under compulsion, and guarded by cold steel and heartless men, the least we can do is good enough. We feel that under such a system as the present one incarceration is a help and not a hindrance toward getting us reestablished as beneficial members of society."

Evils of Overcrowding.

At the meeting of the American Sociological Society in Washington during the vacation week Jane Addams of Hull House made an address on "Recreation as a Public Function." She advocated the development of small parks and playgrounds in the crowded tenement districts of the large cities. This in itself is nothing new, but the value of the address lies in the statement that crowding tends toward degeneracy. Lack of recreation she thinks is a chief cause. Miss Addams says: "The development of social intercourse ought to be one of the aims and functions of the city. In the crowded tenement, the crowded apartment house hotel you find the least social intercourse, ordinarily.

"In the crowded tenement districts you find the influence of social intercourse often so lacking that men grow up in actual savagery. Only within the last few weeks Chicago has been greatly shocked by a murder committed by six Poles. It transpired that these young murderers had been reared in one of the worst crowded sections of the city where they were cut off from all the humanizing agencies of which

Chicago offers a considerable number. It is the duty of the city to provide humanizing agencies to develop social intercourse, and unless it undertakes to perform this public function it must pay the price of its neglect."

Miss Addams, in the same address, also spoke of the gang spirit among boys. She thinks that here is the beginning of corrupt politics and that if we could develop healthy gangs the next generation would see better politicians. "The urchins of the tenements have their gangs, the leaders of which direct their followers where they can play without the interference of the police. When they grow older the leader gets members of his gang off from arrest. All depend on the leader and when they vote it is for one who will be a friend at court. You never will have good aldermen until you transform the gang or make political life so different that this kind of a man will have no weight there.

"The Chicago playgrounds have shattered the prestige of the street gang leaders, because the call for craftiness has been supplanted by the demand for skill and

prowess in games, while all the gangs are placed on an equal footing by the officials in charge. The number of arrests has fallen off tremendously in the quarters in which small parks and playgrounds have been established. The playground system ought to be extended to all tenement districts and other cities will do well to follow the example set by Chicago."

In the same convention Prof. Henderson of the University of Chicago places our imperfect educational system as one of the causes of the social condition which permitted the Guelzow murder. "Unemployment in this country as elsewhere is due in a great measure to the vast number of misfits among men. Human misfits are produced by the primitive educational methods which prevail in this country. Children in our schools are required to attend school a certain number of days for a certain number of years, and to pursue certain studies. Then the children are turned out of school only to become, in an alarming number of cases, social derelicts and even criminals, as has been illustrated so tragically in Chicago within the last few weeks."

COMMENT ON RECENT HAPPENINGS

New York Peace Dinner.

The much discussed peace dinner was held at the Waldorf Astoria Hotel in New York City on New Year's eve. President Taft was the guest of honor. Ex-President Roosevelt did not attend. Ambassadors and diplomats were also absent.

Speeches were made by President Taft, John Temple Graves, Andrew Carnegie, Oscar S. Strauss, Charles A. Towne and others. The meeting was marked for its harmony and good will. In his remarks the President was emphatic in his stand for the ratification of his arbitration treaties with two big nations of Europe.



White Slavers Robbing the Nursery for Recruits.

Miss Jane Addams gives a shocking illustration of how the liquor traffic and the white slavers trap children of irresponsible age for their foul service.

"Recently," says Miss Addams in McClure's Magazine, "I visited a home for semi-delinquent girls. Upon each of the little white beds was a doll, belonging to a delinquent owner still young enough to

love and cherish this supreme toy of childhood. I had come to the home prepared to 'lecture to the inmates.' I remained to dress dolls."

Miss Addams further says that the majority of these erring children sinned through absolute ignorance of the basic laws of practical morality and with no consciousness that they were stepping into a state of corporal slavery and soul death.

Practically nothing is being done to destroy this vile trade. The children who are debased are mostly daughters of the poor and as such are beneath political notice. They do not constitute an "issue" deserving of the attention of Republican and Democratic statesmen.



Fewer Lynchings in 1911.

The Chicago Tribune makes it a point to keep a record of crimes, etc., for each year. The report covering the last year shows that in some ways this country is improving. The number of lynchings was only 35, whereas for the year before it was 66, and for the last 25 years the total was over 3,300, or an average of 132 a year. All

the men lynched in 1910 were reported to have been negroes—assaults against women being given as the provoking cause in one-third of the cases. The decrease in lynchings is attributed mainly to the efforts of the governors of the Southern States to suppress mob law. The number of suicides in the country also shows a falling-off, the total reported for the year being 12,240. The figures for homicides, embezzlements and other big crimes likewise indicate a change for the better. Chicago has a specially bad record. For 1911 she had no less than 185 murders. There were also 523 suicides recorded there for the year. The census bureau reports that for 1910 the number of persons in the country sent to jails, prisons, etc., was 480,000. In other words, one out of every 190 population was "sent up" for something or other. The proportion of offenders thus punished was greatest in Arizona, where three per cent of the people collided with the law to the extent of being put behind the bars. That would not necessarily mean that Arizona is more lawless than other States; it may only show that the laws are more rigidly enforced there.—The Pathfinder.



A New Patriotism.

Hon. David Lloyd George, British Chancellor of the Exchequer, is responsible for this ringing expression of the new patriotism:

"This is our ideal—a land where you meet no drunkard staggering on the road toward doom, a land with no slums for humanity to rot in, a land with two-thirds of its prison cells empty, a land with its work-houses vanished, a land with its children well fed, well clothed, well sheltered, well trained, with their merry laughter ringing through the streets—a land with the curse of drink driven from its hearths."



Coal Exportations from the United States.

Coal exports from the United States have trebled in value in the last dozen years. The value of coal passing out of continental United States in the year 1911 is, in round terms, 80 million dollars, compared with 65 million in the immediately preceding year. The stated value of coal exported in the 10 months ending with October, 1911, is 44 million dollars, that of coke, 3 million, and that of coal supplied to vessels engaged in the foreign trade, 18 million, making a total of 65 million dollars and justifying the Bureau of Statistics of the Department of Commerce and Labor in its

statement that the aggregate value of coal passing out of the United States in the full calendar year will approximate 80 million dollars.

The United States ranks third among the coal-exporting countries of the world, being exceeded in this respect by the United Kingdom, and Germany.



Imports and Exports of Potatoes.

The recent announcement that large quantities of potatoes are being imported into the United States lends interest to a statement prepared by the Bureau of Statistics, Department of Commerce and Labor, showing the imports and exports of potatoes during a term of years. While the production of potatoes in the United States is usually sufficient to meet the requirements of its population, there have been a number of occasions following short crops in the United States on which considerable quantities were imported. On other occasions, when there were shortages abroad and large crops in the United States considerable quantities were exported. The total imports of potatoes into the United States in the last ten years aggregated 22,845,634 bushels, valued at \$10,985,770, or about 48 cents per bushel, this valuation being based upon the wholesale market price in the countries from which imported and does not, therefore, include the cost of transportation or duties paid, the rate of duty being 25 cents per bushel of 60 pounds both under the present law and its immediate predecessor. The exports of potatoes from the United States during the same decade amounted to 10,900,566 bushels, valued at \$8,413,675, an average of 77 cents per bushel.

Potatoes imported into the United States come chiefly from Canada, Mexico, and Bermuda in America, and Scotland, England, Ireland, Germany, and France, while in recent years small quantities have also been brought from China, Australia, and the Canary Islands. The potatoes exported go chiefly to the West Indies, Central America and Canada, the largest quantities usually to Cuba, Canada, and Panama and lesser quantities to other Central American States and the West Indian Islands. Small quantities have also been sent in recent years to China, Hongkong, British Guiana, the Philippine Islands, French Oceania, and certain of the South American countries, but practically none to Europe which, although a large consumer of potatoes, is also a large producer.

EDITORIALS

The Man Who Sings.

"Give us, oh, give us the man who sings at his work," said Carlyle. "Be his occupation what it may, he is equal to any two of those who follow their work in silent sullenness. He will do more in the same time, do it better, and persevere longer. One is scarcely sensible to fatigue while one marches to music. The very stars are said to make harmony as they revolve in their spheres. Wondrous is the strength of cheerfulness, altogether past calculation is its power of endurance. Efforts to be permanently useful must be uniformly joyous—a spirit all sunshine, graceful from gladness—beautiful because bright." Joyousness in work is contagious. When the face glows and the voice thrills with the delight of the work, the tasks of other men are made lighter, and they begin to feel a new delight. "No man liveth unto himself, and no man dieth unto himself." No man can loaf without tempting some other man to loaf, and no man can work without, at least, sending a wave of inspiration for work toward another life.

Education of the Negro.

Sometimes we deplore the low standards of living found among many of the negroes of both the North and the South, and if by a single stroke of the pen we could instil higher ideals into them we would quickly do so. We forget that only fifty years ago the laws of our land prohibited teaching them even very ordinary lessons of life. Before the Civil War it was not thought wise to educate the slaves lest they might become restless and work against the slaveholders. In 1740 South Carolina passed a law with the following provisions: "Whereas, the having of slaves taught to write, or suffering them to be employed in writing, may be attended with inconvenience, be it enacted, That all and any persons whatsoever, who shall hereafter teach, or cause any slave or slaves to be taught, or shall use any slave as scribe in any manner of writing, whatever, hereafter taught to write, every such person or persons shall for every such offense forfeit the sum of one hundred pounds current money." In 1831 Virginia passed the following law: "That all meeting of free negroes or mulattoes at any schoolhouse, church or other place for teaching them reading or writing,

either in the day or night, under whatsoever pretext, shall be deemed an unlawful assembly. If any white persons assemble with free negroes or mulattoes at any schoolhouse, church or other meeting place for the purpose of instructing such free negroes or mulattoes to read or write, such persons shall, on conviction thereof, be fined a sum not exceeding \$50, and, moreover, may be imprisoned, at the discretion of the jury, not exceeding two months." Many of the other States passed similar laws. If we remember that these conditions existed only fifty years ago, instead of being surprised at the present conditions found among many negroes, we should feel gratified because of the number of negroes who have risen to much higher standards.



How to Read.

How to get the best out of books and periodical literature is a matter to which careful attention must be given if one wishes to economize time and effort. In this age of many books, papers and magazines, the busy people who have a purpose in life know full well that they can read but a small fraction of the product of the press, and so the best must be selected if one expects to get the largest returns from one's efforts. There are several things that should enter into the habits of reading. One should bear in mind that true literature is life depicted in letters. It may be the life of the lowly, or it may be the life of the noble and the great, portrayed on the pages one reads. But if the book is false to real life it is hurtful to put its thoughts into one's mind, for it will give a distorted instead of a faithful viewpoint. The reader should have a high and well defined purpose in all that is read. In reading a book, a magazine article, or even in reading the morning paper, there should be kept in mind the possible service to which this fact, sentiment or thought can be put. In order to get the greatest possible benefit from reading, one must keep uppermost the motive of utility and usefulness. This is the habit of all men who become cultured and well read. In this way the reader, in a very real way, makes his own that which he reads. In order to get the most from reading one must read broadly. That is, look at life from many standpoints. One writer will present life from one standpoint and another writer will present an entirely different point of view. In order to have an intelligent view

of life it is necessary to look at it from the many different points. Habits of reading are very vitally connected with the formation of character, and should be given considerable attention, if the character is to have any degree of stability.



Too Much Talk.

They say talk is cheap, but the majority of people have learned to their own sorrow that it is not so cheap after all the bills have been squared up. It may be cheap in the start, but the initial payment, only, needs to be paid at the beginning. It works much like buying on the installment plan. By the time the interest, the principal and all the inconveniences have been settled for it is quite an expensive proposition. The merchant of a large re-retail establishment in speaking to one of his clerks who had been in his employ only a few weeks, said:

"John, I do not need your services any longer."

"Why not, sir?" inquired the astonished clerk. "You are very busy and cannot reduce your force just now. Have I not always been on time and performed my work satisfactorily?"

"I have no fault to find with you in those respects," replied the merchant, gravely, "but there is a very important fault that you have committed for which I am compelled to dismiss you."

"What is it?"

"You do not keep your opinions to yourself," said the employer. "Before you had been in the store a week, you had formed an opinion of every one of your fellow-clerks. You stated those opinions openly, and thereby gained the displeasure of all those associated with you. In the next place, you expressed your opinions of some of my customers, commenting upon their habits, personal appearance and manner of speech. Some of these were overheard, and you gained the dislike of the customers who now avoid you. Then you undertook to criticise the way I conduct my business, and your remarks reached my ears. I have been in this business for many years; you have been here only a few weeks. I consider it a mixture of ignorance and presumption in you to attempt to give your opinion of my methods. I tell you this in the hope that it will teach you a lesson."

A Simple Life.

The simple life does not consist in becoming careless and slouchy, or wearing unbecoming clothes, or in making one's self a drudge. It consists in natural social surroundings, suited to cultivated tastes, where parents and children can live instead of merely making a living. The simple country life means a material reduction in the cost of living. The home can be less pretentious and more roomy; moreover, it is cosy and comfortable. There are opportunities for relaxation, calm and rest, as well as for strenuous work, extensive reading and taking an active hand in the betterment of the community. The country life is a life worth living. In the city you may not know the name nor the occupation of your next door neighbor, but in the country you know the people for miles around. In the city the average man's life makes him almost a stranger to his own children, and he is so skimped of leisure that he hardly knows what to do with an occasional hour except to read a paper and stupefy himself with tobacco. He can barely make a living and is hard up all the time. If he only knew it, he would find a much more comfortable living and would get a lot more satisfaction with his family if he would live in a little country home. There are acres and acres of soil that would bring comfort, pleasure and happiness for him, if he would take the time and would have the patience to get acquainted with the soil. Living in the country means working in the open air, breathing in a whole soulful of bright sunshine and carrying that into the simple home where the father, mother and children live in an atmosphere untainted by the stains of the dirty city.



The Cry of the Boy.

There are plenty of boys in this world who are loved too much. Perhaps if the real truth were known there are more who are loved too much than who are not loved at all. In the average home the parents love their children dearly, which in itself is evidence enough that the boy goes astray because of some other reason than because of a lack of love. One of the farm scenes in "The Pageant of America" is very typical of the experience of many a young man. While in the haying field the father and son disputed about the proper way to manage the farm, until their differences were expressed in a manner disrespectful on the part of the son and unappre-

ciative on the part of the father. The mother then came bringing a pail of water to the two men. Seeing the trouble, she asked, "What are you two men threshing out now?" Her disbelief in her boy showed itself in a tender distrust, lest harm should come to him if he should leave the farm. The girl that he kept company with, then came along. She was fond of him but did not really understand him. Flinging away from his father and mother, he came to her and poured out his troubles to her, rather losing control of himself as he impetuously but very accurately summed up the situation: "They love me, but they do not believe in me. I have a right for them to believe in me. They do not believe in me because I am their son. If I came from

anywhere else, if I were anyone else's son, —I might have a chance,—but—. It is all wrong. It takes the heart out of me. They ought to back me up—me, me! Then I could go and win. Or stay and win, if it were a matter of staying. I know they love me; you need not look at me like that. I know it better than you do. I want somebody to believe in me, if it's only one. Let them hate me but believe in me." This is the yearning of many a boy, just reaching manhood. Everybody loves the boys but nobody believes in them. The disbelief of parents in their children cuts straight down into the family. It deprives them of their children, and it deprives the children of their parents, when each needs the other most.

HUMAN HORIZONS

J. A. Clement, Ph. D., President of McPherson College

THE playhouse built in some corner of the woodyard on sunny days, and then removed to the woodshed on rainy days represented quite a varied experience; for experience, like horizons, not only expands continually but it changes frequently.

It may be that the making, doing or constructive instinct is more prominent sometimes than at other times in a child's life, but it is not so easy to say just when it begins, and it is altogether likely that it never is lost by any one, although it probably does continually change its form in the more mature adult. Those earlier playhouses were often torn down, built and rebuilt, and refashioned in harmony with the respective horizons which bounded our mental visions on successive days. The beech bark that had burst loose from the logs which had been dragged from the forest, when snow covered the ground, often suited our purposes admirably well. The waste boards about the premises were sawed and resawed, nailed and renailed until there was scarcely anything left on which to nail or saw. It required a great deal of planning before all our ideals were expressed in structures. There were occasional conflicts when the neighbor's children came over and interfered. Sometimes a very definite division of labor occurred, and some of us, over-eager to carry out our own ideas, would begin to set up a separate building.

Our occupations varied with the season,

and sometimes much oftener, as every retrospective person will know. On snowy days it was easy to divert from the constructing of houses and turn to making sleds. Where can you find healthier child competition than in the attempt to saw out in each successive case a better runner than you had done before, and then fit it over with steel? Can you recall the sensation that came over you when the best saw which your father possessed struck a rusty nail in a board? The paint which the neighbor boy and we used for our bob-sleds was not always purchased in the first place for the express purpose of painting sleds, but it was so well adapted to our purpose that we had little hesitation in spreading it over the sides of the runners.

A number of profitable lessons in elementary arithmetic could have been taken from all the measurements that it was necessary to make before either a sled or a house was constructed. Whether a child learns more in the woodshed with his father's tools, or from books in the school-room, is a question worthy of some consideration by those who may be inclined to confine the teaching of children to books only. At least it affords every individual child a splendid opportunity to use his own mental yardstick. The names of many tools were learned incidentally. Of course, the hammer and saw and chisel and gimlet and plane and level many times had to be used when the parents had gone to town, or for a day's visit with the relatives. In

spite of these apparent limitations a considerable portion of the modern manual training course was acquired. What a wise parent could have done for a boy in the woodshed besides using the birch rod is almost inestimable, educationally.

One of the by-products that came, however, with this crude sort of manual training opportunity among the stolen tools was that of putting things back into their proper places; for, somehow, it always seemed to us that parents could readily detect it, if things were not exactly replaced, and so orderliness, which is a valuable human asset, was acquired at least temporarily, through the use of tools that supposedly belonged only to more mature individuals.

The little red wagon that Ernest, a neighbor German lad, and we began to make one autumn day called for some puzzling measurements. We marked out the circumference of the wheels with our red keel from the brookside, and then we sawed and whittled and hammered and chiseled. We named and measured our wagon from endgate to tongue. Our work was crude, but it was all our own.

On that Friday evening when George and Will, two older brothers, returned from school they said: "Tomorrow there is no school. When all our work is done we'll gather nuts in this little wagon, and so we must help you to finish it." And so very naturally these older brothers became our teachers, because they helped to carry out the interests which we had begun through our own activity.

One season passed away, another came, and we learned to do many things with our hands, guided by our curious minds, while at play. We did so many different things because we had so many interests in so many little worlds, and we could scarcely tell just which we should follow. But when autumn rains and frosts came on in the Buckeye State, what boy could be denied the privilege of hunting, hulling and meas-

uring with the older brothers and sisters and neighbor boys and girls? And this was a time for measuring of another kind, and not with yardsticks nor with squares, but with quarts and gallons and pecks and bushels,—the time for measuring hickory nuts, hazelnuts, beechnuts, butternuts, walnuts, acorns and buckeyes.

The playground and the playhouse is a most natural social center. It is a busy place. It is a fascinating place. It is a reconstructing place. Positive activity goes on. Doing things is at a premium. Every one is at his best dynamically. Neighbors' children plan with neighbors' children. It is the great anteroom to every schoolroom. It anticipates the individual activity and the coöperative spirit which should prevail when social circles grow larger from day to day.

Fortunately, woodyard and woodshed playground experience will probably never be mechanically and schoolroomly classified. Healthy activity, inquisitive talking, busy making and doing, wholesome thinking—all may go on here without being disconnected by so many pages, so many chapters and so many specified examinations. Fortunately, as well as unfortunately, early experiences stick. A little direction and suggestion wisely given by the parent during the first seven years of the child's life is an invaluable asset to the child in his first few years of school life.

One of the chief virtues of the woodyard and woodshed experiences is the naturalness with which it goes on, and the freedom from unnecessary and unprofitable restraints. And then, too, repetition is one of the child's main tools. With just a little suggestive direction at the proper time, how many unnecessary steps could be saved for the child after he naturally gets beyond the trial and error period of life! It is not so much the lack of interference with child activity that so often occurs, but it is rather the lack of proper interference at the opportune psychological moment of the child's experience.

THE EDUCATIONAL OUTLOOK OF THE CHURCH OF THE BRETHREN

Amos H. Haines, D. D., Bible School, Juniata College

AN outlook usually depends upon present and past conditions; also upon history. When we inquire into the educational outlook of the Church of

the Brethren, the past and the present must receive brief notice. As to the past it might be said that our systematic educational effort is of thirty-five or fifty years'

standing. Previous to this, the Brethren were by no means an ignorant people. A number of our first Brethren were educated and leaders of thought. Early history, traditions and conditions simply combined in making education not a primary, but rather a matter of secondary condition. History, progress, development and a prophetic vision changed matters; consequently, schools were established, publications were issued, the missionary question came to the front, and standards of measurement were adopted. A world-wide view took hold of the more alert and wide-awake. The "Go ye" was burned into the hearts of those of listening ear. Hence, our present progress and development.

Our dozen or more schools today have an individual, as well as a collective, history. Struggle and sacrifice have been and must continue to be the price paid for the building up of church and denominational schools. I believe all of our schools have done and are doing good, honest and sincere work. Doubtless some of the efforts have not been the most wisely directed. There have been misfits. There have been and are the unprepared endeavoring to work in fields and teach subjects for which they were neither by nature nor equipment prepared. These experiences, however, are by no means exclusively characteristic of the Brethren. Such has been the history and experience of all aggressive, denominational, educational work.

With this brief review of the past and the present, I think we may say, that "The Educational Outlook of the Church of the Brethren" today is sane, aggressive and constructive. A few facts and principles, relative to sanity in education, aggressiveness and a so-called constructive basis and policy must be kept clearly in mind. Prejudice, ignorance, tradition, mysticism and self-conceit must be sacrificed and surrendered to and for the truth. Principle must take the place of policy.

In the first place there must be a keen and a ready appreciation of the truth. Second, there must be a readiness and a willingness to adopt the truth, be it old or new, when it is known to be the truth. Adjustment must be made. Right here the following may serve as a motto: "Be not the first by whom the new is tried, nor yet the last to lay the old aside." Thirdly, there must be a willingness to spread and propagate the truth. Here is where many educators and schools fall down, fail and come short of their high and exalted calling. True, wisdom and discretion must be

exercised, but caution and timidity should not develop into chicanery and hypocrisy. The credulity of a confiding and trustful people must not be used for selfish and personal ends.

With our prepared men as executives of our schools and colleges,—and we should have the best for these positions,—with our faculties composed of able men and women as teachers, with our growing and constantly developing equipment, with a growing sentiment, although entirely too slow, toward liberal endowment, I see no reason for despair in our educational outlook. We must do well to keep in mind that a little learning may be a dangerous thing.

A few things need careful thought and adjustment. In my judgment, we should have two or three good colleges. By a college I mean an institution doing strictly a college grade work. The word "college" is entirely too loosely and carelessly used by many of our people. This grade of work should be done by students prepared to work in regular course, leading to the degree of bachelor of arts or bachelor of science. The Greek and Latin classics should not be entirely ignored. Moreover, these courses should not be weakened by a too large number of easy and weak elective studies. We should have a much larger number, as we already do have, of good, strong preparatory schools, and these schools should constantly keep before the minds of these young people the big and practical side of domestic and industrial education; also the problems of social service and the meaning of a life of sacrifice.

As to Bible instruction, the outlook should be that of scientific, historical and efficient preparation for the proper use and understanding of "The Book." We need men and women as leaders of thought. Here we must face the facts and come to see that theology is not only a science, but that it is the science of all sciences, the highest court of appeal. That is to say, we must go to the Bible and to God for the settlement of perplexing questions and problems. In dealing with the Bible, we should never be afraid of truth. After all the highest truth is the truth of nature and of God. Consequently, there can be no conflict between science and religion, from a proper viewpoint of education. The seeming conflict arises because of the inadequate knowledge of the so-called scientist, teacher, minister and theologian.

Our attitude towards athletics must be that of sanity and proper adjustment. Proper physical development must be pro-

vided for by our people of learning. The relation of athletics to education can not be ignored. The advice and counsel of the Educational Board, together with the more direct touch and personal knowledge of the faculties of our schools of the young people under their care, favor the outlook as one of encouragement and promise.

A most vital question for the Brethren's schools today is one of finance, and especially of the underpaid teacher. For a man or woman of college and university training, and at the same time able to teach, with a character above reproach, to receive less than the ordinary high school teacher, or mail carrier, is an injustice, a shame, if not a disgrace. Some of our schools need financial readjustment, as well as a reorganization of their teaching and controlling

bodies. Let us look to the All-wise Teacher for the solution of these problems.

Finally, I believe the outlook may be said to be that of a more vital and spiritual Christianity. The surface life of the student may at times seem light and trivial, but underneath, in most cases, there is a sincere, a vital and an earnest purpose. Most of these young men and women in school and college really wish to be of use and service to the world. May our schools and colleges become more efficient and consecrated to the responsible work to which they are called. Our schools need the church. Surely, the church needs the schools. Our ultimate aim and outlook must be the development of Christian character as the outgrowth of religious education.

ON THE DAKOTA PRAIRIES IN A FOG

Geo. W. Hilton

TEN years ago I went to North Dakota when it was quite a new place, and at that time I filed on a piece of government land. During the next five years while we were proving up our claim we had many experiences that were new to us,—some of them pleasant and some otherwise. The one that I tell of here was of the unpleasant kind.

My crop the first year was quite small. So in order that we might have food and clothing during the winter I found it necessary to go away from home to work. So in the early fall I went to the town of Carrington, about 110 miles away, to cook for a threshing crew. I was getting \$4 a day for cooking and \$2 a day for my team, and as money was scarce I stayed about sixty days until the threshing was all done, not realizing what a trip this time of year across a trackless waste of hills and prairies really meant.

I had never been over the road before, and a large part of it was nothing but a dim trail winding among the hills. Most of the way the houses were fifteen or twenty miles apart, as the country was almost entirely settled by ranchers who kept large herds of cattle, and we found them very suspicious of anyone traveling through the country. They feared they might settle there and spoil the cattle business for them.

I started one day about noon. I had loaded my hayrack with our belongings, along with some feed and seed grain that I was taking to the claim. Just as I left Carrington it began to snow a little and I saw at once that my trip would not be a very pleasant one. If, however, I had known what was before me, I should never have started out at all. It snowed a little all afternoon, and I put up at the home of an old friend about thirty miles from Carrington. The next morning it had quit snowing, but it was so foggy that one could not see more than fifty yards ahead. Nevertheless, I started out over the trackless waste. I went about twenty miles and came to a large ranch where I fed my team and ate my dinner and started out once more.

The ranchers had given me very definite directions when I left, but I have always felt that perhaps I was misdirected on purpose, because of the dislike that existed for the settlers. He had said: "Go two miles west and the road will fork; take the lefthand road." A large prairie fire had burned over most of this district, and about two inches of snow had fallen, so that it was hard to keep the trail at all. I found the fork in the road and took the trail to the left, although at the time I felt all was not right. The righthand road went west, the way I was bound, while the other road

went due south. But I supposed it would turn west farther on.

My trouble soon began, for I had gone but a mile or two till the road began to get dim and finally disappeared altogether. I found myself in a country without a sign of vegetation and lost like a ship at sea without a compass. The wind had been in the west all morning, so I took that as a guide and went on. After some hours of this kind of travel I noticed a light ahead and the fog lifted for a few moments and the sun went down. Almost immediately the fog dropped and it became quite dark. I stopped at once, as the fog settled like a great black pall, and I could hardly see in front of my team. I unhitched and fed my horses and blanketed them. I was already stiff from the cold. I could hear a dog barking and I knew I was near a ranch. So I lit my lantern and, hanging it on a wagon, started out to find the house. I had gone perhaps a hundred yards, and on turning around I found that my light had disappeared. I retraced my steps and soon came in sight of the light, determined, however, not to lose sight of it very soon again. The thought of a night on the prairies, this time of the year without a fire, was not at all pleasant to me. My basket of food was all frozen like so much stone, and so was my jug of tea that in the morning had been hot. So, supperless, I wrapped the bedding around me and putting the lighted lantern at my feet, I turned in for the night. I have thought many times since that the lantern saved my life. I could not sleep, but sat thinking of the stories I had heard of people lost on these prairies perishing from the cold. Even with my wraps and the lantern I suffered with the cold; then, to put the finishing touches to the situation, the wolves began to howl. I was not long getting my shotgun and ammunition handy, but they failed to put in an appearance during the night. I cried aloud to the only True Source of help, and the

Lord saved me from my trouble, and it was there I promised to give my life to the Lord in service. Although I professed to be following him at the time I was not working much at the business.

Morning finally came and I started out once more cold and hungry. I again used the wind for my guide, but it, like many of the religious guides of today, proved to be a false one. It had shifted during the night and later on I found I had been going south instead of west.

About eleven o'clock the next day I found a well-traveled trail and soon met a team. The driver told me where I was and asked me where I had put up for the night. When I told him I had stayed on the prairie he would hardly believe it. He said the thermometer had registered fifteen below zero that morning. I then realized more than ever how good the Lord had been to me. I had now been lost twenty-three hours and was getting good and hungry. After traveling for several miles I found a new settler's cabin and got something to eat, and again started on my homeward trip.

After several minor mishaps, among which was the breaking of my wagon and the refusing of several ranchers of a place to stay all night and fix my wagon, I arrived home the fourth day still in the fog. I had driven nearly half the night before to get to a ranch that they said was four miles away. I found to my sorrow that it was fourteen.

I found, on inquiry, that I had gone about forty miles too far south. I learned two lessons, however, on the trip that were worth while. One was, don't get your directions from an enemy, and the other, never refuse a man a place to stay if it is in your power to give it. I have made the same trip a number of times since in less than two days, but I never go around that ground without thinking of the time when I was lost for twenty-three hours in a heavy fog, and how good God was to me.

DISCOURAGED CHILDREN

Mary Madeline Wood

VERY often we hear the truism that it takes but little to make a child happy; it is seldom that we hear quoted the equally true statement that it takes very little to discourage a child.

Mary was one of the rather precocious children and was sent to a real school when only a little more than four years old, but her childish mind had already grasped the difficulties of the alphabet and easy reading.

Shortly after she was given a "whole bureau drawer to take care of for my very own," as she happily confided to a friend and neighbor. She was duly instructed that she must keep it in perfect order; everyone of her small childish possessions must be just where she could lay her hands on it in the dark, and so forth. She wondered that her mother took the trouble to talk so much about it, for of course she could not help but keep anything so important as her "whole bureau drawer" in order.

Every morning before she started to school and every afternoon on her return, the contents of her drawer were lovingly patted and smoothed. For about two weeks everything went smoothly and blissfully; then on awaking one morning Mary found two or three small articles which her mother has bought for her the previous evening after the child had retired. Her pleasure in their possession was enhanced by the thought that they were treasures to be added to her bureau drawer. After breakfast she went up to her room to lay them away, but was summoned to go on an errand. Again on her return she hastened to her beloved drawer but was advised that it was nearly school time. She could have placed her new possessions carelessly in the drawer, but that thought did not satisfy the fussy little girl. The contents of the drawer would have to be readjusted; several articles must be moved to give the place of honor to the newcomers. Of course they would come unfolded and she would need to stop and fold them over. Clearly there was not time for all it would be necessary to do before school. So, regretfully the child turned away, although with the full consciousness of a treat in store for her after school in rearranging the drawer.

The little feet hurried up the stairs and to her room as soon as possible in the afternoon but—the small articles were no longer on the bureau. With a strange sinking at heart—could anyone have desecrated her bureau drawer by opening it and placing anything within?—she slowly drew it out. Then hot with anger, how bitter with disappointment the small heart was! The child's entire frame quivered. Her beloved bureau drawer had been outraged. Not only had its privacy and sanctity been desecrated, but it had been submitted to insult. Some one had thrown in those articles and then evidently taking both hands had deliberately turned over and over the sacred contents of that sacred

receptacle, for so it seemed to the child's mind.

The hurt and grieved feeling at the disarray in which she found her idols soon gave way to anger; the tears of genuine grief to those of passion; the dejected little frame straightened itself; up and down the room the child stamped, screaming passionately.

Finally she went to her mother with the story—indignant, hurt. A sister several years older explained. She had taken it upon herself to teach the little one a lesson in orderliness. Mary had left things lying around the bureau that she ought to have placed in her drawer, and she thought she would "fix" the drawer and teach her not to do so again.

How hot with anger the child was, and her mother upheld the unwarranted, meddling interference of the elder sister. Poor little Mary was severely scolded, a whipping was threatened, and she was ordered to go at once and reduce the drawer to order. To make the matter worse she was told how thankful she ought to be that she had such a good sister to try and teach her.

It was several days before the child would make any attempt to place that bureau drawer in order. And it was finally done only after a whipping. Every particle of the pleasure she had taken in it was gone; it had become hateful to her, and she used to lie in bed at night looking at the bureau and wishing she could push it out the window or chop it up in pieces. As long as she lived in her childhood's home, which was until she had grown to young womanhood, the sight of that bureau standing in the room gave her a feeling of unhappiness. And from that day to this she has never been able to keep any bureau drawer in order. It is the one thing which she simply can not bear to do and she seems not to have the ability. Even yet it makes her almost ill to attempt it. I think she never has opened a bureau drawer since without a vision of the past coming to her, even though it were twenty times in one day.

This is only one sample of the way in which discouragement may be implanted in a child's heart, and an act of injustice may color her entire life, hampering her in some respect. Can we mothers be too careful?

You may say that the child had an unfortunate nature; that few children would have so taken it to heart, and that as she grew older she should have set herself resolutely to overcome her disorderly habit.

It is true the child was very tenacious and grew into a woman of like nature. But the trouble was not so much with the soil in the little girl's heart, as it was with the seeds which were sown in that soil. Prickly, ugly weeds were grown, and how could any one expect that roses, or lilies, or violets would spring forth? It does seem unfair that the garden of an innocent child's heart should be disfigured for life and choked by weeds sown by other than her own hands. In this case they were sown by the sister and nurtured by the mother.

If the mother had only taken the sobbing child into her arms, comforted the sore little heart, soothed the trembling frame, cooled the passion-heated, tear-stained cheeks, sent the elder sister to restore the drawer to the condition in which she had found it, tried to understand that it was not from the disposition to neglect orderliness that the articles had not been put away, but rather because the child desired that the orderliness should be extreme, a lesson of value which would doubtless have helped the child all through her life would have been learned.

One of the dearest boys I have ever known, with all a boy's love of fun but with a gentle, tender heart, one whose word could be implicitly relied upon, lost his own mother when he was ten years old. For the next two years his grandmother cared for the home and the children, and the same characteristics which had been marked from babyhood remained with Henry. Then his father made a second marriage. The woman he married was too young for the task of bringing up four boys not her own by birth. She had a highly developed New England conscience, one which did not allow her to overlook any misdemeanor, no matter how trifling. For the slightest infraction of discipline young Henry was punished. He was also questioned, cross-questioned, and hopelessly involved in a tangle of contradictions even when he aimed to speak the truth. The young stepmother sincerely believed she was doing her duty by the boy. But the result was pitiful. In two years' time the open-hearted, loving boy had become an adept in the art of prevarication. Why? Because he was educated to be. He believed that it was necessary. Of course, you and I older ones, strict moralists, may try to think that even under such circumstances the boy should have stuck to the truth regardless of consequences. Undoubtedly he should, but with the remem-

brances of supperless bedtimes, of severe whippings and the constant restraint and supervision under which he was placed, I question if the majority of young lads, had they possessed Henry's natural quickness of wit, would have done much better.

I once overheard a discussion in the presence of a family of children as to whether or not anything could justify a falsehood. The father and mother finally agreed that an untruth was pardonable if it was to save life, but only then. I queried if the saving of one's self from a whipping was not almost as great a motive with a child as was the saving of life to an adult. In any event self-protection was the object sought in each case.

To the credit of the lad's nature be it said that when he finally escaped from home restrictions and the temptations for untruth which his home had thrown in his way, he gradually threw off the evil, and has been for years a straightforward, upright business man, as business men count uprightness. But the fact is none the less patent that fear of punishment perverted a naturally open-hearted lad into a sly, secretive, untruthful boy.

Another whom I knew was thrown into the hands of a maiden aunt for his up-bringing. She was in great fear that some danger would attack him. He could not learn to skate, he could not coast, unless his father was with him, he could not either boat or swim. Tired of being taunted as a sissy boy, he resolved to do all these things. The time he took for them was after he had been sent to bed when he would slyly slip out of the kitchen door and make off. Of course this could not continue forever without being found out; and yet his boyish companions and even their parents had so much sympathy for him, debarred as he was from legitimately joining in their sports, that it was long before any intelligence of it was brought to the attention of his aunt. By this time the lad had become adept in deception.

In every one of these instances I do not blame the children for their faults as I do the parents, for I recognize the fact that vices no less than virtues may be the result of training, of education. I believe that education of the wrong kind is almost as often responsible for the errors of our children as are outside influences, or what some parents designate as "natural badness." Let us all, as mothers, look carefully into this subject, and see if we are educating our children for evil instead of for good.—American Motherhood.

BIRD-LIFE ON THE EVERGLADES

Alanson Skinner

DURING August, 1910, it was my privilege to head an ethnological expedition into the interior of Southern Florida. The purpose of the trip was to visit the remnant of the Seminole Indians who inhabit the region. In order to reach these people in their homes, it was necessary for our party to invade the remote fastnesses of the Big Cypress swamp, and to completely cross the Everglades, a feat only five times before accomplished by white men. We also made a journey of some sixty or seventy miles through the pine barrens.

My companions were Mr. Julian A. Dimock, the well-known nature photographer, Frank Brown, the son of a Florida Indian trader, and Wilson Cypress, a full-blooded Seminole Indian. Dimock and I met Brown and Cypress at Fort Myers, on the west coast, near the Gulf of Mexico. From this point we set out for the Big Cypress in a prairie schooner, drawn by two yoke of undersized oxen.

The first part of our journey lay, for about seventy miles, through alternating pine barrens and damp prairies, with occasional morasses, or "sloughs," as the "crackers," or native whites, call them. It was the rainy season, and to a northerner who had never before endured a Floridian summer it was a novel experience. The sun would rise on skies of the deepest, warmest, softest blue imaginable; downy clouds of intense white contrasting markedly with this lovely background. The sun shone with ever-increasing intensity. The water through which we waded, ankle- to knee-deep was so hot that it parboiled us painfully. Then suddenly, without a moment's warning, there would come down upon us a galloping cohort of inky clouds. The wind blew fiercely, and raindrops pelted down with the velocity of rifle bullets. Thunder roared accompaniment to furious lightning flashes; and then, just as suddenly, the warm blue sky, and cottony clouds again, with the fierce old sun causing the steam to roll like smoke up out of our clothes, and from the watery fields, as though they were on fire. In the distance, perhaps, you might see the storm racing away, and hear the far-off blasting of the thunder.

All through the pine barrens there was no lack of animal life. We lost count of the vicious water-moccasins that generally refused to flee at our approach. The great diamond-back rattlesnake was not in evidence. Of the small ground rattlers we saw two. Other snakes were abundant, but we gave them a wide berth.

From every bush, tussock, or tree, our ears were assailed by a deafening chorus of frogs and toads; large pea-green tree-frogs, and tiny ones with the same pea-jackets; big warty toads, reminding one of their northern relatives, and all sorts of pond-frogs. Salamanders we did not see, but occasionally, in high, dry spots, we encountered an Anolis, or a more somberly dressed lizard, resembling one of our northern forms.

Deer were abundant, but shy. And no wonder. Every man, panther or other predatory beast, is always watching for an opportunity to prey upon them. Those we saw were smaller than the northern species. Panthers were abundant, although we saw none. But at least three times we heard them roaring (the male panther does not scream, he roars, like a miniature lion) in the night. Bears were said to be about, and we heard of one wolf, although wolves have here long been considered to be almost extinct.

Of all the fauna of the pine barrens, the birds were most in evidence. First in point of abundance was the White Ibis (called 'Curlew' by the crackers). On several occasions we encountered flocks of two or three hundred, although they were usually seen in much smaller numbers. They seemed to be eminently gregarious, and I do not remember that we often found one alone. I observed that the old birds, in the adult white plumage, usually flocked by themselves; and the immature birds, in the gray garb, also associated with others of their own kind. Like everything else that is edible in Florida, they are shot by every passing person.

Let me say here that the cracker loves to shoot at every thing that lives,—and he usually hits it, too, by the way. He does this merely to improve his aim, or to "see something drop." Not so the Seminole. He would far rather let well enough alone,

unless he is hungry. I did not see an Indian kill anything wantonly, of his own initiative. One rebuked me for killing some toads, which croaked so loudly that I could not sleep. "Indian think so holowakus (no good) flogs (frogs) killin. Big Man up Above mad ojus (much)."

Not so noticeable, but always present, were the Turkey Vultures. The moment we camped, they lit in the nearest trees, to await our dinner scraps. In the Glades they continually followed the canoes. They have learned that a moving canoe usually means a dead alligator, sooner or later.

The morning after I left Myers, I heard a Wild Turkey gobble in the distance at sunrise, and Cypress promised me that he would soon show me "Fi-te ojus"—(Turkey plenty). And he certainly kept his word. Early in the morning, after sunrise, or just before dark, the Turkeys, which spend the day concealed in the dark Cypress Heads, or swamps, come out to feed in the wet prairies, close at hand. I believe that I saw altogether, in the Pine Barrens and the Big Cypress, at least 120 Wild Turkeys! That means at least four flocks of, say, thirty each, and, as I saw quite a number of small flocks and individuals, 120 is too small an estimate. They are a much smaller bird than I supposed, and, unfortunately, they are very palatable. Every wayside camping ground is littered with their bones. Why they are still abundant is a miracle. The young birds, being very tame, suffer the most. I often got within fifteen or twenty feet of them, but the old birds are more wary. I inquired about Paroquets, but neither Indians nor whites even knew what they were. Ivory-billed Woodpeckers were said to have been extinct in that locality for the past ten years. The Snowy Egret has also passed away within that period, and we saw possibly a dozen of the "Long-whites," or American Egret. Sandhill Cranes were less uncommon than I had expected; I saw them on at least two occasions. The first day out from Myers we saw a flock of eight. Poor birds, they also are good eating. We saw a few Florida Blue Herons and some Water Turkeys. Every day we ran across the curious little Florida Quail. One day Brown stumbled on a brood of young.

Crows were uncommon. In fact, we saw more in the Everglades than in the uplands. They were mostly Fish Crows. Once in the Big Cypress, we saw fewer birds; and those we did see were mainly the same species that inhabited the Pine Barrens. In the Everglades, however, there were very

few birds, indeed; they were nearly as scarce as alligators. Think of it! Alligators are now so rare, owing to the relentless persecution of the hide-hunters, that we saw only one in the Glades, and had to make a special trip to see him!

The Everglades are remarkable for two things: First, the absolute purity of the water there, which, contrary to the popular idea, is as clear as crystal, and perfectly drinkable at any place; and, second, for the absence of animal life.

In the water, to be sure, there are some fish, alligators, snakes, and turtles and frogs, but above the surface one sees scarcely anything. A few Vultures, a Fish Crow or so, a Duck, and possibly a Limpkin, is a very good day's record for birds in August. There is nothing to attract them. To be sure, there are myriads of little fish, but so there are in the Big Cypress where there is also admirable cover.

The Indians call the Glades "Pi-oki," or drowned prairies, and this is an admirable name for them. Mile after mile, they stretch away, barren, grassy wastes, level as a table, with occasional hammocks, or meadow islands, to break the monotony, and scarcely ever a living thing in sight.

In the Glades we saw Kingfishers not infrequently. Occasionally we ran across a small, dark-colored Duck—a noisy chap. Vultures and Hawks were most abundant. If I am not mistaken, we saw some Hawks, which appeared to be Ospreys. We also saw a few Limpkins, but bird life was very sparse. I do not believe that this is so much because they have been hunted to death as that they have never been abundant. There is little food to attract them.

As we floated down the newly-dug drainage canals, past the great dredges, into the Miami River, on our homeward journey, I noticed a sad expression on the face of Jack Tigertail, the Indian who was accompanying me at this point. I know what he was thinking.

The Snowy Egret, the Paroquet, the Ivory-bill, are gone; and soon the alligator will be as mythical as the Dodo. Now the ever-hungry maw of civilization—or better, speculation—is stretching out to grasp the Everglades. They will, no doubt, be drained; that I believe is possible. Near Miami for a few miles there is muck enough to justify this undertaking; but further inland the rock bottom is so nearly devoid of earth that I should not care to invest in Everglade land. But there are those who will. Then the Indian will follow the other unfortunates of my list.—Bird-Lore.

THE MAKING OF A COUNTRY HOME

F. H. Valentine

THE true home is really, like true friendship, of slow growth. It takes years, many of them, to bring a home into just the condition we desire. Indeed, it is doubtful whether the day will ever come when we consider it complete. If one has unlimited means at command the process may be hastened; but even then it is doubtful whether much genuine satisfaction will be felt. I once visited the country estate of a multi-millionaire. Immense sums of money had been expended. Miles of driveways had been constructed. Landscape architects had worked wonders. Mansion and outbuildings had been erected, or were in process of construction. Other vast improvements were under way, and still others were in contemplation. Yet this man of almost unlimited wealth said that, when he had this summer home so complete that he couldn't improve it further, it would be for sale. His satisfaction was derived from the gradual improvement and development, the growth, rather than the completed work.

Thus it will be with most of us who are making homes on a much more modest scale. The enjoyment may be prolonged indefinitely. While we are enjoying to the full the results already accomplished, there should always be the pleasure of anticipation in some further improvement or addition. A neighbor built a pretty cottage on a piece of weedy, waste land. Each year has seen added improvements. Trees, shrubs and vines have been set, lawns graded and seeded, walks and drives laid out, artistic stone well-curb and gateposts made, rustic arbors and ornamental fence built, sloping banks built against the house for ornamental plants and shrubs, ornamental hedge set, and many little improvements made, till the whole forms a pleasing picture. It has taken several years, but the point is that it has been a pleasure in the doing, while if undertaken all at once it would have been a heavy burden.

Few who have not experienced it can appreciate the real enjoyment of the man—or woman—(still better to say man and woman) who has thus created from possibly a most unpromising and unlovely site

a beautiful home. Where one's own plans have been worked out by one's own hands, the very heart-strings are entwined about the finished work. Every tree and shrub is a personal friend, and their companionship binds one closely to his home.

There are some advantages in starting with the bare land, for then one's ideas as to dwelling and other buildings, driveway, walks, garden, trees, flower-beds, shrubs, etc., may be worked out more satisfactorily. But many must make the start with a place which some one else has built—possibly bungled—and depend on reconstruction and remodeling for the desired results. In most cases the latter can be at least approximately attained. The "second-hand" place probably has some advantages to overbalance its shortcomings. There are likely trees, shrubs, vines and other desired plants already started, so that much time is saved—though some of the sentiment may be lost. But whether one start to build a new home or begin on some one else's foundation, some points should not be forgotten.

A southern or eastern frontage is preferable for a dwelling.

No country house is complete without roomy porches. During summer the family may almost live outdoors if these are provided.

Some fruit trees, vines and bushes should be set at the earliest opportunity, as it takes time for them to develop.

The vegetable garden should be located as near to the kitchen as possible, yet must not be shaded by large trees, and should be in the sunniest spot possible to secure early vegetables.

In planting trees, remember that they are expected to grow larger, so do not plant too closely.

Hedges are not only useful for division fences, but are ornamental as well. Various ornamental and flowering shrubs and vines are excellent for this purpose.

Unightly objects and outbuildings may be hidden by trees, shrubs, grape and other vines that may be trained on trellises.

Have a mental picture of the home as you wish it to be, and it will be a great assistance in achieving your object.

"SERVING MOST WITH NONE TO SEE"

Elizabeth D. Rosenberger

ROY was going to start in the morning. His Aunt Dorothy helped him pack his trunk, helped him to decide what elective studies he would take and helped him to select a new suit from a number of samples. Now she sat out on her porch, facing the western sky, where rose-leaf, feathery clouds rested on heavy, dark-blue masses of rock; even the peaks looked purple at this hour; Mt. Mitchell, in the distance, absorbed the rays of the setting sun. Roy was silent, his gaze fixed on the mountains; he was going North to a school, and for the first time he wondered whether he would miss the old home in North Carolina.

"It does not seem as if you were going so far away," his aunt was saying. "You will find friends there who knew your father and your Uncle Henry graduated there about ten years ago. All of our family have been loyal to this school. My brother Jim came into the church during his junior year, and we were glad of that. You are not going among strangers."

Roy sat down close to Aunt Dorothy and said, "Now, Aunt Dorothy, you are not to worry about me. I am anxious to go and I'll get along all right. So don't worry. Why, what could happen anyhow?"

"Oh, I am not thinking of any calamity. Only I am wondering whether I have done all I should do to get you ready for this first going away from home."

"Of course you have," responded Roy promptly. "What more do I need than my trunk contains?"

"Yes, I believe you have your trunk well filled," said Aunt Dorothy; then a silence fell upon them and both were watching the last dim rays of light on the distant mountain side. The crickets were calling, the evening breeze sang in the tree tops, the air was musical with evening sounds, the melody of a little mountain stream as an accompaniment to the song of a nightingale made Roy say, "There are no nightingales in the North," the wistful, dreamy look of his early boyhood was in his eyes but he rallied bravely and said, "Fancy me getting homesick for the song of a nightingale!" And he laughed a little scornfully.

But that wistful look so like the way he used to look at her and plead for what he wanted when he was a little chap made Aunt Dorothy wonder how she could endure the long months without her boy, and what if some harm should come to him so far away from her care. "Roy," she began, and her voice was sweet as the nightingale's, "I wonder whether I have done all I should for you in these years. I always felt that I was doing the best I could but somehow tonight I am afraid that after all I have failed. If either your father or mother were alive to share the responsibility with me it would be so much easier."

The boy looked at her, hardly understanding even yet. "I am sure, Aunt Dorothy, no one could have done more for me than you have in all these years. Where would I be if you had not cared for me? I owe everything to you and the first house I build shall be large enough for you to come and make it a home as you have done since I remember anything."

Aunt Dorothy smiled. "Dear, we shall be happy when that time comes. But tonight I wish you could have known your father. He was so brave and dependable, I wonder whether you shall be as trustworthy; it means much to be able to withstand temptation."

"I have had you and you have always insisted on my doing right. Of course, I mean to do the right thing," Roy replied.

"Indeed, I do know, I do not doubt your purpose for a moment," said Aunt Dorothy. "But we are all in the market-place together and there is much to lead one astray. You come of a race who are loyal and true to their ideals and I trust you will not falter or lose your way." Then they talked of other things but later in the evening they looked at Mt. Mitchell's Peak in the distance before they went into the house. Aunt Dorothy asked Roy whether he knew the story of its name.

"We were told something about Prof. Mitchell and his work in connection with the mountain; but you know how I enjoy your tales; so Aunt Dorothy let's have it right now." And Roy settled himself comfortably to listen.

(Continued on Page 107.)

THE RELIGIOUS FIELD

THE FORGIVING GRACE.

J. C. Flora.

"And forgive us our debts as we forgive our debtors" (Matt. 6: 12).

MUCH of the beauty and significance of this petition is lost sight of, because the fine and inaccurate word, "trespasses," is so often used instead of the simple and accurate one, "debts." The word debts is more comprehensive than the word trespasses. It includes both kinds of faults, the things done and the things undone. The English trespass, on account of its legal term, conveys to most minds the notion of an encroachment upon the people's rights, and one who asks to have his trespasses forgiven may think when he prays only of such overt and injurious deeds as these. But debts are duties owed to God and man,—owed and not paid. Some people who have much intellectual acquirement and are happily circumstanced in life may at times hardly feel conscious of the fact that they have sinned against the Lord. But scarcely an hour of their happy days can pass without leaving, were their hearts open, some evidence written there that they have left undone the things that they should have done, and therefore give them a strong desire to cry, and cry again, in the pure words of the Master's text, "Forgive us our debts!"

The key word of this petition is the little word "as." "Forgive us our debts as we forgive our debtors." We do not only ask to have our sins and our deficiencies forgiven, but we ask that they shall be forgiven in a certain way. We ask for forgiveness as we forgive. This rule may seem a little hard. How is this rule being worked out among us today? Some say: "That man has wronged me and I never can forgive him. I have no purpose of revenge. I will let him alone if he will keep out of my way, but the wrong he has done me is irreparable and it is useless to ask me to overlook it. I will not forgive him." Well, my friend, that makes it very serious for you to say the Lord's Prayer, "Forgive us our debts as we forgive our debtors." As much as to say to All-wise God, "Forgive me not at all—forgive me never." It is a fearful thing to make such a request of our loving Father. Another says: "I

will forgive my enemy, I can always treat him well, but I can not forget." Is that the kind of forgiveness you wish from your Heavenly Father? Are you willing that he shall forgive and not forget? Every time he thinks of you, do you desire that he shall recall every wicked thing you have committed during your whole life? This is what you ask when you say, "Forgive us our debts as we forgive our debtors." And yet another one says, "I am ready to forgive him when he is ready to be forgiven. It will be soon enough for me to grant him freedom when he asks for it." But suppose your Heavenly Father has followed that rule in treatment of you and mankind. Suppose he has said in all his majesty, "I desire to become reconciled to these reckless children of mine when they repent of their transgressions and return to me with contrite hearts." If God had proceeded in that way, where would the human race be now? What would our surroundings and conditions in life be? But instead of such conditions we are glad to know of the mercy, love and forgiving spirit of God. He came to us when we were enemies and reconciled us to him by the death of his Son. We are sinning every day, and it is the goodness of God that leads us to repentance. Do we wish to announce to God that we will have none of this goodness? This is simply what our prayers mean when we say that we will grant pardon only to those who sue for it, and then pray, "Forgive us our debts as we forgive our debtors." We can not judge the meaning of this petition as interpreted by the legal terms of our judiciary, for the fact is that the analogies of human government are utterly inadequate to explain God's dealings with men. The rules and judgments on which human magistrates act are entirely different from those on which God acts. Our government can not pardon every case who claims to be penitent, for it does not know. Its knowledge is limited, but God's is not. Let us dismiss these governmental analogies and take hold of the thought which this prayer enforces. Is it true that a father can not forgive a child who comes to him and confesses his wrong and asks forgiveness without endangering the welfare of the home? He has the best reason for believing that he is sincere in

this and that he will continue to be dutiful and obedient in times to come. Are we justified in saying that if he forgives this child without punishment, he will undermine family government? Such a father would be no more justifiable not to forgive such a child than not to give him food when he is hungry. Just so our Heavenly Father is willing, can and is glad to forgive any one of his sins when he asks in the right spirit. But the forgiving love of God means more than this. It begins its work upon the sinner while he is yet an enemy, long before he is ready to ask for pardon. It is the free, unsolicited love of God that makes him feel the peril of his evil way, and offers divine passion, and gently constrains him to repent and return to obedience and trust. The word forgive, in its divine significance, means more than we usually recognize. It has the larger meaning of "Be ye kind to one another, tender-hearted, forgiving one another, even as God in Christ has forgiven you." God's forgiveness goes out to those who are alienated from him, to those who are hateful and suspicious and scornful to him and reconciles them unto himself. This is the way we want him to forgive us. We do not deserve all this love, but we need it and we can not do without it. Then, if we ask for it we ought to be willing to give it to others. God gave himself for sinners. Then if we are his children and worthy to offer this prayer we ought to be willing to give ourselves for those who have injured us. This may seem hard, but it is no more severe than any other requirement of the perfect law of love.

You will take pains to save your enemy from physical peril; then why not do as much for him morally? Remember that when your enemy hurts himself morally it is much more severely than when he is hurt physically and should you not have some sympathy for him and some interest in him? Think of the imminent danger of your enemy. Then why not try to save him? We need wisdom for such a grave task. If any man ought to be wise as a serpent and harmless as a dove, it is the man who undertakes to gain his adversary. But, my friend, you can do it. By perseverance and prayer, by the aid of the wisdom that is given you, by the love that is spread abroad in the heart through Jesus Christ you can conquer the hate and make your enemy your friend.

We want from God a full and free forgiveness, that has mingled with it no grudges and no coolnesses; a forgiveness

that blots out our transgressions, that takes away all our sins, and receives us graciously and leaves us freely, and that mercy which we want from him we must be ready to show to others. We limit our blessings by asking God to do something for us that we are not willing to do for others. We can not receive the fullness of the divine forgiveness until we are ready ourselves freely to forgive, even to give ourselves for those who have wronged us. No man can hope to be reconciled to God who will not be reconciled to his brother, is constantly and strongly asserted. It is a horrid thing to see strife and hatred generating between neighbors and brethren. Then you have seen a better mind take possession of them; those who have long been estranged come together and forgive each other and renew the old bonds of love and friendship. We can never hope to taste of the good things of God so long as petty feuds and contentions divide us. It is not till we are ready to forgive that we find any profit in our prayers. It is only thus that you can be the children of your Father in heaven, who maketh his sun to rise on the evil and on the good, and who sendeth his rain on the just and on the unjust. And it is only when this mind is in you that you can bow before his throne and say, "Forgive us our debts as we forgive our debtors."



In Touch With God.

Are you lacking in the spirit of good cheer and hopefulness? Get closer to God and your heart will grow strong. Do you find yourself lacking in Christian courage? Get near enough to grasp his all-conquering hand, and you will be able to "do exploits" in his name? Are you conscious of a sad lack of power as a worker? As the trolley pole is held up close against the wire and power comes down to move the car, so hold yourself in intimate contact with God; wait upon him, wait upon him, keep near enough to him for his grace to flow into your soul, and you will be strong for his service, and have power to perform wonders.



The safest investment is in character. The best savings bank is the memory. Stocks and real estate may deteriorate in value. Financial institutions which have stood firm through half a dozen panics, may suddenly prove unsound. But no one ever loses the memory of kindnesses done and temptations mastered. The investment in character never depreciates.

HOUSEHOLD HELPS AND HINTS

HOW TO DETECT ADULTERATIONS.

There are perhaps no articles of food which are more commonly adulterated than jams and jellies. It is not an exaggeration to say that very little of the material sold of this nature is simply the fruit named on the label embodied with pure sugar. Most of the adulterants, such as those used for coloring and adding to the bulk of the jam, are fairly harmless, though none is of course desirable. Starch is a very common adulterant in jam, though owing to the cloudy properties which it would give to a clear jelly it cannot be used with much effect in this article. In the case of jam it is impossible to detect its presence without a small test. Dissolve a teaspoonful of jam in half a teacupful of hot water. Through a piece of muslin strain away any solid matter which is left. Now add drop by drop a solution of potassium permanganate until the mixture is practically decolorized. In some cases of artificially colored jams the decolorization may not be very complete, but this can hardly affect the final stages of the test. When the liquid has quite cooled down add a single drop of tincture of iodine and if any starch is present the solution will turn a decided blue color. Even more commonly used than starch is glucose, and to determine the presence of this adulterant a slightly different test is necessary. Again the same quantity of jam or jelly should be dissolved in warm water; in the former instance it will be necessary to strain away the insoluble matter as before. Now allow the solution to become quite cool and then add an equal amount or possibly a little more of strong alcohol. In order that the subsequent stages may be closely observed it is as well to carry out the experiment in a glass vessel. If the sample is a pure fruit one there is very little precipitation except perhaps the smallest amount of proteid bodies. On the other hand should glucose have been employed in the manufacture a cloud of dense whiteness separates from the rest of the solution, and finally settles down at the bottom of the tumbler. This may be taken as conclusive evidence that glucose has been used as an adulterant.

In order to render the appearance of the pickles more attractive copper, to a greater or less extent, is frequently employed in

the preparation of pickles. This may not have been directly added in every case, for the practice of boiling the pickles in copper jars is quite sufficient to account for its presence. Scalding vinegar has a powerful effect upon copper—a fact that should be noted by every cook. Even when only present to a small extent this mineral is highly injurious as of course it is a rank poison. Pickles of a very bright green color should always be suspected and put through the following test: Mash some of the material with a fork until it is well crushed, and then place the material in a stoppered bottle. Add to this a solution composed of ammonia and water in equal parts and shake the whole well. If there should be the smallest trace of copper the ammonia turns a blue color. Copper is often used to deepen the green of imported canned goods such as peas, beans, spinach, etc. In some articles of this nature it has been found to a really alarming extent. A very interesting experiment to detect its presence is one involving the use of hydrochloric acid, a strong corrosive which of course must be used with extreme care and kept away from contact with the skin or clothes. Still the test is so curious that many people will be interested to try it. Mash a sample of the vegetables and place a teaspoonful in a teacup; add thirty drops of hydrochloric acid. Set the cup on the stove in a saucepan containing boiling water, drop a bright wire nail into the cup and keep the whole thing boiling for twenty minutes. Stir the mixture all the time with a splinter of wood. At the end of the time stated drag out the nail, when if copper has been used with the vegetables, the article will be found to be heavily plated with that metal.

A final word on the subject of canned goods may not be out of place. These are used so widely nowadays that the laws controlling their preparation are rightly stringent. Still now and again, for no very clear reason something goes wrong with a tin of goods. This is almost always shown by an alteration in the external appearance of the package. The top or the bottom appears more or less "blown out" and when this is the case even to a small extent the contents should be unhesitatingly condemned. There is always grave risk attending the consumption of articles contained in unshapely tins.—Scientific American.

Ruined Feet.

From nearly every quarter comes the call for a "sure cure" for corns, bunions and other maladies that afflict the feet, and we all know there are few tortures more hard to bear than the suffering such things bring with them. For many years we have been forced to wear shoes that are utterly unlike in shape to the feet they are to incase. These caricatures were "the fashion," and every one who wore foot-gear had either to go barefooted or wear them. The University of Wisconsin has just issued its second health bulletin to the students, the subject of which is how to care for the feet. Here is what the committee has to say:

"When a pointed toe is combined with a high heel in a shoe, that shoe should be prohibited by law. A pointed toe crowds the toes together into an unnatural position, while the high heel throws the entire weight of the body upon the front of the foot and toes, which were never intended to bear such a weight. The results of wearing shoes with narrow toes and high heels are flat foot, bunions, corns and interference with the circulation. Patent leather and enameled leather shoes should never be worn because such shoes being practically impervious to moisture the perspiration can not evaporate, with the result that the foot becomes soft and tender.

"In selecting a shoe the following points as to its shape must be considered: The shoe must be fully as wide as the sole of the foot. The heels should be low and broad. The shoe must be so flexible that the foot may be easily bent while raising the foot on the toes in walking. The inner side of the shoe should be in a straight line; any shoe that slopes from the heel outward to the toe is bad. The toe of the shoe should be broad enough to permit all of the toes to lie side by side without crowding. No shoe should be so tight around the ankle as to hinder the circulation."



"SERVING MOST WITH NONE TO SEE."

(Continued from Page 103.)

"I can remember the story as my father told it," began Aunt Dorothy. "Years ago, before Vanderbilt had bought up the mountains around here, when Asheville was a lonely village with one inn, and Biltmore was not thought of, Professor Mitchell of the Smithsonian Institution explored these upper ranges of the Appalachian Mountains. He slept in the cabins and ate corn

pone and fish and it was not long until the mountaineers made a hero and a friend of him. Professor Mitchell was the first to measure a certain peak and he stated that it was the highest in the range. But another man stated that a neighboring mountain was higher. Then the people disputed his measurement and argued that Professor Mitchell was right. To settle the question, Professor Mitchell went alone one day to the summit to confirm his measurements. He was overtaken by a snowstorm, lost his way, and fell over a precipice. His friends went in search of him; they found him in a narrow defile, stark and dead. As they stood around his frozen body they felt that they wanted to show their love, they wanted to honor him in some way but they did not know how.

"One of them told my father that few of them could read or write and they were so wretchedly poor that it was out of the question for them to get a monument for him. So they found a man who wrote for them to the government at Washington, asking for permission to call the mountain Mt. Mitchell; then they wanted to bury him on top of the mountain. Permission was given.

"Then they resolved to make sure that his peak was the highest east of the Mississippi. For three days before the burial these people carried stones and earth on their backs up to the mountain peak until it was five feet higher than any other. Think of the labor involved, of the danger as they slowly climbed the icy precipices.

"Then they buried him. The mountaineers carried him over the perilous cliffs and icy paths to the very top and there they dug his grave. They buried him with the clouds for a winding-sheet. Many tourists have seen that lonely grave but the loyal devotion of the poor mountaineers is known to but few."

"I never heard of it before," said Roy.

"No, I suppose not. I have related it because I think the purpose of those poor people was one of the beautiful things which men sometimes do. There are true and false ends in life; you must make your own choice. You will hear much about success and a big bank account, and you will find here and there a man who is trying to live as Paul and the saints of old lived, willing to take up the cross and follow Jesus. I want you sometimes to think of the saints and heroes who left all for some ideal. Far out in the years there are some beautiful things for you if you overcome the world."

QUESTIONS AND ANSWERS

Question.—How can we secure a better attendance of our members at our council meetings?—Mrs. G. L. B.

Answer.—Make the council meetings so helpful that no one can stay away from them. Every effort should be made to keep the meetings from becoming dull and tiresome. Church business can be handled in a business way and need not be dragged out until all the members become disinterested, and do not care to attend. Church business affects all the members and if it is properly handled all the members can be made to take part in the meeting. The time of the meeting should be suited to the convenience of the largest number of the members, so that they can attend. All the discussions should be carried on pleasantly, every member should have an opportunity to express his mind on the questions open for discussion and a spirit of brotherly love should pervade the entire meeting. The council meetings are of much importance and should be given faithful attendance by every member of the church.



Question.—How can we instill true religion into our indifferent members?—H. L. H.

Answer.—Make every effort possible to find the cause of their indifference. Give them something important to do in church work, and make them feel that the success of the whole church depends upon their faithfulness in performing their work. They may be indifferent because of the lack of an opportunity to express their natural desires in religion. If so, give them the opportunity they are lacking. They may be indifferent because of some other interests being placed uppermost in their minds and religion crowded out. If so, study them carefully, work with them patiently until you find what phase of religion ever did interest them and then give them some responsibility from that angle. Be as wise as a serpent and as harmless as a dove in approaching them.



Question.—Should children be encouraged in accumulating specimens, such as stamps or coins?—H. B. F.

Answer.—It is a very valuable thing for children to form a habit of collecting some-

thing that they are interested in, such as coins, stamps, rare stones, plants, or relics. Not that the collection itself will be of any great commercial value, but because of the lessons the child will learn in making the collection. There are many valuable habits that will be formed by such a child. The powers of observation will be more keenly developed. The child may make a collection of bugs and learn much about their habits and manner of life, which later will lead him to read and make a careful study of them. The child may want a collection of tools, which he can be taught to collect by his own purchases. If given any encouragement he will take much pleasure in keeping them in a good condition, just like his father does. Of course, if the father hangs his hammer on an old cultivator wheel which happens to be near where he is working, and throws his saw on the seat of the mowing machine, and the rest of his tools in some similar place where he never knows where to find them when they are wanted, the boy is not at all likely to form any very systematic habits in caring for his own tools. He is more likely to do what he sees his father doing. Yes, encourage your child in making collections and give it a place where it can keep its collection in an orderly manner.



Question.—Is it right to let a whole congregation be handicapped by one man who wants his own way in everything?—H. H. E.

Answer.—It is never right for a man to insist on having his own way in any public transaction, whether in a church or any other body. Every congregation is made up of individual members, all of whom have an equal vote in questions relating to the church. For one man to pout every time things do not go his way is a very poor indication of a Christ life in him. When a man says, "You must do so and so, or I will not do anything," he has reached the place where he needs to learn a good many lessons from the teachings of Jesus about the requirements of a follower of Jesus. A man should have an opinion, and it is all right for him to express his opinion, but when the vote is taken, the majority rule, and if he happens to be in the minority, the thing for him to do is to gracefully dismiss the matter and work according to the decision of the church. When he became a member of the church he became a member of a coöperative body, and he should work in harmony with the interests of that body. The most successful churches of

our Brotherhood are those which have a spirit of fellowship and goodwill, where the majority carry the decision of a question, and everyone works for the upbuilding of the best interests. When a man gets the notion that his plans alone are worth while and that he alone is working for the upbuilding of the church and everybody else is going against the church, he had better stop and study Jesus' way of doing things. When one man takes it upon himself to run the entire congregation, just the way he wants it, he changes the church from a Brotherhood to an Absolute Monarchy. We must always remember that a Brotherhood is a body of individual members all of whom have equal rights in the Kingdom.

BRAIN LUBRICATORS

"I want a pair of button shoes for my wife."

"This way sir. What kind do you wish, sir?"

"Doesn't matter—just so they don't button in the back."



Laborer: "And have they tall buildings in America, Pat?"

Pat: "Tall buildings hav' they—faith, Mike, the last one I worked on we had to lay on our stomachs to let the moon pass."—Life.



Raoul—I told your father I could not live without you.

Ethylene—And what did he say?

Raoul—Oh, he offered to pay my funeral expenses.



Jones—"Yes, sir, that boy of mine is a piano-player. Why, he can play with his toes."

Brown—"How old is he?"

Jones—"Fifteen."

Brown—"I've got a boy at home who can play with his toes, and he's only one year old."—Catholic News.



Bookworm: "Yes, I have about three thousand volumes. These in this corner are the ones I read."

Visitor: "But what are all the others?"

Bookworm: "Oh, those are the books no library is complete without."—Life.

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McPherson, Kansas

President's Office

Hewitt—He expects to be canonized.

Jewett—What do you mean by that—fired?—New York Press.

✿ ✿ ✿

"I never use slang," said the precise young woman.

"Yes," replied the self-satisfied girl. "I noticed as soon as I heard you honk that your conversational model was one of those highbrow dialects."—Washington Star.

✿ ✿ ✿

"Mama, the Smiths live in the town where we—"

"I think I should use the word 'reside,' Tommy."

"Well, they reside in the town where we resode before we moved here, don't they?"—Chicago Tribune.

✿ ✿ ✿

"Allow me to hand you a true story which I have been carefully treasuring.

"One of my bright but appreciative daughters said: 'Papa, do you have to pay for having your poems printed in the magazines?'

"'No—not often,' I answered, modestly.

"'But, papa,' she cried, with an evidently outraged sense of justice, 'you use their space!'"—Ted Robinson in the Cleveland Plain Dealer.

✿ ✿ ✿

Mr. Ower—I feel very badly, doctor; I seem to have lost all nerve.

Doctor—I don't think you have, sir, or you wouldn't have the face to call on me, considering you've owed me an account for two years!

✿ ✿ ✿

Mr. Nu-wed—Darling, you got fooled on this spring chicken.

Mrs. Nu-wed—But I'm sure it was a genuine spring chicken, dearie. I bounced it on the butcher's counter to see if it would spring before I took it.

✿ ✿ ✿

A teacher was reading to her class and came across the word "unaware." She asked if any one knew its meaning. One small girl timidly raised her hand and gave the following definition:

"'Unaware' is what you take off the last thing before you put your nightie on."—Harper's.

WATCH THIS PAGE

*Do you know
why the*

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*Has grown into
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churches on the
entire Pacific
Coast!*

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one of the founders of this Church Colony explains it partially in these words:—"The Easterner in search of a place of perpetual sunshine, where kind Nature lends assistance, where his labor is more remunerative, and where his success or failure depends more on his ability than on climatic conditions, where nature cannot with one stroke spoil the fruit of months of labor, can find such a place in the Golden State of California, in the semi-tropical garden spot known as Sunny Stanislaus County, and **EMPIRE** is the name of the place."

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THE REVISED COOK BOOK

is by this time an established boon to the people of this country. Thinking possibly you might not know of all the things that are contained in this book, we list a number of them here:—

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One hundred and twenty-seven menus of all kinds for different and special occasions.

One hundred and fifty-one home remedies, quick cures, antidotes, etc., for the sick and convalescent.

Forty-three miscellaneous items.

A table of measures.

In the Cake Department, 29 recipes call for no eggs at all, 33 for one egg, 74 for two eggs, 43 for three eggs and 21 for four eggs. Only 27 cake recipes call for more than four eggs, and 136 cake recipes call for less than three eggs.

There are given 30 ways for using stale bread, and 24 ways for using leftovers, or in other words, 54 ways for using leftovers.

It contains 416 pages, size, 5½x8 inches, bound in white oilcloth.

DON'T THINK THAT YOU CAN BUY THIS BOOK.

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If you do not already have these two articles—the magazine and the book—in your home, you surely want to get them NOW. Fill out the order blank on this page today and mail it at once, and it will bring to your address the INGLENOK for one year and a copy of the NEW REVISED COOK BOOK.

NOTICE.—The Cook Book cannot be gotten with the club offer described on the opposite page.

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Magazines will be sent to separate addresses if desired. Should you be taking any or all of these magazines at the present time, we will accept renewals or extensions of time at this price. If ordered separately they would cost you \$2.25. We make you a special price of only \$1.40.

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MONTANA ORCHARD

AND

DIVERSIFIED FARMING LAND

Gold was once the magnet that attracted multitudes across the plains to the Northwest, but today the apple, the king of fruit, and the first tempter of man, is attracting the people to the Montana apple lands, and in a comparatively short time the fruit lands of the Northwest will be worth more than all the mines from Alaska to Mexico. The Northwest has been referred to as "The World's Fruit Basket," and there is no land in the Northwest so perfectly adapted to the raising of apples as is to be found in the State of Montana.

SOIL

The soil of the Upper Yellowstone Valley has been submitted for analysis to the Montana Agricultural College and Experiment Station at Bozeman, Montana, and, upon examination by Prof. Alfred Atkinson, it is classified as silty clay. Prof. Atkinson says: "These soils are rich in plant food, and as the particles are somewhat fine, they have a large moisture capacity. If soils similar to this sample extend to a depth of three or four feet it ought to be well adapted to the growing of fruit trees." The depth of the soil in the Upper Yellowstone Valley is from ten to fifteen feet. It has never been leached by rains nor scattered its humus over the surface in floods to the river, but nature has added year by year for thousands of years, the vegetable matter and alluvial deposits particularly adapted for the raising of fruits. The Pomologist of the United States Department of Agriculture says that the loamy or silty clay soil will produce the hardest orchards and yield the best results. Such lands contain all the elements of plant food necessary to insure a good and sufficient wood growth and fruitfulness, and fruit grown on such lands takes first rank in size, quality and appearance.

CLIMATE

The long summers and the late falls give the apple an abundant opportunity to ripen and reach that rich stage of maturity attained only in the Upper Yellowstone Valley of Sweet Grass County, Montana. The climate is mild and there are more sunshiny days in Montana during the year than in any other State or country in the World. During the past year of 1910 there were two hundred and ninety-six days of sunshine and this is the average of sunshiny days in Montana. It is the sunshine that gives the apple the rich coloring and flavor and makes Montana apples command the top price.

The climate of Montana is unusually healthful. The air is pure and invigorating; its summers are not excessively hot because at night the cool air coming down from the mountain ranges lowers the temperature and makes sleep refreshing. Its winters are not extremely cold, because the prevailing winds convey the warm air of the Coast, tempered by the Japan current, across the mountain range, and thereby prevent the extreme cold that prevails in the same latitude farther inland.

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GLASS BROS. LAND CO.
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THE INGLENOOK

INDUSTRY

PROGRESS

ECONOMY



BRETHREN PUBLISHING
HOUSE
ELGIN, ILLINOIS

January 30,
1912.

Vol. XIV.
No. 5.

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Upper row. Henry Sink, Curtis Hilbert, Thomas Hawkins, Ross Martin.

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THE INGLENOOK

EDITED BY S. CHRISTIAN MILLER

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Terms: Issued weekly, 5 cents a copy, \$1.00 a year in advance in the United States, Cuba, Mexico, and the Philippine Islands; \$1.25 in Canada. Entered as second-class matter at the postoffice at Elgin, Illinois. Subscribers may remit to us by postoffice or express money orders, drafts or registered letters. Money sent in letters is at senders' risk.

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When a change of address is ordered, both the new and the old address must be given, and notices sent two weeks before the change is desired.

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There is still much land available in Idaho, but it is rapidly being acquired. You should go there now.

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THE INGLENOOK

Vol. XIV.

January 30, 1912.

No. 5.

RECENT SOCIAL PROGRESS

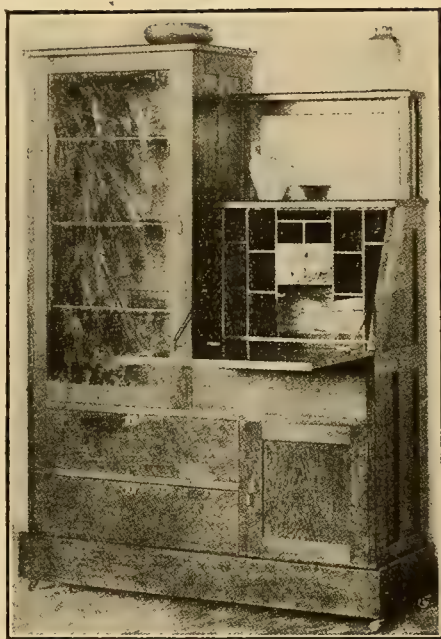
H. M. Fogelsonger

Education in the Trades.

GOOD manual training schools have proven their value in the larger cities. The chief criticism of the high schools in the past has been that they do not prepare boys and girls to earn a livelihood. The criticism is justified by both the course of study and results obtained therefrom. If a boy wishes to become a machinist or carpenter he sees few things in the usual high school course of study that will help him. We cannot expect the boy to anticipate conditions sufficiently to realize that geometry, rhetoric, and chemistry will be of use to him some day; especially when his earnings are badly needed to help pay the family expenses. The chief deficiency which we find in the trade schools is that they cater too carefully to the industrial demands of the day. Our schools should encourage a desire for something better than dollars and more dollars. According to reports there is one school at least that develops the nobler part in the boys and girls as well as trains their hands. This is the Technical High School of Cleveland, Ohio. The aim of the school is to develop initiative and originality. All the trades are taught, such as pattern-making, foundry work, forging, and cabinet making.

A report just issued by the school says: "It finds its economical justification in the bringing of greater industrial efficiency within the reach of the 96% of our population who never find beyond the high school an opportunity to fit themselves for a specific place and service in our increasingly complex civilization."

The illustrations here given are of furniture which was both designed and made in the school, and they are a suggestion of what the boys work out with the aid of their instructors. The first thing taught is



Combination Bookshelf, Cabinet and Desk.

the use and care of tools and the different kinds of raw materials. After this comes practical work in the shops where the boys are given the liberty of working out their own designs. The girls are given a fair chance also. A writer in the *Craftsman*, from which paper we take the illustrations, says: "A wise and practical course in domestic arts is in operation for girls. A girl first learns to make her own working equipment, such as an apron holder, dishcloth, towels, from designs she has made in the art department. She gradually learns to make more and more difficult things up to the time of graduation. Then

she makes her own well-designed and model graduation dress. She leaves the school-room with a practical knowledge of household chemistry, sewing, laundry work, dressmaking and millinery. She can cook, serve the food, and set the table properly for both formal and informal occasions, launder the table linen, make her own clothes, and economically, wisely and healthfully, manage her own home, or if she desires to make a profession of her knowledge, is amply prepared to do so."

There are courses in literature, art and music which counterbalance the practical courses. Both mechanical and free-hand drawing are taught, a valuable accomplishment to anyone.

As was said the boys and girls are left to develop their own ideas, guided, of course, by the instructors. "It is interesting to see how simple in line some of the chairs are, how excellent the proportion, how expert the workmanship, and the re-



Small Table for Dining Room or Library.

sults obtained by thus allowing full vent to a boy's native resourcefulness must be highly gratifying to their instructors. Every boy likes to make things and when he is allowed to create his own things as he thinks fit, being helped or directed when necessary, rather than being forced arbitrarily to follow a given line, rule or mold, whether he sees a purpose in it or not, then he is being educated in a way that will not cease when the school term closes."

There is a great amount of pleasure in being able to handle tools, even if you can only tinker. My father gave more than usual opportunity to his boys to learn to do things. One of the few of his statements which I remember, was made when he was rebuilding the repair shop, in which all the repairing on the farm was done. It was this, "Now Harvey, you will have a shop to work in when you get a little older." One of my greatest pleasures now in

the way of recreation is to "make things in the shop." Manual training schools if properly managed will develop this desire for home work, and home means more to you when it contains some articles made by your own hands. That is why there is a social as well as an economic value to education in the trades. It adds to the home culture which we as Americans so sadly lack.

Results of the Corn Contests.

In December the Department of Agriculture called the prize winners of the various corn clubs to Washington. There are more winners this year than last, about twenty in all who were called to the national capital. This was a poor year for corn, taking the country as a whole, but the boys did well, and the Department is well pleased with their results.

In the State of Mississippi there were three boys whose corn yielded over two hundred bushels per acre. In Alabama there were only two who exceeded the two hundred mark and one in Virginia. Very few if any east of the Mississippi River had corn that turned out less than 150 bushels per acre. We are speaking of the prize winners only. It is a significant fact that in many cases the boys had much better corn than their fathers. In some regions where the test plots yielded from 80 to 200 bushels the remainder of the corn crop was almost a failure. The weather was very much against the boys in South Carolina. Jerry Moore, the well known prize winner last year whose corn yielded 228 bushels, could raise only 164 bushels this year, but he won first prize in the State again. There is something more to Jerry than corn growing, however. He had a trip to Washington last year and thinking that one trip was sufficient he told the boy who won the second prize to go. Jerry will be a man as well as a farmer. Many of the winners last year were offered good positions as farm superintendents.

Kansas City Child Welfare Exhibit.

Three successful child welfare exhibits have become matters of history, New York, Chicago, and Kansas City. The Kansas City exhibit differed from the others in many respects, chief of which was the inclusion of working girls in the display of figures. Statistics of two mercantile establishments employing 573 girls were exhibited showing that 59 of the girls receive less than \$4.50 per week, 170, five dollars or less, and 294 six dollars or less. Two factories together employing 574 girls, paid 30 of them less than four dollars a week, 136,

four dollars and fifty cents or less, 209, five dollars or less, 342, six dollars or less. In connection with those figures it was shown that the living wage of a girl in Kansas City is 9 dollars per week and no less. When a girl receives less than nine dollars there must be a giving up of some of the most necessary physical comforts. The amusement exhibit was bristling full of facts and suggestions. The people of Kansas City spend every year over \$5,000,000 for various kinds of commercial amusements. That sum is two and one half times the amount spent every year on the public schools, and twenty-five per cent of these places of recreation are bad. It was suggested that all commercial recreation should be supervised by the city.

Organized Charity.

There are many prejudices against organized charity, that is, all the aid and charitable societies of a town or community being united in one central body, and the reasons are numerous. Edward T. Devine answers some of these criticisms very forcibly. He says: "The essential principles of organized charity are (1) painstaking inquiry into the facts so that assistance may be based upon knowledge, (2) coöperation on the basis of knowledge, whether this take the form of combined effort or division of work, (3) adequate, appropriate, persistent, and efficient action in individual

cases, with a view primarily to the removal of the fundamental cause of dependence so far as they are personal, and (4) concerted attack upon social causes of exploitation and hardship, such as unsanitary housing, child labor, extortionate charges by pawnshops, salary loan and chattel mortgage agencies, and uncompensated industrial injuries." And again: "When after one or two years of the hardest kind of work in such a family, involving infinite patience and tact and ingenuity, involving coöperation with physicians, priests and school teachers involving the use of dispensaries, fresh air agencies, and a municipal department, involving perhaps an expenditure of fifty dollars besides what can be raised from employers or relatives and others who have a natural personal obligation in the matter, the situation is saved, the drunkard is put on his feet at least for the time being, the family is moved into a better and less crowded tenement, the sick patient is better cared for, and the children have their eyes and throats attended to and then what happens? Why, then, some one in the legislature, or some anonymous critic through the mails or the press repeats the old lie that it costs a hundred dollars to administer this fifty dollars of relief." You know some think that it is better for charity organizations to give alms indiscriminately, rather than place the dependent in a condition where he will be selfsupporting.

COMMENT ON RECENT HAPPENINGS

Dangers of White Lead.

Dr. Alice Hamilton, chief investigator of occupational diseases for the federal government, has completed a thorough investigation of the white lead industry of the United States in its relation to lead poisoning. Her report, which is issued as part of a bulletin of the bureau of labor, contains many disquieting facts and figures. In the sixteen months from Jan. 1, 1910, to April 30, 1911, 358 specific cases of lead poisoning were discovered, sixteen of which resulted in death. These figures, says Dr. Hamilton, understate the actual extent of the malady for the reason that the labor is largely unskilled, foreign and of a very shifting character.

The report is intended to guide legislators in framing needed laws for the protection of workers in the lead industry. American manufacturers are accused of careless-

ness and indifference, since lead poisoning is much more common here than in England and Germany, where safeguards are employed. In America the white carbonate of lead is separated from the unchanged metallic lead which has escaped corrosion by a dry process, whereas in England and Germany the process is wet. Since dust constitutes the great menace to the worker, it follows, says Dr. Hamilton, that an American factory at its best is much more dangerous than an English or German one.



Better Treatment of Immigrants.

In his speech before the Chicago Council of B'Nai B'rith, Secretary Nagel of the Department of Commerce and Labor advocated several desirable changes in the laws governing the admission of immigrants.

The same recommendations are contained in his annual report.

Immigrant families ought not to be broken up, as Mr. Nagel says, because one member is found defective, when it can be shown that the family as a whole is likely to be self-supporting. The ties of blood are strong and the separation of mother and child should not be necessary, as it sometimes is under our harsh law. Husband and wife, also, ought to be admitted together, when no burden upon society seems probable from the defectiveness of one or the other. Often a man's greatest energies are called forth by the need of providing for unfortunate members of his family.

The project to establish immigrant stations in important inland cities should be carried out without delay. Too often aliens arriving in Chicago and other centers become the prey of confidence men or other human sharks. If the immigrant is worth having he is worth guiding to his destination, and the laws for his admission should be based on common sense as well as the welfare of the nation in which he is to become a citizen.—Record-Herald.



No Real Scarcity Probable.

Unless consumption of wheat should prove far beyond the normal in Europe in the next six months, there is no real cause for alarm on the score of supplies. The United Kingdom has about 8,000,000 bushels more and the continent about 7,000,000 bushels less of foreign wheat afloat from the exporting countries than at this time last year.

The total of about 30,000,000 bushels afloat will keep adequate supplies available until such time as Argentine and Canadian wheat is available, even if Russia falls as far short in her shipments as has been anticipated since harvest. Shipments from Russia in February last year were about the same as those from Argentina—a little over 10,000,000 bushels for each country—and it seems probable that both will ship less than last year; Russia probably 1,000,000 bushels less, and the Argentine shipment is anybody's guess.

In January of last year, however, Russia shipped nearly 14,000,000 bushels, and Argentina less than half as much.

Those who are assuming that the immense shortage now conceded in Russia's crop will be greatly felt in Europe and in the world's markets must bear in mind that

it was France, alone, that absorbed last year's extra export surplus from Russia, France, it was later proved, had greatly overbought, has a much larger crop this year, and will not be in the markets of the world to any appreciable extent this crop year.

In so far as the European situation is to affect the American markets this year it still looks as though this help must be sentimental rather than actual.



The Chinese Not a Bad Lot.

After cold water, there is nothing the Chinese so much fear as ridicule and disgrace, or the "loss of face." A magistrate who was to be beheaded asked that, as a special favor, he might wear his robes of offices in order to save his face!

The Chinese are great at organizing. The trade guilds which are established in every town are quite as powerful as our trade unions. Even beggars and thieves have guilds. Every morning the king of the beggars sends a detachment of his sack-cloth-clad or nearly unclad subjects to collect poor rates in the district assigned to them. Owners of property pay so much a year to "the honorable guild of thieves" in order not to be robbed.

The Chinese never waste anything. A shopman puts up parcels with half the paper and string used by Europeans. Servants collect and sell match boxes and things which seem to us to be useless. In the country you see a boy up in a tree beating down a single leaf with a stick for fuel. Women when too old for any other work, collect dry grass for the same purpose. A man collects his fowls and then beats old, damp mats or matting; cockroaches and other vermin jump out, and the fowls have a meal that costs nothing. You give a coolie an old coat that you are ashamed to wear, and he will probably get a tailor to transform it for 30 or 50 cents into two pairs of excellent trousers for himself.

One has only to watch their story-tellers in the streets to see that the Chinese are natural orators. They are also very clever conjurers. Rich Chinese are very charitable. They distribute free rice and tea in time of exceptional distress; they subscribe to hospitals and to asylums for the blind, for the old, for lepers, and for orphans; they even support associations for supplying free coffins for the poor.

EDITORIALS

Articles on Health and Hygiene.

We are pleased to introduce to our readers Dr. F. R. Widdowson, a member of the Church of the Brethren and a practicing physician in Philadelphia, Pa., who has written a series of articles on Health and Hygiene in which he gives many valuable suggestions on how to prevent diseases by a proper care of the body. These articles will appear in succession in the next few issues of the Inglenook.



Fights and Victories.

The fights for moral betterment which are being advocated on every hand are not merely the whimsical cry of the hour but are an expression of the deep under-current of better thought and saner living desired by the masses of the American people. As the masses of the people find higher standards proving a betterment in their daily living they will urge wider and more sweeping reforms in our moral life. The temperance move is not a wave but a deep-seated fight which will only be settled by an overwhelming victory of right. The white-slave traffic is being grappled with in an open-handed fight and the conflict will not be given up until right wins out. Health crusades, cities beautiful, and untarnished landscapes in the country are all an expression from the hearts of those who love right and purity better than sin and ruin. Right has always prevailed in the past and must do so in the future.



Uncultured Americans.

Some one has said the American people are overcultured, and as a result of this overculture have become nervous and irritable. If we are overcultured we have at least reached the point where we are not courteous. We ram and jam about on the street with no thought of the discomfort of our neighbors. Clerks and helpers make it a point to humiliate instead of oblige customers, and public officials look upon their constituents as a frenzied mass. Two men from New York were breakfasting at a hotel in Paris. One of them was commenting upon the millions of money that was being poured into the coffers of Paris by the American people which should be turned upon the American fields of industry and commerce. He urged that his own store in New York offered advantages as many and as great as those offered in Par-

is. "Do you want to know why Americans spend their money here in Paris?" said his friend. "Come with me for an hour and I will show you the reason." Then the two went into a shop. It was a hot summer morning, but the French merchant and his wife understood the law of kindness and courtesy. The one man said he wished to look at some gloves and laces. "But first of all you must sit down and rest." The lady brought an easy chair and the shopkeeper insisted on bringing a fan and a cool drink. The stout merchant apologized to the lady for the trouble he was making her. She quickly replied, "It is no trouble; it is a pleasure." That bit of kindness did far more toward making a sale than a whole hour of humiliation, such as can be found in nearly any American store.



Uncompromising Standards.

It is difficult in these days for a man to be sure that he is not going to be the victim of some grafter or trickster in the commercial world. There is a spirit of get and gain in the very air we breathe. The man with a dollar in his hand has a dozen men devising plans to get as much of that dollar as possible without giving even exchange. Of course, men generally do not mean to be dishonest, but they do not hold a very high standard of exchange. They say it is the custom of the age to take all you can get. Those who are more careful and particular in giving just measures are called prudish and overly conscientious. Facing these conditions are two men, reasoning with themselves. One says: "It is the way of life, everybody is doing business by cute tricks and polished lies, juggling stocks and sailing under deception. All the men who win in politics are doing so by deceit, fooling the incautious public, or by brazen bribery. What's the use of being a prudish fool? I will follow the easy current." He drifts with the tide. The other says: "The truly great have lived by a different rule. I am persuaded that the real estimate of success is to be by a standard of honesty, not one that flaunts itself everywhere and boasts of an 'I am holier than thou' position, but a deep, firm, well-poised determination to be straight." He sets himself against the tide, yet he is the man who is in demand everywhere. He is being searched out from among his fellows and given responsibility and prominence. Even the men who hold low standards of honesty will select him to take charge of their business in preference to one of their own type.

Reputation or Character?

Occasionally we hear a man say he is trying to save his reputation in his community. It is not so much the reputation that needs saving as the character of the man. If the character is carefully guarded the reputation will readily take care of itself. What a man really is must finally reveal itself, and the steady revelations of a man's daily actions and regular habits will prove far more lasting than the hollow criticisms offered by enemies, or the little whispers offered by the jealous neighbors. When some one brought word to Rev. Rowland Hill that certain scandal-mongers were circulating evil reports about him he said: "I will live so that no one will believe them." That is the best protection for any reputation. Charles H. Spurgeon in his dying hour said: "I have nothing to hide. You can write my life across the sky." John Ruskin said: "I have never written a letter which I would not be willing to have read before the whole world." Sir Walter Scott declared: "I have been perhaps the most voluminous author of the day, and it is a comfort to me to think that I have tried to unsettle no man's faith, to corrupt no man's principles, and that I have written nothing which on my death-bed I should want blotted out." In the majority of cases, the people who have any part of their lives that they wish blotted out find the objectionable part of their behavior in those little slips of the tongue which bobbed out when no one was expecting them. In the final summing up of a career it is these little slips that determine the standard of measurement. If there have been a goodly number of them, character, reputation and the whole business will be gone.



Changes in Our Immigration Tide.

The recent publication of the thirteenth decennial census shows a marked change in American immigration during the past few years. From 1821 to 1870 natives of Germany, Great Britain, Ireland, Scandinavia and Canada contributed substantially nine-tenths of all the immigrants to this country. Since 1870 their proportion of the total number has steadily declined until from 1901 to 1910 they comprised only one-fifth of the total immigration. Immigrants from Austria-Hungaria, Italy and Russia, on the other hand, constituted less than one per cent of all the immigrants from 1821 to 1870, but since that time their proportion has steadily increased until now they comprise two-thirds of the total im-

migrants. These changes are bringing on new problems for the American cities as well as for the farming communities. The immigrants from Germany, Great Britain, Ireland, and Scandinavia practically all moved directly to the country, began farming and became desirable, prosperous citizens. They were important factors in the development of the Great West and have contributed much to the wealth and the moral stamina of the country. The immigrants from southern Europe on the other hand congregate in the cities where they must depend upon employment in the foundries and factories. Very few of them go to the farms, since they make poor farmers. They bring with them lower standards of morals and lower ideals of education than those from northern Europe, all of which throws added responsibility upon the American people. We owe it to them to give them the best we have in teaching, inspiring and helping. The greatest part of this burden is thrown upon New York City. The former immigrants passed through New York on their way to the fertile farming districts lying westward, but these later immigrants make New York their temporary home until they can find employment farther west.



New Fads and Common Sense.

There are new fads in religion as well as in dress, and the followers of the one are about as hysterical as those of the other. When something new is offered there are thousands of unsettled minds ready to grasp at it as a last straw. The new thought or the new idea may not necessarily be bad or wrong, in fact, it may be a living truth itself, but when these unbalanced minds get hold of it they make it mean something that it was never intended to mean and claim virtues for it that were never intended to be found in it. When some new, although perfectly sane explanation is offered for an old setting, there are those who become so enraptured with it that they cast overboard all they have had before and make this one situation mean everything on earth and in heaven to them. They find in this one idea a religion which knocks out the Ten Commandments as obsolete and entirely unnecessary. Many of these new ideas may be perfectly sane in themselves and may hold an important place in the advancement of good in the world, but they are dangerous in the hands of a novice. A stick of dynamite is a very useful thing in the hands of an ex-

pert who is blasting rock, but it is dangerous business to let a ten year old boy play with it on your front porch. He is likely to blow his head off with it, just as a good many people in the religious world blow their heads completely off with a thought or an idea that was intended to be used more rationally for an entirely different purpose. New thoughts and ideas are in-

tended to be read and mentally digested by those whose intelligence is developed sufficiently to be guided by calm reason and judgment. When a man recommends the putting away of the basic teachings of the Bible, just watch him pretty closely; he is trying to handle something that would be safer in the hands of a more rational, intelligent man.

THE CAUSE OF SICKNESS WITH ITS PREVENTION

Dr. F. R. Widdowson

No. I.

MANY centuries ago when any one became ill his illness was thought to be due to the effect of evil spirits. To the evil spirits was attributed power to produce continual suffering until they were induced to leave the sufferer by the beating of drums, making of hideous noises, and inflicting innumerable tortures. To these hideous practices was added the giving of medicines which consisted of ground tiger bones, dried and powdered snakes, etc. For many centuries little else was known of the cause and treatment of disease than the above indicates.

Fifty years ago physicians began to suspect that disease had a definite cause probably due to a minute living organism too small to be seen with the unaided eye. Such small organisms had been known to exist for over a century before this, but had not been thought of in relation to disease. While these opinions were vaguely held for twenty-five years, nothing had been done to prove them until 1876. In that year Louis Pasteur of France was the first to show to the world that disease is caused by minute living organisms. He discovered that anthrax, a sickness of cattle, was caused by a rodlike plant or bacteria. He obtained this rodlike plant from the sick cow, kept it growing in broth, then injected it under the skin of a healthy cow which soon became sick. In her blood Pasteur found the same kind of a plant or organism which he had injected, and that this same organism had increased in numbers to a wonderful extent. Since this time many physicians have followed in the footsteps of Pasteur and in a similar manner the following diseases have been found to be produced by their own special germ: Diph-

theria, la grippe, erysipelas, lockjaw, leprosy, typhoid fever, malaria, pneumonia, and tuberculosis or consumption. To these are being constantly added others which are, from time to time, discovered.

I would like the reader to note in this connection that the event which permitted the discovery of the cause of so many diseases up to and including the present time was the one experiment on the cow by Pasteur. If animal experimentation had not been permitted we as physicians might be giving ground tiger bones and dried snakes in this present time.

For our purpose we will divide bacteria into two general classes: The disease producing and those which do not produce disease. The latter kind is very useful to change dead matter into food for wheat, corn, cabbage, and all vegetable life. Before it is acted on by these useful germs, no plant can use it. If they did not cause the dead animal and vegetable material to decay, the surface of the earth would soon be covered with dead matter. As it is the dead matter disintegrates under their influence and goes back to earth to be used again by vegetable life.

These minute bacteria occur nearly everywhere. A portion of ground as large as a pea may contain millions. They are so small that one million of them make a mass about the size of a pin head. These minute organisms cause our food to spoil. This is why we have to cook our fruit and place it in glass jars that have been thoroughly cleansed and perfectly sealed. The cooking kills the germs and the sealing air tight shuts them out, so that the jar of fruit keeps an indefinite time. These germs are many times more numerous than those which produce disease.

The germs which produce disease should claim our attention much more than those that do not because they try to destroy us. If a robber or a murderer were to get into our house at night, the first thing we would want to know is how he got in so that we might guard that place and make it secure to keep him out. The little germs are robbers in that they steal our health and often are murderers in that they take our life.

How do these robbers and murderers get into our body? They get into our body similar to the manner a robber gets into our house. There must be a point of entrance and, if we know how to guard this point we may be able to keep them out, so that harm will not come to us. The germ of any infectious disease may be taken in by breathing. While this is the way they most frequently gain entrance, still there are other ways also known. La grippe, pneumonia, typhoid fever and many diseases you might name are no doubt often gotten by drinking from the same cup lately used by those recovering from these diseases.

The third principal way that disease germs gain entrance is through the skin. Thousands upon thousands of germs are on our skin and they usually cannot get through but if we get scratched or the skin becomes injured there the germs enter and make trouble, causing the wound to get sore in twelve to twenty-four hours. If it were not for the action of the germs, wounds would not become sore as they do, neither would pus form in the wound.

We have set forth the usual ways of entrance of germs into the body. If we are to know how to guard against the entrance of each germ, we must know the usual route each germ takes to gain entrance to our body. This makes it important therefore that we should know each one individually. As there are too many of them to consider all, we will therefore choose the most dangerous and frequent of them.

Diseases Slow in Development.

Tuberculosis, commonly called consumption, is a disease that is much talked of and one that many of us do not consider seriously until it attacks us, or some one very near and dear to us. It is said by some good authorities that it is the most common of all maladies. The usual way to get it is by breathing into the lungs the germs of consumption.

There are two general ways to fight against this germ: First, to feed the body and give it sufficient fresh air and sunshine

to make it strong enough to kill the germ of consumption when it enters. This phase of the subject will not be considered here. Second, to prevent the germ from entering our body. In order that we may knowingly accomplish this second task, we must know the source of the germ and how it is conveyed to our bodies.

The usual source of the tubercular germ is a tubercular person. These persons are found in our midst, walking our streets, frequenting public buildings, traveling in trains and street cars, and all public conveyances, and last but not least occupying some of our homes with us. Each time they cough or expectorate numerous tubercular germs are thrown out on the sidewalk, or retained in a handkerchief, or scattered wherever they chance to be. In any case, the material dries and becomes light like the dust, and with it the germs are stirred up into the air for every one around to breathe direct into the lungs. I can conceive of no greater danger for any one to be in than one whose duty it is to sweep the room of a consumptive and thus be compelled to breathe the germ-laden air.

Many of these persons are not maliciously negligent. Some do not know that they are afflicted until they have endangered many lives by the constant spread of these germs. There was a time when it was quite the practice to try if possible to keep persons from knowing that they were afflicted with such a disease. This condition of things has changed and instead we tell them of it and instruct them how to kill the germs as they come from them so they will not endanger the lives of healthy persons about them. The department of public health provides paper sputum cups and paper napkins which can be used and afterwards burned so that all germs are kept by these means and thoroughly destroyed by fire. The open cuspidor should never be used. No one should sweep a consumptive's room without having a compact, close-fitting sponge over the nose and mouth moistened with an antiseptic solution.



SPINAL MENINGITIS SPREADS.

State Health Officer Steiner announced that the commonwealth board of health would meet to consider the spread of spinal meningitis in Texas. Dallas has had about 140 cases and Waco 84 cases since Oct. 1. Cases have been reported from Fort Worth, Sherman, Clarksville, Teague, Palestine, Waxahachie and Columbus, Texas.

EDUCATION IN CHINA

F. H. Crumpacker

IN looking at the average Chinese community one would naturally draw the conclusion that she has no system of education. In reality this is true for the past but not the present. And yet in the face of the lack of a system the Empire has in some way held together for thousands of years. It is not just right to say they have had no system but as we look at it there has been no system and yet what they had the Chinese scholar is wonderfully proud of. A word on their education before the awakening which is a product of recent years and has come about by the efforts largely of young men who have gone out from the mission schools. Some of them have completed their education abroad and some have gone into active life directly from the mission school. In any event these young fellows have become moving factors in China's development.

Before there was any new learning the education consisted in memorizing the classics of China which are made up of the ethics and sayings of the sages and ancients. After this memorizing was done there was a strict examination to be endured and if the test was stood the applicant was given a degree. This degree was in proportion to the number of books read.

The sayings of these "sages" are good in the main and have served a great purpose in keeping the morals of the people as good as they are. Some illustrations will help: "On no account go gambling and drinking. On no account fight with others. Do not secretly lay up money for private use, loving your wife and children but neglecting your parents." "If people attach undue weight to gold, gems and valuables, and if their one delight is to wear silks, satins, gauze, and jewelry, while they look with disdain on grain and all sorts of plain clothing, all such pride and extravagance ruins the family: imitate it on no account." "In the day when you have money think of the time you will be without it; and not when you are hard up call to mind the time when you were in funds." "The heart must be upright, not crooked; sincere not false; at ease, free from impurity." "Pride invites loss."

"If you do business with perfect fairness

the unjust will follow suit and learn to act fairly. One man sets the tune and a hundred catch it up."

Duty of parents to children: "Take advantage of the time when they are still young, and you not past your prime, and set to work at their education; if you wish to teach them to perform the duties of the family, first teach them to act as men; if you wish them to be good men, first teach them to cherish right desires."

Exhortations of parents to guard the companionships of their children: "Sweet musk imparts its fragrance to a paper in which it is wrapped; and a mud turtle communicates its stench to the willow twig run through its body."

In these Chinese books are many sayings of a similar kind. To be sure one is struck with the recklessness and looseness on the part of the people in living up to these teachings. Apparently the people are glad for the children to learn these sayings but no attempt is made to get them to obey them. So as one looks at the past of China's education he is impressed that practically all they have has really been the passive kind rather than the active. The lad was considered to be educated if he could do a certain lot of memorizing of these classics. And here is where the degrees came in. His first corresponds to our A. B., the second to the A. M., and the highest was attained after he had memorized nine books each containing about as much as the four Gospels. After this if he passed a good examination he would get his highest degree, Ph. D.

The teacher under the old system is held in very high esteem. A child would dare to disobey his parents before he would his teacher. And, too, he is the one man in every village that is expected not to do any manual labor. He has more privileges than any other man in his village and has the greatest respect given him.

But now as to China's new educational system. This can be spoken of as a very recent work for it is not old and has very few good qualities as yet to speak for it. However, the Imperial Government is taking steps now to systematize and organize as fast as possible. We say organize for in

reality there has been the attempt at the system for years but never organized.

Each State or Province is being placed under the direction of a commissioner of education. Part of his duty is to see to it that schools are in reach of each village for there is a law of compulsion for all male boys within certain age limits. The law is not enforced as yet but will be in course of time.

These primary schools are to be feeders to larger schools that will be only in the larger towns. These are middle schools and they again will be feeders to the universities that are being started in about all the provincial capitals and as a final these are to finish in the one large university at Peking. This is to be made a good university and as it is going now bids fair to be a real university.

The primary schools teach the classics and a bit of geography, arithmetic and history. The middle schools go a bit further and give about what is in our eighth grade schools. The universities are about like a first class high school in America. Then the one university at Peking is a university much like one of our State universities. All this looks good on paper but the lamentable part of it all is that there are not enough teachers to begin to man the project. They are putting men to work but many, many of them are not equal to the task. They are of the old education and simply can't teach the new course of study. The ambition of so many of China's students is to get a hold on the sciences and here again they are in danger of going wrong for the scientific books are being translated by the score. Apparently no regard is being paid to their orthodoxy, their

being out of date or what not and with no teacher to help the student separate the error from the truth there is great danger. To be sure there are many foreigners employed as teachers but these fellows are mostly here because the salary is good and not because they love to teach truth.

In many places there are attempts made at manual training and here again they are copying after the mission schools. Law courses are quite popular and medical work is especially desired. The one place where there is a real shortage is in the fact of not enough teachers to work the plans. May the Lord speedily raise up teachers for China at this time of reconstruction.

The missionary has had no little part in the development of this school work thus far and has no little anxiety for the present developments.

The number of mission schools is increasing and the enrollment and popularity of the old ones is increasing. They adopt the government course of study for they must if their work is to be recognized by the government. In the past they have not had the support of the government, but gradually the officials are seeing the work done by the mission schools and are slowly coming to recognize and support them. Our hope is that in the future these schools that have done so much for China will be held in higher esteem and have the confidence due them.

One who looks on from the inside can see that there is really an effort being made to bring this educational system to such a state of efficiency that her young minds can be developed to the point that they can really cope with the rest of the thinking world.

TOM'S REGRET

Mary Flory Miller

THE golden sun was sinking in the west, flooding the sky with glorious splendor and touching the fleecy clouds with purple, crimson and gold. Never had it seemed so beautiful to Tom as it did that morning, as he sat with May, his childhood friend and companion, on the porch of Mr. Roberts' large, roomy farmhouse. As Tom turned to look at May whose pure, strong face was upturned to the light, the last fading beams cast a radiance over her and Tom

could see the true beauty of her soul shining in her eyes.

"May," cried Tom, "how beautiful you are!"

May slowly turned her clear, direct gaze from the wonderful scene before them, upon her companion. "Tom," she said, "when you go to the city you will sometimes think of the old friends at home, won't you? We shall always be interested in you and in your success."

"May," replied Tom, reproachfully, "do

you think that I shall ever forget my friends? I can never forget you. There is no other girl in the world so grand and beautiful as you, and just as soon as I have made money enough to buy a home I'm coming back to marry you. Won't you promise me, May, before I go?"

May shook her head. "No, Tom, not now. We are both too young yet. You think you love me now, but you may change your mind when you get out into the world and make other friends. I can not let you make any promise now, for you might regret it after a while and wish yourself free. It is a very solemn thing to make such a pledge and I think it much better for us to wait till we are more experienced and know ourselves better. If we find when we are separated that our love does not fail but only grows stronger, then we can feel sure that our love is more than common friendship. As it is, we have never given it a fair trial."

"Oh, May," said Tom, "how can you be so cold-hearted? I am sure I shall never love any one but you." Then in a rush of feeling he said bitterly, "I don't believe you love me after all but want to be free to take up with some other fellow after I'm gone."

"Tom!" cried May, and in the tone of her voice he read how deeply he had wounded her.

His face flushed with shame and he said penitently, "Oh, May, forgive me, I did not mean that. I was only so disappointed because you do not want to promise me now."

"Tom, I will promise you one thing. I will not marry until the time which you have set, five years from now. I will then be twenty-four and you will be two years older. Then if you still wish to make me your wife, I will give you the first chance if you come back to me as pure and true in soul as you leave me."

"That," said Tom, "I promise to do. You shall be my good angel and my guiding star."

As the young people talked the dusk had deepened and they were now startled to hear the voice of May's mother calling, "Come, May and Tom, it's getting dark; come into the house and give us some music once again before Tom goes away."

As they entered the house May's father remarked, "I expect it will be a good while before we hear Tom sing again, so give us some of your duets." They had learned several pretty songs which they often sang together when Tom strolled over to spend the evening. Mr. Franklin, Tom's father,

owned the farm adjoining that of May's father so the two young people had grown up together from childhood, almost inseparable companions, sharing all their joys and sorrows from the time that Tom took May coasting upon his sled until now when they were about to be separated. On the following morning Tom was to take the train for the city of C—, several hundred miles away, where he had been offered a position in the firm of one of his uncles, a brother to Mr. Franklin. Tom was no longer needed on the farm at home since there were several other boys in the family younger than himself, and he felt that he ought to get out into the world and make his own way.

It was not without much regret and sorrow though that he thought of leaving his old home and all the dear ones. The hardest part of all was to leave May, his dearest friend. He did not see how he could get along without her. Now as he watched her leaning over the music and having selected a song, seated herself at the piano, he felt that his feelings would choke him if he tried to sing. However, when May's voice rose clear and sweet, his rich baritone joined in, their voices blending most harmoniously. Thus the evening all too quickly sped away. Tom left with May's low, sweet-voiced good-bye and good wishes ringing in his ears.

"You'll write every week, May?" he had asked.

"Yes, if you wish me to," she replied softly.

Tom would fain have kissed May's rosy lips at parting, but she said, "No, not now, perhaps some day."

As Tom walked homeward he vowed to himself, "Some day, May, my pure, lovely May, shall be my own true wife."

After his departure May was very lonely for her childhood friend. She tried to hide her feelings but her father and mother understood and tried to cheer her by often filling the house with joyous, light-hearted young people, May's friends and girlhood companions. The coming of Tom's letter each week was a long-looked-for event. Never did weeks seem so long before. Then, too, Tom wrote such beautiful long letters sketching vividly his new experiences and his impressions of city life, but dearest of all were the precious words spoken from the heart's deep fountain of love. May always read more or less rapidly over the other parts but when she came to that most precious part, she dwelt long upon it, her heart glowing with joy and warmth.

In return she wrote bright, breezy letters radiating sunshine and cheerful hopefulness. She had that rare art of making even the most commonplace things seem beautiful when touched by her hand or influence.

She had always been a leader among her girl companions, and in her own home circle her friends had learned to depend upon her when anything worth while was to be done. She was a leader, not because she wanted to be, but because her strength of personality placed her there.

As the months rolled by, she became more accustomed to the absence of her friend, but she missed him none the less. After six months had passed Tom came home on a vacation. That was a gala day for them both, and how they enjoyed it! When the time came for him to leave it seemed as if the second separation was more painful than the first.

Several months had elapsed after he had returned to the city, when his letters ceased to come altogether. May became pale and sick with fear and anxiety, till she received a letter one day which, when she saw the postmark, she eagerly opened. Scanning it quickly, every vestige of color left her face and she sank to the floor with a low, moaning cry.

She soon recovered from her swoon and glanced hurriedly about her to see if she had been observed. Her father was out in the field at work and her mother was in the kitchen paring apples for supper. Apparently no one had observed her as she had come up the walk with the mail, sitting down on the porch to read her letter. Rising, she again seated herself on the porch and leaned her head wearily against one of its pillars. Could it be, she thought to herself, bitterly, that only one short year had passed since Tom had sat beside her on that same porch vowing that he should always be true to her? She looked at the letter again and a sharp pain smote her heart. Well, it was all over now and it would not help matters any to yield to her sorrow. She must be cheerful for father's and mother's sake and not worry them with her grief. No matter how her heart ached, she must put on a brave front before others. So, gathering up the mail and thrusting her letter inside her dress, she entered the house and went about her duties, as usual. However, she was not able to conceal her suffering from her parents as she had hoped. They, who had watched her grow up from infancy to girlhood, had learned to know and read every changing expression of her sweet countenance. When May

had retired for the night, greeting her parents with her usual goodnight kiss, Mr. and Mrs. Roberts looked anxiously at each other.

"Father, what do you suppose can be wrong?" said Mrs. Roberts. "I feel sure that May must have had bad news of some kind, for she has been going about with a sort of forced cheerfulness ever since the mail came. I wouldn't have noticed it so much, but I had a letter from Sister Annie in Boston, whom I haven't heard from for quite a while, and May didn't say anything about it. If there hadn't been something wrong, May would have said something about the letter from her Aunt Annie."

"Well, well," said Mr. Roberts, "we must be patient and not worry her about it if she don't want to tell us."

"But perhaps she don't tell us because she is afraid it will make us feel bad," replied Mrs. Roberts.

"Well then, mother, supposing you just talk to her kind of sympathetic like, and maybe she will tell you about it. I can't hardly stand to see her suffer and just stand by and not do anything. If we knew, maybe we could do something to help her."

"All right, father, if I get a good opportunity, I'll speak to her about it tomorrow," Mrs. Roberts replied.

The next morning when May awoke she felt strangely impressed as if some burden was bearing down upon her. Wondering what it could be that seemed to weigh upon her mind so heavily, she looked about her in bewilderment. Then suddenly she remembered and hid her face in the pillow, giving way at last to the tears which had struggled so long to come. She had not been able to sleep the preceding night until very late, and now when she awakened, instead of feeling rested and refreshed, she felt weary and loath to rise. Life had been full of sunshine and gladness before, with a bright vista before her which promised still greater happiness to come. Now she felt strangely lonely, and life seemed to stretch out in a weary, barren desert before her. Could she endure it? Ah, that was not the question! She must endure it if not for her own sake, for the sake of others. Summoning all her strength of resolution she arose and dressed for the day.

Mrs. Roberts' quick eye detected the pallor of May's cheeks and the weariness about her eyes, and she made a mental resolution to find out the trouble sometime that day. When the mother and daughter had finished their morning's work and had seated themselves to do some sewing, Mrs.

Roberts spoke to May, saying: "I received a letter from your Aunt Annie yesterday and she is very anxious to have you come and live with her this coming fall and winter. She says Reuben, her husband, is going to be away a great deal this winter, traveling for a store of some sort, and she would like to have you there for company. She says it would be a good chance for you to attend college there, as you can stay with them till you finish your college course, if you want to. Your father and I have talked it over," Mrs. Roberts continued, "and we are willing that you should go if you want to. It will be mighty lonesome without you here, but you have been wanting to go to college for a long time and we are all anxious that you should go sometime; and since this is such a good opportunity, we thought maybe you had better go now. What do you think about it, May?"

"Oh, mother," cried May, her eyes filling with tears, "how good you are, but I hardly know what to think about it just now. I hate to leave you and father alone, but I will go if you think it best."

"Now, May," said Mrs. Roberts, drawing her chair nearer and slipping her arm about her daughter, "tell me what is troubling you. You can't hide it from us, so you might as well tell us about it and let us help you if we can."

"Oh, mother," cried May, hiding her face on her mother's shoulder while strong sobs shook her slender frame, "I did not want to make you and father feel bad, but I can't keep it from you any longer."

Mrs. Roberts smoothed the brown hair back from May's forehead as she had often done when she was a little girl. When May had somewhat recovered her composure, she told her mother the whole, sad story. There was not much to tell, for it was short; but, oh, how it hurt to tell it to other ears, even though they were her own mother's! After they had talked the matter over, Mrs. Roberts said decisively: "I believe, May, that the best thing you can do is to go and spend the winter with your Aunt Annie. As she says, she will be very glad to have you, and it will take your mind off your trouble somewhat to get interested in college work. Don't you think so?"

"Yes," replied May, kissing her mother tenderly. "You are a good and wise counsellor and I shall take your advice. I have long dreamed of going to college, for I think that it will be a great help to me in fitting myself for a life of usefulness and service."

"All right," said Mrs. Roberts, "we will talk our plans over further with father this evening."

(To Be Continued.)

MUST A TEACHER COMPROMISE?

C W. BARDEEN in writing school stories for his journal, *The School Bulletin*, gives many realistic touches from life. Mr. Bardeen has the art of giving serious topics the charm of the story form. His stories almost never fail to leave the reader something wholesome to think about. In a recent story entitled "A Rescue," an earnest, modest school-master sends his son to college. After graduation the son becomes an assistant in the school of which his father is principal. At college his expenses were high, but he had good sense and was not spoiled. Father and son are at work in the same school.

* * *

"Father, how long have you boarded at this place?"

"Ever since your mother died, my son."

"And you still exist: what a magnificent stock of vitality you must have had to start

with. This one week has pretty nearly knocked me out. Did you see how the landlady stared when I asked for a couple more eggs this morning?"

"To tell the truth, John, she isn't used to being asked for extra portions."

"No landlady ought to be; she should urge them on her guests. Do you remember how lovingly Thackeray speaks of his hostess who didn't ask whether she should cut the ham but cut it?"

"Mrs. Eddy isn't a regular landlady, my son: she has kept me all these years more in friendship than as a business."

"You must have paid her some thousands for board."

"Yes, but that part has never been prominent. Every Saturday evening I have left my six dollars on the mantelpiece, and money has never been mentioned."

"But Mrs. Eddy hasn't left her six eggs on the breakfast table; think of offering

grown men a boiled egg apiece. Why, I need half a dozen myself, if there is no meat or fish."

"You must have retained your training table appetite, John."

"Oh, no; what beef I ate at a meal at the training table would cost more than Mrs. Eddy's butcher's bill for a month. Honestly, father, I could not exist a month on Mrs. Eddy's scanty meals, and you ought not to: you can't imagine how much more energy you would have if you had decent fodder."

"I should hardly want to change my boarding-place after so many years."

"You won't mind it after the ice is broken. I have been looking the matter up. The Hollis House is the best place. The landlady there will take us to board and give us better rooms than we have here for twenty dollars a week, the two of us."

"But, my son, that is four dollars each a week more than we are paying, two hundred dollars a year apiece. I am afraid we can't afford it."

"I can't afford not to: I should not do myself or you justice as a teacher if I were not well fed. You have lived so long in this half-starved way that you don't know what it would be to have a sense of happy fullness within."

"My stomach has been contented."

"But not satisfied: and there is a big difference. Now, dad, I am going to the Hollis House: it is pure necessity. But I can't leave you, not only because you ought to have good food yourself but because I want you right across the table from me at every meal. Now let me pay the difference in board. It is primarily for my comfort, and it will be a satisfaction after all the years I have lived on your bounty to be doing a little something for you out of my own salary."

"If you feel that you must go to the Hollis House, John, I will go with you, but of course at my own charge. It is worth more than the four dollars a week to have you face always across the tablecloth. You can't guess what it means to me, John."

* * *

"John, I hope you won't have trouble with Henry Ruger."

"He is a nasty little beggar. I have been thinking for some time I should have to bring matters to an issue with him."

"Don't do it, my son."

"Why not, father?"

"His father has always indulged him and will not permit him to be disciplined."

"What has he to do with the discipline of his son in school?"

"Nothing, legally: everything in fact. He is president of the chief bank here, and most of the members of the board are borrowers there. He has only to say, 'I want this done or you must take up your notes,' and he commands a majority."

"Has he ever exercised that power?"

"Twice since I have been here."

"Then we must let his boy's insolence go unpunished or lose our places?"

"That is the situation."

"Then the quicker the issue comes, the better."

"That is what the young man says, what I should have said at your age. But I am nearly fifty years old. If I lose this place I am not likely to find another. We cannot afford to get the ill-will of Mr. Ruger."

"You astonish me, father. Isn't our first duty to the school, and can we perform that and let this little scamp strut around defiant of us?"

"Theoretically you are right; practically we have to be reëlected every year, and we must be prudent."

"Surely it is better not to be reëlected than to remain ignominiously."

"Suppose you tell me what I should do next year if I were not reëlected in May."

"Why, get some other place to teach."

"I couldn't do it, John. A man of my age who has a place may hope to keep it some years, but if he is out of a place it is hopeless for him to seek one: the cry is for young men."

"But, father, you are no ordinary teacher: they can't afford to let you go here."

"Let Thomas Ruger say the word and not three members of the nine would vote for me."

"And I, too, must govern my actions by the whims of this man Ruger?"

"Or lose your place, and perhaps mine."

"I am glad you did not say so this morning. It is curious you should speak of it tonight, for I had my tussle with young Ruger this afternoon."

"How did it happen?"

"He came to my desk and said surlily, 'Hand me that Bulfinch's Age of Fable.' It was the chance I had been looking for, and I replied, 'Pupils here say, "Please," when they ask for things.' He answered insolently, 'I don't see any use in that,' and then the fun began."

"What did you do?"

"I don't know exactly. I hadn't any plans and I haven't any definite recollections. I have a dim notion of a boy's feet

and arms and head hurtling around in the air rather wildly, and I know that it ended with my setting him down pretty forcibly on his heels. He looked scared out of his wits, and said humbly, 'Please hand me Bulfinch's Age of Fable.' I don't think I shall have any more trouble with him."

"But what will his father do?"

"I doubt if he tells his father. I think there was a general feeling in the room, in which I am inclined to believe he shared, that he got just what was coming to him."

"I hope so, John; but if Mr. Ruger is offended about it we are lost."

"Of course if you had warned me before, father, I should have obeyed your wishes, but my personal conviction is that I did the wise as well as the right thing."

"It can't be helped now, John, and we will hope for the best. But it was taking an awful risk."

* * *

"Father, do you feel like having a serious talk with me; rather unpleasant perhaps?"

"Why, yes, my son; you can never speak your mind to me too freely."

"Well, father, you know I am an assistant teacher as well as your son, and as I am a discreet listener I hear a good deal of what the teachers say."

"And you have heard something unpleasant?"

"The teachers are not as loyal to you as they ought to be, father."

"I don't quite like that word loyal, John. I don't know why the teachers should be loyal to me. We teachers ought all to be loyal to the school and to our duties, but we are all employes together, and I have no right to expect special consideration."

"O father, I think you are wrong there. You are the captain of the ship. Your orders must be obeyed, unquestioningly and willingly, or we shall never reach port."

"As a rule they follow directions pretty well, John. What especial instance had you in mind?"

"You remember that at the last teachers' meeting you spoke of concentrating upon the special work of the immediate lesson. For instance, you said, neatness is important and, yet, if it is made the end instead of the means, the immediate purpose of the recitation is lost. Miss Reynolds makes a mistake there in her arithmetic work, you said. She has formed the habit of having every pupil enclose the solution of his problem in a rectangle geometrically perfect. The work looks neat, but the attention and the time of the pupils go most-

ly to those ruler-drawn rectangles, not to the arithmetic."

"I remember saying that. I should not have used Miss Reynolds' name in public had I not spoken to her of it several times in private without effect."

"There is just as little effect now. She sniffed, coming out, and said she should teach arithmetic in her own way in the future as she always had in the past."

"And I am afraid she will, John."

"But why do you permit it, father?"

"How can I help it, John?"

"If she won't follow instructions get her out of the school."

"How easy that sounds! But she was in school before I was, and she will be here long after me. Two members of the board are her relatives, she is one of the leading women in the Presbyterian church, and she knows every man and woman and boy and girl in town to bow to them, and does bow to them. How am I to get her out of the school?"

"Make an issue of it. You thought it was impossible to discipline young Ruger, and yet his father went out of his way to thank me for it, and the boy not only acts respectfully but really is, so far as I can see. I don't believe anything is lost in this world by standing up for your rights."

"You had great luck in the Ruger case, John. I happen to know that the very day you thrashed the boy his father had discovered that his son had been deceiving him in an important matter, and he was glad enough to have the lad punished by anybody for any offense. If it had happened the week before we might both of us have lost our places. Nothing can be less secure than a schoolmaster's tenure of office, especially when one arbitrary man has control of the board."

"Have you always felt this way about your authority, father?"

"No; I was going to speak of that. When I began teaching I had a high ideal: I tried to live up to it myself, and to see that my teachers lived up to it. But I lost two places, John; the last about the time you were born, and I realized what it would mean to be out of work. There were nights when I walked way off into the country, wondering what would happen if my search for another place continued to be unavailing; and when I was elected here I resolved above all things to hold my place, that I might be sure to be able to take care of you."

"It must have come hard to you to put up with insubordination."

"It did, John. I have felt all the indignation you express, but I have got hardened to it, as your foot hardens to a new shoe. I don't want you to think I have lost my ideals: I still try to do the best I can with the material at my disposal under the circumstances in which I am placed.

But I do feel that I must avoid enmity that might cost me my place, and be sagacious enough to have at least five votes when election comes. You think that is mercenary. My son, I hope you may never walk the streets as I have done, wondering how you are to earn the money to pay your baby's nurse."

(To Be Continued.)

ON CHILDREN KEEPING ACCOUNTS

I. G. W.

SOME years ago in a magazine, we read a brief article on the training of children to keep an expense account of their own. This article said that as well as teaching the child the simple bookkeeping, he learned to carry money without feeling a constant temptation to spend it; and that it is a good idea to fine the child for wrong-doing instead of punishing him in other ways. There this little article stopped.

It appealed to us as a good practical suggestion, and we immediately started our little son and daughter with a very red and attractive leather book, and with a liberal allowance of ten cents per week!

After a number of years' experience and patient teaching along this line, I feel that I must call the attention of as many intelligent parents as possible, to the results of such an apparently simple but efficient help in child training.

That it teaches a child the right use of money, helps him to be systematic and saving, and is of practical value, can readily be seen at a glance. But please look back with me over the past few years, and notice the ethical value of such training, providing it be thorough and constant. The practical side, which appealed to us first, we have found to be only a minor part of its educational value.

I have had much to do with many children and have been utterly and constantly amazed, that the children about to enter high school, and even those who have finished high school, understand so little of ordinary business affairs. Many seem entirely at a loss to apply their arithmetical knowledge to their own everyday lives.

To return to my own small boy and girl. They were each given actually thirty cents per week, but as twenty cents of that had to go into a Building and Loan Association, it is not to be considered here. It was only the ten cents about which they

might use their own judgment and keep an accurate account. Moreover we insisted that they pay something into their Sunday-school each week, and into their little bank they must put something, we cared not how much or how little—it was merely to form the habit of saving from their own allowance. They were also obliged to buy such small school supplies as pencils and tablets. What money was left they could use as they pleased. A small sum you say? Yes, it was, but the child's income, of course, may be regulated according to the circumstances of his parents. They frequently received gifts of money, as most children do, and sometimes earned a little extra, of which likewise they kept account.

One day the little daughter came to me and said, "Mother, my expenses are so heavy this week, with passing into the next grade, I think I shall have to have a little extra money." Needless to say, under those extenuating circumstances, she received it.

These children are just everyday children, and yet they have done quite remarkable things, I think, with that small allowance. They have bought Christmas gifts, valentines for their little friends, all these without asking for money. I must make one exception, however, to the above statement, for the first Christmas after the allowance was begun, while sister had saved up, little by little, enough money to buy Christmas gifts, her brother had nothing to spend. "Well," I asked, "what are you going to do about it?" "I am not going to give any presents," was the somewhat sullen reply. "Of course," I answered, "if you do not give presents, you would not be small enough to keep any!" Finally his father came to the rescue by advancing a small loan, but the child still remembers that experience. Just here, let me say, we have always made them pay back the smallest loan from whatever source. And we

have paid the allowance regularly and their father has insisted in balancing the little books regularly, every week, starting them on a fresh page.

There have been many heart-breaking times—and many tears shed over accounts that would not balance—and a great deal is due to the patience and perseverance of the father.

At first all the pennies were spent on the first day, and for foolish things, we had to expect that; but gradually, they began to observe for themselves. I noticed that the boy did not waste and throw away quite so many sheets of tablet paper. Then the little girl wanted rather an expensive toy, and was told to save her money and buy it. Well, much to our surprise, she actually did this. That doll-carriage represents many small sacrifices, much patience and perseverance. The boy, who is much less inclined to be saving, took notice of this transaction, and began to think that he, too, might spend his money for something better than gum and candy. They soon got so they could carry some pennies in their pockets without spending them.

We had thought our boy more generous than his sister, but this little system of keeping accounts soon showed us, that whereas he spent freely as he went along, she would plan ahead and by planning and saving, could and did give more than he. We learned many little traits of character which we might never have suspected otherwise.

The boy was much inclined to evade, and even to falsify his accounts. But he has been slowly learning, year by year, that figures do not lie, and that false statements are useless, and I am thankful to say, he is learning to be a most truthful boy, and a great deal of credit for this may be attributed to his account book.

The children have finished one book and have started another. I have laid away those little red books—tear stained, thumb-marked, misspelled—later on they will be priceless mementos of their childhood days.

The boy soon wanted a larger allowance, and I said: "If I were a boy, as big and strong as you are, I would earn more money." "How can I?" he asked. And then I told him to find out how other boys did. How much I value the first birthday present bought out of the money he earned himself!

They often thought it hard to be obliged to save what other children spent, for instance, money that was intended as gifts, etc. But when their father told them he

had one hundred dollars of their own savings to invest for each of them—and their little playmates, who had spent their money, had nothing ahead; they began to see for themselves how much better it would be in the end.

We have always made use of the idea of fines, explaining to them that that is the way men are dealt with who do wrong in the world. At first there was much wailing, and gnashing of teeth, but now they come forward and pay their fines in a manly way, and sometimes even fine themselves.

To sum up briefly, what this had done for our children—it may do even more for yours:

It has given them a small beginning in business principles on which to build further.

It is teaching them economy, and the right use of money, also the value of money.

It has already helped them in school work, especially in arithmetic and spelling.

The combination of bookkeeping and carrying papers is teaching our boy industry, self-denial, patience, perseverance, promptness, and truthfulness. He is gaining in self-respect and in courage both physical and moral.—American Motherhood.



TOO FEW SPELL CORRECTLY.

Carroll G. Pearse, president of the National Education Association and superintendent of Milwaukee City schools, is not enthusiastic over use of new pronouns invented by Mrs. Ella Flagg Young, superintendent of Chicago public schools.

"I can't grow enthusiastic about any so-called reformed spelling" said Superintendent Pearse. "Many have not yet mastered old-fashioned spelling, so why try to introduce a new method?"

"We should preserve the old-fashioned plan, and until it is found that newfangled methods are needed, I am willing to stand by the old ones.

"I do not think there is a great demand for reformed spelling. We need greater accuracy in spelling those words already in use without trying to master new ones."



Pegrew—You say you and your wife get along in perfect harmony? Don't you ever have any differences of opinion?

Molecule—Certainly—but I don't let her know it.

THE RELIGIOUS FIELD

THE GREAT SALVATION.

J. C. Flora.

"And lead us not into temptation, but deliver us from evil" (Matt. 6: 13).

THE critic would say it is perfectly absurd to make such a request as this when you tell me that God is infinite goodness. They would say, How can I believe in a God who claims righteousness for himself as well as his creatures, and furthermore to ask him not to lead me into temptation? Surely, it is impossible. The apostle says: "God can not be tempted of evil, neither tempteth he any man." If he does not tempt any man himself, is it likely that he will lead us into places where evil spirits of men or angels will tempt us? It is absurd to suppose that he will.

The word, "temptation," has different phases of meaning. It may signify, "to test" as well as "to tempt." It may signify to assail one's virtue by deceit and deduction. It may signify to prove one's self by examination, or to test one's character by wholesome discipline, with a benevolent rather than a malign purpose. The words "prove" and "examine" and "tried" are used with a similar meaning to "to tempt." It signifies to try, to put to test for the purpose of bringing out its latent powers, and confirming its virtue is a method to which God does, no doubt, in his wisdom, sometimes resort.

It is true that what is an improving test for one man may be a hurtful temptation to another. From the same ordeal one man may become invigorated and lifted up while another may become debauched and demoralized. The result of temptation depends alone on the man's moral fibre. But I am sure God, in his providence, does not tempt a man above that he can bear. "God is faithful, who will not suffer you to be tempted above that you are able; but will with the temptation also make a way to escape, that ye may be able to bear it." Any trial may be temptation to one whose moral nature is weak. Every pain and every ill condition of weather may be a temptation to one of small courage and fretful temper. We can never offer this prayer, "Lead us not into temptation," and mean by it all such trivial things as may confront us in the regular routine of life. If we restrict it to that narrow conception we

thereby infer that we desire to be taken out of this world. For existence in this world in our generation will not be exempt from such trials. To ask God to lead us away from everything that tries our patience, that tests our endurance, that disciplines our faith and courage, is simply to ask to relieve us of the burden of existence. What do we mean then when we pray, "Lead us not into trial"? We mean that in addition to the necessary trials of life, those sore trials that we shrink from enduring. Suffering is not good in itself, but sometimes it may be a means of good. Every human being naturally desires to be relieved from suffering. We ought to be willing to endure it if we must, for by enduring it we may help some one else, but it is natural and right that we should shrink from it. We should never come to glory in suffering.

They who pray, "Lead us not into trial," have the same feeling Jesus had when he prayed, "If it be possible let this cup pass from me," and again when he pleaded, "Father, save me from this hour." We should desire not to be led into grave temptation, but it is not in our province to dictate any ironclad rule, but instead be willing to submit our ways to his ways. We are not impregnable. Trials may come that would blot the brightness from our sky and banish the gladness from our homes. It is right for us to pray that God will mercifully save us from these extremities of trial. They will come to us and we can not overcome them of ourselves. We can only hope to withstand them through the grace and strength of Almighty God.

We must extend the petition not only to endurance of suffering, but to the resistance of moral evil. Much of our environment is not of God's devising. Bad characters and bad influence fill many of the paths that open before our feet. We may be very careful, yet we will come in contact with sin. We should not seek sin but shun it. In our weakness and limitations it is safer for us to refrain from evil association. Character grows better in congenial than in uncongenial atmosphere. All paths will bring us in touch with sin, but some more so than others, and the prayer is that God will lead us into those paths where danger is least. It does mean, lead us into such atmospheres, but to lead us out of and away from temptation. It implies that if

we follow him he will lead us into safe places and away from the snares that are set for our feet. It expresses our desire so long as we may not be neglecting duty, from the exposure to the allurements of vice and sin.

This petition is a golden mean that lies between two extremes. The one extreme is the recluse, the man who considers everything bad and wholly withdraws himself from his fellow-men. If he does not retire to a monastery he turns his home into a cloister, shuns society, and wraps his robes closely around him when he walks the crowded streets. This is not Christ's way, for his last prayer for his disciples was: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." The method of his kingdom is personal contact. It is by friendly association of good with evil, by the communication of truth and love from the good to the evil, that the evil are to be saved and the world redeemed. We may allow ourselves to associate with the dregs of society, but only under the condition that we are laboring to upbuild them and to raise them to a higher standard of life. The other extreme is that of the reckless pleasure seeker who rushes into all kinds of association not with any motive of reclaiming the vicious, but simply for the excitement of society. If a man has no burning desire to do them good, his desire with men is not that of companionship. Then he may well pray, "Lead me not into temptation. It is right to ask God to spare us the bitter anguish of great losses and sore trials, but there is deeper and stronger reason why we should ask him to shield us from the poisoned arrows of vice and sin. May every boy and girl, every young man and maiden ask the Lord to keep them from bad company, from the society of those who are corrupt and profane, from association with those whose mind is filthy and whose talk is vile, and so far as possible from all evil knowledge. It is well to see the world, but we want to see all the good we can and just as little of the bad as we can.

This petition as well as the rest calls for our personal interest. We are not justified in asking to be kept from temptation unless we are determined to do the best we can to keep out of it. It takes in others besides ourselves. What we ask for ourselves we ask for all others. It comes to the mother and the father with special emphasis when they think it includes their own children. It should come to all of us

with force when we recognize it means every one and that every child of God is as dear to him as you and I are. It will not be possible for us to avoid temptation entirely. Duty will bring us in contact with trial; but it is encouraging to know that temptation resisted brings victory and a strengthened character. When temptation rises in your way meet it and fight it like a man, with prayer and thanks to God who giveth us the victory through our Lord Jesus Christ.

A perfect answer to this request is not possible here in this world. While we live here sorrow will abide with us, and sin will compass us round about. Yet I am sure there is in every Christian heart a desire that this may be realized, and we have the promise that some day we shall be led away from all trouble and temptation and shall be delivered from all evil. We believe that such a time is coming on earth more and more. A day is coming when the bounty of the earth will fill all its homes with beauty, when work will be every man's highest privilege, and prayer the refreshment and inspiration of every human heart; when there shall be peace on earth and good-will among men; and none shall hurt or destroy in all God's holy mountain. May God forgive our faithlessness if our lips ever stammer or our hearts ever falter in lifting up this prayer! We know the answer will come, is surely coming,—“For thine is the kingdom and the power and the glory forever!”



A BIBLE FOR A PIN CUSHION.

Would it not be a sacrifice, you ask, to really use a Bible for a pin cushion? It probably would be for you or me, but it was not for the woman of whom this true incident is related.

It was an old, well-worn family Bible that was used for a pin cushion. But the Bible belonged to an old lady who had read it, and walked by its light, for many years, and had prayed over it for a long lifetime.

As she grew older and older, her eyesight began to fail, and she found it difficult to find the promises and her favorite verses of Scripture. But this was her daily food, and she could not live without it. So this inventive old lady stuck a pin in each favorite verse, one by one. And after her death they counted one hundred and sixty-eight pins stuck into her precious Bible.

When people went to see her, the old lady would open her Bible, and feeling over the page after her pin, she would say, "Read there" or "Read, here."—Selected.

HOUSEHOLD HELPS AND HINTS

A FEW FAVORITE SOUPS.

So many housekeepers seem to think it is a difficult task to make soup. I can't understand their attitude at all.

Really, I think it is because they won't get used to making it, and that is a pity, for nothing adds more to a dinner than soup. And it really is not expensive, when one makes it every day, for then ingredients are used that would otherwise be thrown away.

I do not serve large dishes of soup unless I have rather a scanty meal to follow. When I have a meat stew, I serve no soup at all; but when I have hash, or meat pie, or croquettes, soup seems absolutely essential.

I was taught that soup should never stop boiling until it was served, and that water should never be added after it had begun to boil. While I still cling to the latter suggestion, I have discovered that the former is not essential. I learned this through the use of my fireless cooker. I start my soups over a fire and finish them in the cooker, removing them from the cooker to the range, just before serving in order to send them to the table scalding hot. Nothing is less appetizing, to my notion, than luke-warm soup.

Soup should never be boiled hard. It evaporates too quickly, and becomes muddy in appearance. If it is too thick, don't add water. I don't know why it should, but it is a fact that added water destroys its flavor. Add milk or cream. You can do that to the advantage of many soups. Where it is not possible to obtain rich milk or cream for cooking purposes, be sure to have sufficient water in the first place. Remember that there is little evaporation when soup is cooked in a fireless cooker.

Greasy soup is an abomination. For that reason, meat for soups should be cooked, then cooled, and the grease removed before the stock thus procured is combined with the other ingredients. Some cooks put vegetables in with the meat when making stock; but I do not like that method as well for the reason that I occasionally wish to serve a meat soup that is not seasoned with vegetables.

An excellent soup stock may be made by measuring a pint of water for every pound of meat. Season with salt, pepper and herbs. This is a general rule to be ob-

served when uncooked meat is used—soup meat, not soup bone. One must exercise judgment when the soup stock also contains bits of cooked meat that have been left over. I make soup stock twice a week and utilize everything. When I wish extra fine

Bouillon

I buy a four-pound chicken, four pounds of beef from the neck, and a good knuckle of veal. Add two small turnips, two carrots, one soup bunch, one small pod of red peppers, two small white onions, salt, six quarts of water; boil six hours, then strain through a sieve, let stand over night and congeal. Skim off the grease, put into a kettle and heat, and serve with wafers.

Following are a few of my favorite soups. Some of you may have tried many of them, but I hope no one cook has tried them all!

Sago Soup.

Put three quarts of soup stock over the fire to heat; when the boiling point is reached, sprinkle into it very gradually three-quarters cup of sago; allow it to boil five minutes, then set the kettle in hot water (double boiler) half an hour, skim, season to taste and serve at once.

Ox-Tail Soup.

Have sauce-pan or soup pot on the stove, then place in same a lump of butter the size of an egg. After washing and cutting the ox-tail at joints, and the butter has browned nicely, place the ox-tail in the browned butter and fry until it is brown all over. Then pour on one and a half quarts of boiling water, cut up finely one good sized onion, one carrot, one leek, about four sprays of parsley and same of celery and add one-half spoonful of thyme, one-fourth teaspoonful of ground cloves; let boil for an hour; then put in two quarts more of boiling water and salt to season. After boiling for three hours, take from fire and strain. When soup has cooled, skim off the fat, place back on stove with the ox-tail, adding one and a half cupfuls of tomato catsup. When at boiling point stir in the flour two heaping tablespoonfuls, which should have been mixed smooth in cold water, then stand on back of stove until ready to serve.

Inexpensive Mock Terrapin.

Meat from one cold chicken, four hard-

boiled eggs, one tumbler of cream or milk, thickened with one teaspoonful of flour, a small pinch of salt, a little mustard and pepper, and a little spice. Boil the milk, spices, salt, pepper and mustard. Thicken, and then add the cold chicken, having removed the skin and chipped fine; cut the eggs fine and stir all together. Let this boil up.

Chicken Gumbo.

Cut a large, fat chicken into pieces; roll each piece in flour and fry brown in a mixture of lard and butter. Then put in kettle, cover with boiling water, adding a small red pepper. In the meantime have ready two quarts of okra, sliced thin, and an onion; put the okra in the frying pan and cook until tender, turning constantly to prevent burning; pour onion and okra in kettle with chicken, add more water if necessary. Boil one hour, stirring frequently to prevent burning; season very highly with salt and black pepper. Should be quite thick when done. Serve with a spoonful of hot boiled rice in each dish.

Julienne Soup.

Take one-half pound each of carrot and turnip, cut into long narrow strips and add four ounces of onion; crisp them in cold water, then brown them in butter, then add a little cold water and let them cook for ten minutes after they begin to boil; then add two quarts of nice soup stock, one ounce of celery, a cupful of asparagus tips, a cupful of canned peas, and salt and pepper to taste. Simmer for two hours, and serve without straining.

Window Garden.

Don't imagine that you can't have flowers in the house, simply because you have not a sunny window. And if you do happen to have one sunny window and only one, better not fill it with plants, for in every home there should be at least one sunny window before which the family can gather in the winter time. What you want to do is to plan to have flowers growing in one or more of your shady windows, and you can do this, for many of our choicest plants thrive best in the shade. For instance, take the foliage plants and some climbers; you can find real treasures among them that will do splendidly in the shade. I have grown German ivy, madeira vine and smilax in a window that was not only on the shady side of the house, but was only a few feet from a very tall building, and my window was a veritable bower. It

was hung with baskets of wandering Jew, moneywort and fuschias, and there were pots of white wax begonias, rose begonias, calla lilies, lilies of the valley and violets. All of these flowers will grow well in shady places, if properly cared for. I shower mine once a day with warm water to keep the foliage moist and free from dust, and to supply warmth that usually comes from the sun. I do not water the soil every day, however. You will soon learn how to shower the foliage without giving the plants too much water. And they must have fresh air. Usually that can be given by lowering the window from the top, when the weather is too cold to allow of the air coming directly on the plant. You will never find nice houseplants in a house that is not well aired every day.—Sylvia Raeid in the Fruit Grower.



MEAT SUBSTITUTES.

Meat contains the compound necessary for the growth and repair of body tissue. In selecting foods to take its place one must choose those having this compound.

Milk contains all the food principles and may be used as a substitute for meat. As cottage cheese, it is particularly rich in protein, the tissue building compound.

Eggs are a valuable substitute, as they can be served in such a variety of ways. Besides the various kinds of omelets, the poached egg, the boiled egg, the fried egg and the scrambled egg, they may be served with cheese, tomato sauce, white sauce, as a soufflé or salad eggs.

The two following recipes make attractive and appetizing dishes:

Egg Timbales.—Make a white sauce, using one tablespoon butter, one tablespoon flour and two-thirds cup of milk; to this add the yolks of three eggs, beaten until thick and lemon colored; one tablespoon chopped parsley, one-half teaspoon salt, one-eighth teaspoon pepper and a few grains celery salt. Beat the whites of three eggs until stiff and dry, then cut and fold into the first mixture. Turn into buttered molds, set in a pan of hot water and bake in a slow oven until firm. Remove from molds and serve with tomato sauce.

Tomato Sauce.—Cook one and three-fourths cup stewed tomatoes with one slice of onion, one-fourth teaspoon salt, two teaspoons sugar and one-eighth teaspoon pepper fifteen minutes, strain and add to three tablespoons of flour which has been mixed with three tablespoons melted butter.

(Continued on Page 137.)

QUESTIONS AND ANSWERS

Question.—What is meant by the beast in Revelation 13: 11-18?—G. B. Landis.

Answer.—A careful reading of the text will show a close similarity of the beast here to that in the first part of the same chapter which was answered in these columns in the issue of December 19. We quote the following from Alford: "These two beasts are identical in genus; they are both ravaging powers, hostile to God's flock and fold. They are diverse in origin. The former comes up out of the sea; that, if we go back to the symbolism of Daniel, is an empire, rising up out of confusion into order and life; the latter comes up out of the earth, that is, we may say, arises out of human society and its progress; which as interpreted by the context, will import its origin and gradual development during the reign and progress of the secular empire denoted by the former beast. The second beast is, in its zeal and action, entirely subsidiary to the first. It wields its authority, works miracles in its support, causes men to make and to worship its image; nay, itself is lost in the splendor and importance of the other. An important distinction exists between the two beasts, in that the second one has two horns like a lamb. In other words, this second beast puts on a mild, lamblike appearance, which the other does not. But it speaks as a dragon; its words which carry its real character, are fierce and unrelenting; while it professes that which is gentle, its behests are cruel. The first beast represents the aggregate of all the empires in the world as opposed to Christ and his kingdom, up to the time when the Roman power appeared, flourished, reigned, and fell, and including that power itself. This same power again reappears in the wild beast out of the earth, with resemblances and differences which make clear its identity."

Question.—Are corn contests a good thing for boys?—G. H. B.

Answer.—Yes. Corn contests and other contests of this kind stimulate an interest in farming in the boys. If the contests are properly directed they arouse something of a competition among the boys and lead them to put their very best efforts into the care of their little plot of corn. It gives

them a desire to know something about the composition of the soil and the kind of crops that can be raised on the soil at their command. This will prove a splendid means of inducing the boys to stay on the farm instead of looking toward the city for a life work. A man must be interested in the work that he expects to follow and if the boys can be interested in farming by getting them to engage in corn contests they have received a wonderful help toward selecting a wholesome, profitable occupation. It is far easier to stimulate a boy's interest in some line of work with which he is partly acquainted than it is to persuade him to take up that line of work after he has set his heart upon something else.



Question.—Is it right for boys to play marbles for keeps?—Mrs. A. L. H.

Answer.—No. Playing for keeps is a game of chance. When once the desire to take a hand in a game of chance is awakened, it is very difficult to curb that desire and direct it in other channels. The boy is very innocent when he starts on his games for keeps but he is laying a foundation for the life of a gambler a little later in life. The fascination for winning the game may lead him from one step to another until he becomes a professional gambler. If he does not resort to cards and other devices closely akin to cards he may at least be led into the wild games of speculation where the outcome is merely a matter of chance, which is still gambling. All profits which are the result of risks that involve chances are a form of gambling, whether it is the millions of dollars handled by the Board of Trade or whether it is the little marble won by the boy on the street. There are plenty of wholesome games and refreshing recreations so that it is not necessary for boys to spend their time in playing for keeps.



Question.—Are the parents or is the teacher responsible for the conduct of the children on their way home from school?—Mrs. F. H. A.

Answer.—Both. The teacher and the parents should work together in looking after the children while they are on their way to and from school. The teacher who refuses to have anything to do with the children except the few hours while they are in the schoolroom has not awakened to her largest possibilities in training and moulding the characters of the children, and the parents who refuse to look after

the conduct of the children while they are on their way to and from school are losing a splendid opportunity for influence to be thrown about the children which will after a while bring heartaches and bitter regrets. Both parents and teacher should know all about the conduct of the children, and each should help the other in seeing that there is no quarreling nor teasing among them. It is not possible for the teacher to accompany all the children to their homes, nor is it possible for the parents to go after their children, but it is possible for both to learn what happens among the children and by working together they can remedy any unpleasant conditions or circumstances.



Question.—A and B enter business in partnership. They agree to take two dollars per day out of the business for their work. In case A is off a day he does not draw his two dollars, but B draws his own two dollars. In reality how much does B receive for that day's work, one dollar or two dollars?—J. W. D.

Answer.—Suppose A and B close their books some evening and find they have one hundred dollars to their credit. The next morning A is unable to attend to business and does not work that day. If they dissolved partnership that morning and divided their money, they would each have fifty dollars. But they continue business, and B works that day, but the business earns no money during the day and in the evening they still have one hundred dollars to their credit. Then if they dissolve partnership and divide the money, B draws out his two dollars which leaves them \$98 to divide. Each gets \$49. Then B has \$49 plus \$2 making \$51 or just one dollar more than he would have had if he had not worked that day. In other words B earned only one dollar that day. However, if the business earned ten dollars that day, when they divide in the evening B draws out \$2 leaving \$108 to be divided. Each gets \$54, then when B adds his \$2 he has \$56 or has really earned \$2 dollars.



MEAT SUBSTITUTES.

(Continued from Page 135.)

Eggs a la Goldenrod.—Make a thin white sauce, using one tablespoon butter, one tablespoon flour and one cup milk. Chop finely the whites of three hard-boiled eggs and add to white sauce with one-half teaspoon salt. Cut four slices of toast into halves lengthwise, arrange on a platter and

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President's Office

pour the sauce over. Force the yolks of the eggs through a strainer or potato ricer and sprinkle over the top. Garnish with parsley and toast points.

Cheese is even richer than eggs in the tissue building compound and, according to investigations recently made by the government, is easily digested when properly prepared. Cheese may be cooked with macaroni, potato or rice. It may be served on toast, as rarebit, or made into a soufflé or fondue.

Among the vegetables which may be used in place of meat are the lentils, peas and beans.

Almonds, pistachio and peanuts are rich in tissue building material, while filberts, walnuts and pecans also contain a considerable amount.—Charlotte E. Carpenter, Colorado Agricultural College, Fort Collins.

BRAIN LUBRICATORS

A member of Congress ordered soft-shell crabs, but when they were set on the table the member complained as to their size.

"Why, these are the smallest crabs I ever saw," he said to the negro waiter, "and they don't smell fresh."

"Yas-sah, yas-sah," said the waiter, only half-apologetically. "I'm sorry, I is, but I done reckon if they'se not fresh it's good dey is small."—Philadelphia Times.

* * *

Recently in Seattle in a cigar stand appeared the sign, "We give \$15 for 1909 Lincoln pennies." No less a person was attracted by this than Judge Watson. He walked up to the counter and laying down a penny triumphantly asked for \$15. The clerk took the penny, examined it closely, asked if it were genuine, and after several minutes sighed and said he guessed it was good.

"Certainly it is," answered the Judge. "Where is my \$15?"

"Where," said the clerk, "are the other 1908?"—Life.

* * *

"This sword came from the battlefield of Waterloo. An interesting anecdote goes with it."

"It is a fine anecdote," said the other man after listening carefully. "I bought the same anecdote once with an old musket."—Washington Herald.

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Gold was once the magnet that attracted multitudes across the plains to the Northwest, but today the apple, the king of fruit, and the first tempter of man, is attracting the people to the Montana apple lands, and in a comparatively short time the fruit lands of the Northwest will be worth more than all the mines from Alaska to Mexico. The Northwest has been referred to as "The World's Fruit Basket," and there is no land in the Northwest so perfectly adapted to the raising of apples as is to be found in the State of Montana.

SOIL

The soil of the Upper Yellowstone Valley has been submitted for analysis to the Montana Agricultural College and Experiment Station at Bozeman, Montana, and, upon examination by Prof. Alfred Atkinson, it is classified as silty clay. Prof. Atkinson says: "These soils are rich in plant food, and as the particles are somewhat fine, they have a large moisture capacity. If soils similar to this sample extend to a depth of three or four feet it ought to be well adapted to the growing of fruit trees." The depth of the soil in the Upper Yellowstone Valley is from ten to fifteen feet. It has never been leached by rains nor scattered its humus over the surface in floods to the river, but nature has added year by year for thousands of years, the vegetable matter and alluvial deposits particularly adapted for the raising of fruits. The Pomologist of the United States Department of Agriculture says that the loamy or silty clay soil will produce the hardest orchards and yield the best results. Such lands contain all the elements of plant food necessary to insure a good and sufficient wood growth and fruitfulness, and fruit grown on such lands takes first rank in size, quality and appearance.

CLIMATE

The long summers and the late falls give the apple an abundant opportunity to ripen and reach that rich stage of maturity attained only in the Upper Yellowstone Valley of Sweet Grass County, Montana. The climate is mild and there are more sunshiny days in Montana during the year than in any other State or country in the World. During the past year of 1910 there were two hundred and ninety-six days of sunshine and this is the average of sunshiny days in Montana. It is the sunshine that gives the apple the rich coloring and flavor and makes Montana apples command the top price.

The climate of Montana is unusually healthful. The air is pure and invigorating; its summers are not excessively hot because at night the cool air coming down from the mountain ranges lowers the temperature and makes sleep refreshing. Its winters are not extremely cold, because the prevailing winds convey the warm air of the Coast, tempered by the Japan current, across the mountain range, and thereby prevent the extreme cold that prevails in the same latitude farther inland.

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THE INGLENOOK

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INDUSTRY

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February 6,
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THE INGLENOOK

EDITED BY S. CHRISTIAN MILLER

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THE INGLENOOK

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RECENT SOCIAL PROGRESS

H. M. Fogelsonger

Homeless Old Men.

WE have been reading that remarkable book, "One Thousand Homeless Men," by Mrs. Alice Solenberger, which was published last summer by the Russell Sage Foundation. Mrs. Alice Willard Solenberger was for several years in charge of the Central District of the Chicago Bureau of Charities and about one-third of the applicants for relief who came to her office were homeless men. She had an abundant opportunity to study the class, if class they may be called, and she selected the one thousand whose records were most complete. Mrs. Solenberger also gives some very interesting information on the cheap lodging houses of Chicago, accompanied by illustrations, about which we shall have something to say in another issue.

One hundred and thirty-two cases of homeless old men are discussed; men who are sixty years and over, and who are forced to seek relief in some institution. Many of these cases are self-respecting men. A man who is thrown out of a job when he is fifty or sixty years old finds nearly every factory door closed to him. He is too old to operate a piece of rapidly-moving machinery, and in many cases defective eyesight prevents him from securing a good job. Modern industry grinds what life it can out of its employees, and, if they have not been previously maimed or killed, turns them loose at old age.

The one hundred and thirty-two men are classified as follows:

Skilled workers,	28
Partly skilled,	18
Unskilled,	37
Professional men,	8
Business men,	13
Clerical workers and salesmen,	11
Miscellaneous,	1

Not known,16

Remember that the ages of all these men range from sixty to ninety-four, only twenty-four of them being over seventy-five.

It may be interesting to read a few expressions which these old men give when they ask for aid at the Bureau of Charities. They are full of pathos:

"I am as well able to work as I ever was; better, too, because I am so much more experienced than a young fellow."

"Experience ought to count for something. I know there is a place for me somewhere if I can only find it."

"It cannot be possible that I am never going to have steady work again! I am not old enough to be thrown out yet. I'll get located soon, but I'll have to ask for a little temporary aid."

Concerning the causes of dependency in old age it may be well to say that the figures cannot be taken too seriously; that is, they cannot be set down as representative. However, they are sufficient in number to be worthy of notice and without a doubt the percentages are not very far from what we should find were we to have a study of several thousand cases. Drink, licentiousness, and spendthrift habits were the causes of dependency in 30 per cent of the cases. Sixty-four per cent of them were men of good character and were reduced to want for reasons other than dissipation. "L. G. was sixty-five when he first applied to the Bureau. We found upon investigation that he had been tramping and begging for twenty years, and that his entrance into the life of the road had been coincident with his final desertion of a hitherto much-neglected and abused family. It is probable that his whole life had been as misspent as were its declining years, but at seventy—his age when he last called at our office—he seemed to be as ro-

bust, as insolent, and as indifferent as at any time in his career." The causes of the 64 per cent who were dependent were: "The receipt of irregular and insufficient wages; the rearing of families, which had exhausted the resources; lack of business sense; loss of savings through bank failures; business reverses; sickness or accident." It can easily be seen that such as the above need not be sent to the poorhouse. In some cases relatives can be found who are willing to provide for or pension the old men.

Mrs. Solenberger points out a fact that few have ever thought about, that each year the percentage of old men who are Civil War pensioners grows smaller. This makes greater demands upon charity. Thousands of men would be dependent were they not receiving pension money from the government.



Mrs. J. T. Bowen.

There are few women in Chicago or any other city who are so busy and interested in so many institutions of philanthropy as Mrs. J. T. Bowen of Chicago. Her interest in these things began many years ago. When her children were yet small she was president of a children's hospital. Sixteen years ago she became connected with the Hull House of Chicago. At present she is a trustee and she has presented the Hull House boys with a well-equipped club house. A juvenile court committee was formed in Chicago in 1899 and for five years Mrs. Bowen has been chairman. In 1907 the county relieved the court committee of a large share of its work and the members turned their attention to the pre-

vention of delinquency among children. They organized the Juvenile Protective Association of Chicago and Mrs. Bowen has been its president since the organization. She spends a part of every day in the office of the association attending to the ever-increasing duties. Mrs. Bowen also works in the United Charities of Chicago, the Visiting Nurse Association, the Immigrants' Protective League, and at least a dozen other organizations. The photograph is taken from the American Magazine.

United Charities Again.

In the issue for Jan. 16 we had something to say about organized charities. Those who read the health articles of Dr. Evans in the Chicago Tribune will remember that he discussed United Charities not long ago. He says some very good things and we believe that they are worth repeating and rereading:

"The United Charities stands midway between the county agent's office and private benevolence. It dispenses charity with more wisdom than does the person who gives individually and with more far-sightedness than does the county agent. Any student of affairs knows that the work which is being done by this charity will be taken over some day by the government. Nothing else is just.

"Poverty and sickness are sins of society. They are, because there is not wisdom in the breeding of men, and, beginning with the babe and running straight through to the grave, there is a lack of view in the regulation of the physical and the social.

"Poverty and sickness are a part of our plan for society, and justice demands that the burden of its deficiencies be carried side by side with its opportunities. Until society assumes this burden in a governmental way there must be organizations similar to the United Charities.

"Even after that has been consummated there will be need for this organization. The government will never be able to see as far into the intricacies of sociology as will certain individuals, and these will always work through some agency such as this.

"The load to be carried is very heavy. The funds to meet it are very meager; waste must be reduced to the minimum. Each \$100 must do \$100 worth of work, if hunger is to be satisfied. The timid weakling must not be crowded from the table of charity by the dishonest or those of the needy who are strongest."

Charity today does more than feed the hungry and give to the penniless. In fact,

outright giving is only a small part of well-planned charity. The public is beginning to understand that the best way is to help people help themselves, except in the most critical cases where immediate needs must be satisfied. Concerning these things Dr. Evans tells us what the United Charities does: "The United Charities tempers the wind, relieves immediate wants, discriminates between the worthy and unworthy, holds families together, devises plans through which a permanent solution of problems can be reached, and, what is of more immediate importance, it finds those in need of help and those who need to do helping. We hear fewer heartrending stories of starvation and neglect than we did before these agencies sought out the helpless."

Loan Sharks.

We are not booming the Chicago Tribune this week, but it so happens that we shall mention the paper twice. Many a poor fellow has fallen victim to the loan

sharks, and realizes more than ever that there are "sharks" in the world. They display their advertisements in nearly all daily papers, telling the people that they can obtain a cash loan on their salary, watch, or piano, without publicity and without their employer knowing about it. Exorbitant rates of interest are charged, so that once caught in their trap it is very difficult to escape. The employer frequently does find out or there is a threat made to tell him. The Tribune has published a notice recently that it will contain no more "salary loan advertising." It reads, "After a thorough investigation the Tribune has decided to eliminate salary loan advertising from its columns. Many of these advertisements have been those of reputable concerns, but some, the Tribune has learned, have been inserted by loan sharks. As it is impossible to make an investigation of each advertisement before publication the Tribune will refuse to accept any advertising of this character."

COMMENT ON RECENT HAPPENINGS

Alcohol Ten Thousand Times More Destructive Than War.

The Army War College at Washington made an investigation of the destructiveness of war. Taking all the wars of the world, from the Russo-Japanese War back to 500 B. C., the War College found that the total number of killed and wounded in battle amounts to about 2,800,000, of whom it is estimated that about 700,000 were killed and something over 2,000,000 wounded.

The comparative figures show the appalling fact that alcohol is killing off as many Americans every year as all the wars of the world have killed in battle in 2,300 years.

Applied to the whole white race, we find that alcohol is killing 3,500,000 white men every year, five times as many as have been killed in war in 2,300 years; so that, stated mathematically, alcohol is ten thousand times more destructive than all wars combined. No wonder the governments investigating the subject have found that war has been only a secondary cause of national decline, and that alcohol has been the real destroyer that has overthrown all the great nations of the past and is now undermining the great nations of today.

Progress in Wireless Telegraphy.

Marconi rejoiced when, in 1897, he succeeded in sending a wireless message a distance of three miles. By 1907 he had established regular wireless communication across the Atlantic. Since then vessels have been "picked up" at sea from shore stations at distances of from 2,000 to 4,000 miles. In November last Marconi sent a message from the Coltano Station, in Italy, to the Glace Bay Station in Nova Scotia, 4,000 miles. The San Francisco operator, a month earlier, conversed for a period of fifteen minutes with the Japanese station on the Island of Hokushu, a distance of 6,000 miles. Wireless communication, it is expected, will be opened up between Italy and Argentina with the completion of the new station at Buenos Ayres. The air line distance between these stations will be 7,000 miles. The installation of wireless apparatus on ships is being gradually extended. Until recently few vessels outside of warships and steamers of the liner class have been so equipped. Now various countries are by legislation compelling many smaller passenger-carrying craft to install such apparatus. Great Britain is reported to be planning the establishment of a chain

of wireless stations to encircle the globe. This is to be a subsidized system under the control of the postoffice department. Such a chain of stations would give England wireless connection with her colonial possessions in various parts of the world, making her independent of cables, which are liable to be cut in time of war.



Towns that Make Money.

San Diego, Cal., is said to be the first American city to take up scientific forestry as a municipal enterprise. The city owns 7,000 acres of waste land, a heritage from the time when it was a Mexican pueblo. This tract is now set aside for growing eucalypti, and last spring 40,000 seedlings were planted. Eucalyptus is very valuable and takes the place of many of the more familiar hardwoods that are becoming so expensive. It grows with truly tropical rapidity; it will stand an enormous amount of cutting and seems to thrive under it, and a grove once well started apparently will last forever.

In San Diego, says the Survey, the more optimistic taxpayers are looking forward to a time when the forest will relieve them of all taxes and perhaps even pay them for being citizens of San Diego! They are not the only people in an American city to be congratulated on doing good municipal business.

July 6, 1911, the Detroit House of Correction passed its fiftieth milestone. During the last thirty-two years over \$1,000,000 in profits were turned over to the city of Detroit, to the families of prisoners and to the prisoners themselves. Since 1880 the city of Detroit has annually received sums ranging from \$9,016.83 to \$52,711.64.

The original expenditure of the city of \$189,841.36 has been returned into the treasury of the municipality, the institution has paid its own way and in the 50 years showed a fine balance of \$1,254,178.15. In addition to this showing the prisoners since July, 1901, have been receiving financial benefits ranging from \$5,958.14 to \$9,670.38 annually.

In addition to amounts paid the prisoners, some of which are sent by the men to their families, provision is also made for the families of those who are imprisoned on the charge of abandonment. This is accomplished under a statute which provides that \$1.50 a week for the wife and an additional 50 cents for each child under 15 years of age be paid them out of the funds of the institution.—The New Era.

Efficiency in Education.

There are new conceptions of education, new notions as to the province of the school. We are thinking today, as never before, of the social aspects of the school. We are dreaming of it as the center of rural community life. We are laying stress on the idea of efficiency in education. We are convinced of the practicability and desirability of universal education, and have visions of a great uplift of humanity and advancement of civilization thereby. We are preaching education for environment, vitalized courses of study, with agriculture and domestic science, with a revised content to the subjects even now taught, which will naturalize the whole schoolroom process and relate it more directly to life.—J. M. Brister.



Points on School Law—Pensions.

Pensions for retired teachers have been provided in the State of Illinois.

The board of education in any district having a population of 1,000 or more and not exceeding 100,000 inhabitants, may establish and maintain a teachers' pension and retirement fund.

The annuity may not exceed \$400 a year and is payable in equal installments corresponding to the months of the school term.

A teacher is entitled to the immediate benefits of the fund in the following cases:

1. Upon the completion of a period of twenty-five years, fifteen of which must have been in the service of the district that maintains the fund.

2. Permanent disability after a period of fifteen years, nine of which must have been in the service of the district that maintains the fund.

But no teacher, in either case, shall be entitled to the benefits of the fund, until he or she shall have retired from service as a teacher.

The pension and retirement fund includes moneys contributed by teachers, donations, legacies, gifts, bequests, interest accruing from the fund and from the educational and building funds of the district.



Rev. M. C. Peters, pastor of Pilgrim Congregational church, New York, has opened a grocery as a part of the church's work among the poor. This action will mark the beginning of a campaign against the high cost of living. Other stores are to be opened if this one proves successful.

EDITORIALS

A Creed for the Dissatisfied.

There are those whose work is a complete failure because they are never satisfied with the work which God has assigned them. They see greener pastures just across the way and cast longing glances into the neighboring fields until they are tempted to try their hand at the work in their neighbor's field which was never intended for them. Such men would do well to follow closely the creed given by Charles Stelzle, which is as follows: "I believe in my job. It may not be very important, but it is mine. Furthermore, it is God's job for me. He has a purpose in my life with reference to his plan for the world's progress. No other fellow can take my place. It isn't a big place, to be sure, but for years I have been molded in a peculiar way to fill a peculiar niche in the world's work. I could take no other man's place. He has the same claim as a specialist that I make for myself. In the end, the man whose name was never heard beyond the house in which he lived, or the shop in which he worked, may have a larger place than the chap whose name has been a household word in two continents. Yes, I believe in my job. May I be kept true to the task which lies before me—true to myself and to God who has entrusted me with it."

Balanced Mortals.

Happy is the man or woman who has a poise of mind in every trying hour. The calm quietness which permits of deliberate judgment is a valuable asset in every walk of life. It governs the bodily carriage, steadies purpose and induces sound sleep. It silences the tongue, lifts the head and levels the glances. It generates confidence, fires magnetism and illumines personality. The man of poise begins every task on time, works steady hours and finishes his toil with a good reserve of strength. He works rapidly and continuously but is never in a hurry. He inspires his helpers to work as faithfully as he himself can work, yet they never feel that they are being driven by him. All about him there is a quiet calmness that permeates the atmosphere of his entire place. He is an incessant worker, yet he has plenty of time for both his business and for his family. The woman with poise has an orderly house, but she is never worn to nervousness. Her chil-

dren and servants see in her a dignity which they recognize as unquestionable. She is always busy, yet has much time for both her family and for her friends. Her little brood finds a cheer and a welcome in her presence, and her husband goes about his work with a light heart. The man and woman of poise live simply, enjoy their leisure moments and inspire all who come under their influence. Successfully to cope with life at its straining points, both men and women must have self-control. They need it to steady themselves and to inspire others. When it is once acquired it is rarely lost; hence, should be diligently cultivated as a valuable treasure.

Crime and Responsibility.

"Am I my brother's keeper?" was asked by a guilty man long ago. The phrase has been used until it has become almost threadbare, yet the world is full of men and women who are hiding behind it with no better reason for doing so than the one who first used it. Crime is destructive to humanity, and there always have been those who have been guilty of committing gross wrongs against their fellow-men. The question of all the ages has been, How may those who are a menace to life and to morals be punished, and given a due recompense for their malicious acts? For many centuries all criminals were immediately put to death, with no qualms of conscience for those who pronounced the sentence or for those who carried it out. Only within recent years have we become more humane and have started to give some consideration to the guilty man. The great question is, How may we best reduce crime to the minimum and how give the criminal a proper punishment, but stay within the bounds of justice, in meting out that punishment? Here is where a large number of people excuse themselves. So long as they are not molested they think they have no responsibility toward the criminal. It is not within their field of action in any way to concern themselves about the men whom they have turned over to the State, to be punished as the State sees fit. In other words, they come back with the old phrase, "Am I my brother's keeper?" and dismiss the entire matter. This, however, does not relieve them of their responsibility. So long as they are members of the community in which they live it is their moral obligation to acquaint themselves with the conditions of their county jails, their reform schools and their State peni-

tentiary, and to know whether or not the men who are confined there are receiving justice and getting a fair chance to make good citizens of themselves.



The Church and the Home.

One of the greatest problems confronting people engaged in religious work is the relative amount of time that should be given to the church and to the home. Both are sacred institutions and hold the highest place of all organizations in the world. The home is the solid foundation for all civilization, and the church is the basic institution of all Christianity. Continually men are confronted with the question as to how much they shall be expected to sacrifice from the home for the church. In the past men have been expected to labor hard all week and then travel many miles on Sunday to serve the church, making the trip at their own expense. That meant that the men were to take their time away from their families and were to take some of the money which was needed for the support of the family and use it for the support of the church. Those demands are not by any means all in the past even today. Too many of the ministers of our own time are expected to sacrifice the interests of home and the welfare of their families for the growth of the church, and as a result their own families are left to grow up untrained and are often lost to the church. Where should the dividing line be drawn, and when has a minister of the Gospel a right to say, "What you ask of me will deprive my family of those things which you are spending every energy to provide for your family"? Who has given the congregation the right to make these demands upon the minister? Perhaps some one may say the minister has been called from God to teach the people and he must teach in obedience to his call. That is very true, but from the same source comes the command that the minister as well as any other man owes some very definite obligations toward his home, and if he fails in that, he is not obedient to the duty given him from God. Every congregation should show some consideration in its demands upon its minister and should be sure that it helps to shoulder the responsibility laid upon him.



Have You Ever Failed?

Have you ever failed in an undertaking? If not, it is a pretty sure indication that

you have never succeeded in a very marked degree. The trick of life comes not in never failing, but in starting anew every time you fail. There is no discredit in getting knocked down in defending your position, but the discredit comes in staying down very long at a time. Don't worry if you make enemies, if you are sure you are making an honorable effort to defend your own position. The man who has no enemies and who receives no criticism is likely to have neither opinions nor ambitions. A man who defends a noble cause makes enemies in that defence. If he sits on the fence where he can change his position every time he meets an opponent he is not worthy of success. If he seeks the easy side continually he belongs to the weaklings of the race. He deserves to be scratched considerably by the barbs that should be found on the fence which he tries to use for his own protection. No great work was ever accomplished, either in church or state, without a great deal of opposition; but what of it? The growth of both the church and the state has continued in the face of all the opposition that could be brought against growth and progress, and will continue to do so for many years to come. Of course, a man often falls in his conflict for right and may never see the results of his battle, but the advancement of right continues and some time the flag of victory will be raised in honor of right. Be sure you are championing a noble cause and then fight for it, even if it is necessary for you to get knocked down ninety-nine times to be able to triumph the last one time.



Getting the Signal Correctly.

It is highly important that signals should be correctly understood if we are to make the rounds of life safely. Jerome K. Jerome tells a ridiculous experience of Harris and his wife touring Holland on a tandem. Harris, riding the front seat of the tandem, called back to his wife, "Sit tight." Half an hour later when he glanced backward he found the seat vacant. It took him two or three days to find his wife. Finally when he did succeed in finding her she declared he said "Get off," but Harris still insists he said "Sit tight." Just a little misunderstanding has thrown thousands of people on the wrong track and some of them have been induced to get off entirely. It is necessary to "sit tight" when things are dull, when the way is dangerous and when things are difficult. One is much

more likely to misunderstand the signal when one has an attack of the blues, due to difficulties and apparently insurmountable obstacles. There is a great likelihood of a body hearing the signal to "get off" at such times, when in reality the signal was most emphatically given to "sit tight." It is extremely difficult for a man to "sit tight" when he learns that he is on the wrong road, but sometimes that is the only thing for him to do. The world is full of

men who have learned too late that they have followed the wrong line of work. Too often, late in life, a doctor learns that he ought to have been a business man, or a teacher finds that he ought to have been a farmer, or a farmer discovers that he ought to have been a minister, and making a desperate leap, some of them fancy they can still correct their mistake, but the majority of them would come out better if they would "sit tight."

THE CAUSE OF SICKNESS WITH ITS PREVENTION

Dr. F. R. Widdowson

No. II.

THE tubercular germ also comes to us in our food. Milk obtained from cows that are suffering from tubercular disease often contains the germs in large numbers. These cows may suffer from the disease for some time before it is known to the farmer or dairyman. In this way the lives of many people are in danger. To prevent this, cows which furnish milk should be frequently examined so the diseased ones can be constantly gotten rid of. Flies often convey the germ to our food. They alight on tubercular material and then alight on the food. In this the common house fly plays a most important part.

The table utensils are another source of food infection. Any family so unfortunate as to have one of its own members afflicted is in constant danger from using any table utensils such as forks, knives, spoons or drinking cups which the afflicted one has used, unless they be boiled after they have been used. It is highly advisable especially to shun the public drinking cup, as it is one of the very fruitful ways of spreading many diseases.

The skin is a great protection to the body and it is not easy for germs to pass through it. This accounts for the comparatively rare occurrence of tuberculosis of the skin. When the germ does affect the skin it is one of the hardest if not the most difficult of all tubercular infections to treat. It progresses very slowly, sometimes lasting upward of twenty to thirty years, until death is the closing scene.

It has been thought by many people that

the consumption germ affects only the lungs. This idea is entirely wrong. It is true that it affects the lungs more than any other part of the body, but it is also true that all portions of the body can be attacked, with a possible exception of the walls of the stomach. When different parts are attacked it has been given separate names, but it is caused by the same germ. The tubercular germ lodging in the lung produces consumption; in the glands or waxing kernels, scrofula; in the skin, lupus; in the bones, white swelling and hip joint disease; in the backbone it causes deformity commonly known as hunchback; in the membranes of the brain and spinal cord, meningitis.

A few definite facts about tuberculosis should be remembered if we are not able to retain all that is written here: (1) That, in any form, it is a dangerous and loathsome disease and especially when it affects the lungs. (2) That any one so afflicted is very often placing the lives and health of others in imminent danger. (3) That the source of the germ, most frequently, is the sputum of a tubercular person, expectorated on the sidewalk, or ground, or wherever he may be, and allowed to dry, whence distribution takes place by dust in the air or by the common house fly. (4) That the only way to prevent the spreading of the tubercular germ is to accomplish its complete destruction by heat, either by burning the tubercular material and the things upon which it is found or boiling thoroughly utensils and objects used by the consumptive.

Another germ, that all should know much

about, is the one which causes typhoid fever.

The source of this germ is from an individual suffering with the disease. All discharges from the afflicted one contain numerous typhoid germs, so that anything, as clothing, bedding or utensils, or vessels used about the afflicted has deposited on it the germs in large numbers. Even the perspiration is said to contain the germ. It is found in almost every part of the body during the progress of the disease. The germ lives readily outside the body. It can live in the soil for eleven weeks, and in ice eighteen weeks, so that winter weather does not destroy it.

How are these germs brought to us and how do they gain entrance into our bodies to produce disease? The usual way they are conveyed to us is by drinking water which has become contaminated. Many epidemics of typhoid fever have been shown to arise from the pollution of well, spring, or reservoir water.

One instance will be sufficient to show how this contamination very often occurs. In 1885 at Plymouth, Pa., a marked epidemic occurred. The town of eight thousand was in part supplied with drinking water from a reservoir fed from a mountain stream. During part of January, February, and March, in a cottage by the side and at a distance of sixty to eighty feet from this stream, a man was ill with typhoid fever. The attendants were in the habit of throwing out the discharges on the ground toward the stream. During these months the ground was frozen and covered with snow. In the latter part of March and early in April there was considerable rainfall and thawing, during which a large part of the three months' accumulation of discharges was washed into the stream, some sixty feet distant. About the 10th of April typhoid fever broke out in the town, appearing at the rate of fifty cases per day. In all, about twelve hundred people were attacked. A large majority of the cases was in that part of the town which used the water from the infected reservoir.

We have but few instances like this in the present time, because our water supply is inspected and looked after by the department of health. I would like to say to all who may peruse these facts, to treat the officers of the department that come to you with the utmost courtesy, because they are looking after your welfare. They go around and look about the place you live to see if anything is being done by

yourself or neighbor to contaminate the water which you drink.

If one should be more particular with drinking water one time than another, to boil or render it pure, it is at times when heavy rains and floods follow a more or less extended dry period in summer, or a frozen period in winter. In the summer season, there is usually decaying vegetable matter, and it is in this material the germs flourish. If there is vegetation in abundance there will be more decay and a greater number of typhoid germs grown. Under conditions like these more fever can be expected, as heavy rains will wash the germs into streams which supply large reservoirs from which thousands in large cities drink. If it were not for the large filters or strainers these cities construct the results would be disastrous.

It is possible to trace almost any outbreak of typhoid fever to polluted water. One or two individuals may acquire the disease directly from the sufferer, but whole communities will not be subject to the ravages of the disease unless the germ gains entrance to the water, or possibly to some food product which all people use.

Milk is a very fruitful agent to spread the disease, second only to water. Milk originally is not infected, but becomes so after it leaves the cow. This contamination results from washing the cans and milk utensils with infected water; or some dairymen seem to think their milk is entirely too strong for our stomachs, and because of this they dilute it a little with infected water.

From what has been said one would naturally ask what we shall do to be reasonably sure of not contracting the disease. We must know that our water comes from a pure source, or boil for fifteen or twenty minutes all water used for drinking or for cleansing vessels for the retention of foods. The vegetables we use must not be grown in polluted soil, or must be thoroughly cooked before eating. When you visit a person having typhoid fever never allow your hands to come in contact with anything the affected one uses, unless you afterward cleanse your hands with an antiseptic solution.

One of the best solutions for this purpose is a 60 or 70% alcohol. If you have the disease in your own household, boil utensils and soiled clothing before washing them. Wash your hands in an antiseptic solution after attending to the sick before doing anything else. Disinfect all discharges from the sick.

TOM'S REGRET

Mary Flory Miller

(Continued from Last Issue.)

FOUR years passed away quickly. May completed her college course with high honors and came home to visit her parents during the summer vacation. Her plan was now to spend her life in teaching. A well-salaried position had been offered her for the coming year in the high school near her home, where she had completed her earlier education.

As she now sat on her father's porch once more and watched the golden sun setting in the west, her mind went back to the time when, five years before, she had sat on that same porch with her lover by her side. Ah, how changed her life was now! She had suffered bitterly. Ah, yes! But she had so filled her life with other duties that she had no time to waste in lamenting her bitter disappointment. Nevertheless, she had never been able to forget, and the old heartache smote her anew as she recalled that scene of five years ago. She had made many friends at college, and there were those who fain would have been more than friends, but May held them aloof. There was one young man, especially, a teacher in the college who sought her love earnestly, but it was all in vain. She valued his friendship very highly and admired him for his true and noble manhood, but she felt that while the old love still tugged at her heartstrings she could not encourage his love and be true to herself and to him. Her friends reasoned with her, setting forth his splendid manhood and his bright promises for the future, but May was firm in her conviction that it would not be right to give herself to him when she could not take to him the wealth of love of which he was worthy, in return for the true love which he offered her. She wished that she might be able to give him that which he asked. His disappointment made her heart ache in sympathy; life would be more pleasant with him than to spend it alone as she had planned. However, as these thoughts passed through her mind, as she sat on the old porch steps, she thought again of the life-work which she had planned, and her heart grew lighter. It was a noble work which was before her, of-

fering great opportunities for doing good. She would take up her work with a brave heart and be a true, helpful woman to the last.

As the resolution took form in her mind, she heard soft footsteps behind her and, supposing it was her mother, she said gently: "I will come in now, mother, and sing some of the old songs for you that I sang years ago. I have not forgotten them, although I have learned many new ones."

"I am very glad you have not forgotten them. Won't you sing them for me, too?" was the reply which May heard in a deep, masculine voice. Very much startled May looked up and saw before her Tom, her old friend of whom she had just been thinking. She hardly knew him. He had grown so tall, handsome and manly.

"Why, Tom!" she cried, in glad surprise, extending her hand in greeting. "When did you come? I did not know you were about here anywhere." As Tom looked upon the beautiful girl before him he could scarcely believe her to be the same young girl whom he had last seen nearly five years before. How wonderfully she had developed beyond his highest dreams! How pure and lovely she was! His heart was so full with his conflicting emotions of joy, sorrow and adoration that he could not gain his voice for a moment, and when he did speak it was tremulous with feeling.

"I am paying a little visit at home now, and hearing that you were at home, I thought I could not go away without seeing you once more. You did not see me come as I walked over across the field as I used to do in days gone by."

"I am glad you came," said May, her heart beating rapidly, but her manner was perfectly composed. "Let us go into the house. Mother will be very glad to see you, and father, too, when he comes in from his work."

"Just a moment," said Tom, as May started toward the house. "Won't you sit down here for a few minutes? There is something I would like to speak about, if you will be so kind as to listen to me."

"All right," said May, seating herself again on the steps, her outward composure

calm, but inwardly all a-tremble. "What is it?"

"Do you remember when we sat here five years ago, another such a night as this, May?"

"Yes," said May, rising as if to go, "but let us not speak of that."

"Please wait just a moment," said Tom. "It is not that of which I wish to speak. It just slipped out before I thought. It has been so strongly in my mind all evening. I do not know if I have any right or not to ask you to explain in what way I offended you, that you wrote to me expressing the wish that our correspondence should be discontinued. But I can not rest satisfied in my mind till I know, for it has been a weight on my heart now for over four years. I would not for the world have done anything to displease you, and it was a bitter disappointment to me to break off our correspondence. Your friendship meant so much to me just then when I was surrounded by evil influences on every side. It was the thought of your pure and beautiful character that held me firm. When the letter came, saying that our correspondence must cease, it was like a crushing blow upon me. Life seemed robbed of all beauty and brightness, and the future looked dreary and lonely without you. I thought of writing you for an explanation, but since it was your wish that I address you no further, I was too proud to write again. While I was debating what to do, I heard through my parents that you were going to Boston the coming fall to live with your aunt and enter college. My mind was in doubt no longer. I believed that you cared for me no longer and wanted to get away from me. You would become a highly educated and accomplished young lady. I had no part in your life and you did not wish to continue our acquaintance. I thought I understood then why you did not want to engage yourself to me before I left. You wanted to be free to make other friends among young men more highly educated than myself, and I did not blame you. I only blamed myself for asking you to bind yourself to me before you had a chance to know other young men and mingle in other society than that of our own neighborhood.

"I made up my mind to make something out of myself, also, so that I might be worthy of offering my love to you some day in the distant future, if that opportunity should ever come to me again. I remembered what you said when we parted, about giving me the first chance if, after

five years had passed, I came back to you as pure and true as I left you. I remembered, too, my promise to you that I should come back to you in the way that you asked and, May, I have kept that promise. Many a time when I have been tempted to do wrong, the thought of you has been a safeguard to my virtue. After working hard all day in the office it was very tempting to a fellow to get out and have a good time with the boys in the evening. The fellow with whom I was rooming often asked me to go with him to some entertainment, frolic or place of amusement, but if I could not conscientiously approve of the style of the amusement or the place to which he was going, I would not go. Consequently the boys laughed much at my prudish ways, as they called them. Having most of my evenings to myself I decided to make use of them in some way in securing a better education, and so became an earnest student in a splendidly-organized night school. In the meanwhile my salary was advanced several times, so that by the end of the third year I was able to enter college and finish my course in two years, just graduating this spring. I am now back in the office with a better salary than before, and just ran down during a two weeks' vacation to see my parents. I heard you were at home and still unmarried and that gave me a faint hope. I thought I could not go away without seeing you and reminding you of the promise you made me five years ago. Have you kept that promise, May, and is there any chance for me?" said Tom, his voice trembling with intense feeling. Then, as May sat unresponsive, her face tense and pale and her hands clasped tightly together, Tom continued, gently: "What is it, May? Have I wearied you with my long story? I fear I have been thoughtless and selfish to keep you here listening to my tale so long, when it is probably of no interest to you. Forgive me and I will go away, never to trouble you again. I had hoped and prayed so much for this hour," said Tom, catching his breath with something like a deep sob. "and now—"

"Yes," cried May, springing up with her form erect and voice quivering with wounded pride and indignation, "and now how can you come and tell me what you have after sending the letter to me that you did? You promised to be true to me and we had not been separated a year until you sent this proof of faithlessness to me."

Taking a letter from her bosom she hand-

ed it to Tom, saying as she did so: "Open and read it."

Tom obeyed, scanning the letter with great bewilderment. "Did I send this to you?" he asked, his face expressing various emotions.

"You did," replied May, "at least your name is signed to it, although the handwriting is not exactly natural. It looks very much as if you wrote in a great haste."

Tom thought again for a while in silence, while May held her breath and studied his face closely.

"I have it now!" cried Tom, his face lighting up with a sudden revelation. "At the time this letter was written I was just recovering from a serious attack of pneumonia. I did not want you to know about it for fear you would be alarmed, and I was too sick to write myself for several weeks. Finally I could wait no longer, for I knew you would be wondering all those weeks why you did not hear from me, so I called my roommate, who had been very kind to me during my sickness. He said he would write whatever I dictated, so I had him write a short letter for me to you, telling him just what to write. After he had finished my letter he wrote one to one of his own sweethearts, for he boasted of having many. Although he was a good-hearted fellow, he was a flirt and very careless and reckless at times. He evidently got our letters mixed when placing them into their envelopes, in his hurry to be off and have a good time with the boys."

"Oh!" cried May, her eyes shining with tears,—tears both of sorrow and of gladness, "how I have misjudged you! But there is one more question I would like to ask. How does the name signed to this letter which I received happen to be the same as your own?"

"I had forgotten to speak of that," said Tom. "My roommate's name was Tom,

also, and as it happened he did not sign his last name, as you probably remember that was the way I usually signed my name."

"O Tom!" cried May, "how unjustly you have suffered all these years! I am very sorry. You will forgive me, won't you, for I have suffered, too?"

"Forgive you!" cried Tom, "there is nothing to forgive. You acted exactly right under the circumstances. I would have done the same thing, had I been in your place and received such a letter as that which you have just shown me, believing it to have been written by me. Our handwriting was very similar, so it is no wonder you were deceived. It is I who should ask your forgiveness for having been the cause of so much misunderstanding and suffering. I should have humbled my pride and have written to you for an explanation. Then all these years of sorrow might have been prevented."

"Yes, they might have been," said May, gently, "but," she continued, with a happy light in her eyes, "let us forget the sorrows we have had, put away our foolish tears and through all the coming years just be glad!"

"Come, May and Tom," called Mrs. Roberts from the house, "it is getting dark. Come into the house and sing for us once again as you did when you were children together."

"You haven't answered my question yet," said Tom, with May's hand tightly clasped within his own.

"What question?" said May, laughing.

"Won't you promise?" said Tom, his voice low and earnest. "Will you give me the first chance?"

"The first chance, the best chance and the only chance," replied May, softly. Then Tom sealed the promise upon her lips before they entered the house where her father and mother were waiting.

(The End.)

MUST A TEACHER COMPROMISE?

C. W. Bardeen

Part II.

"Father, how could you let Mr. Costigan talk to you that way today?"

"Why, my son, Mr. Costigan is president of the board of education."

"I wouldn't care if he were President of the United States; he had no right to talk down to you like that."

"Mr. Costigan is not a polished man,

John. He is forcible, sometimes violent, and he expresses himself more emphatically than he realizes."

"But what is his relation to you, that he should address you as an underling in his employ?"

"In a way I suppose I am an underling in his employ."

"Not by a mighty sight! You are em-

ployed not by him but by the board of education, and not by the board of education for themselves but as representatives of the people. Individually Mr. Costigan has no more authority over you than your shoemaker has."

"Technically that is true; practically what Mr. Costigan recommends to the board is carried through, so when he commands me he only anticipates authority legally exercised."

"But he browbeat you; I had to dig my nails deep into my hands to keep from hitting him."

"I am glad you restrained yourself. If you had hit him my career as teacher would have ended on the spot."

"Has he always tyrannized over you like this?"

"I think his authority grows by what it feeds on. He is one of the little men to whom public authority means so much. It is a weakness of his that I smile at."

"Well, father, if he is going to behave like that again, don't let me be present, or I shall give him another kind of weakness for you to smile at."

* * *

"Glad to see you back, John. Good time in New York over Sunday?"

"Fine, father; I enjoyed every minute of it."

"Well, John, you know the meeting of the board was Saturday night?"

"Yes."

"We were both reelected, you at the advance of fifty dollars. What do you think of that?"

"I am glad to have my work approved, father."

"John, you can't know what this year has been to me. I have seen so little of you while you were at school and college that it has been like getting acquainted with you. And to find you so fully what I have hoped and prayed for all these years—well John, tears come even into a man's eyes once in a while."

"It has been a delight to me too, father. I have learned to my astonishment and sometimes to my chagrin how great were the sacrifices you have made for me. I have enjoyed your companionship, every minute of it. It is delightful to grow older as you are growing older, ripening and sweetening as the years go by."

"You see the best side of me, John, for all that is good in me comes to the top with you. Since your mother died my life has been rather dreary, for we were so much to each other that her place has been vacant.

But you have filled so much of it, my boy: I can't tell you what it has meant to me to find you so entirely what she would have wished you to be."

"You have given me every opportunity, father, not only generously but wisely. As I look back upon my education I could not have asked for any different environment had you been a millionaire."

"You did too much for me, more than I should have permitted had I known the sacrifices you were making; but I tried to make the most of my opportunities, and I feel that every dollar brought something."

"I am sure of it, my son. You have a future: you will rise far higher as a teacher than I have."

"I was going to speak of that, father. I came across this photograph the other day; is it a good one?"

"Yes, it was taken at the time I married, and your mother was pretty nearly satisfied with it, which is saying a good deal."

"Then you must have been at twenty-three very much what I am now."

"Not so big and handsome and powerful as you, but like you. Sometimes I am startled to find in you a movement or an utterance that reminds me so of what I used to be."

"You were as proud as I am?"

"Alas, yes."

"And as sensitive?"

"Yes, indeed, and not under equal self-control."

"But the years have subdued you. You submit now to injustice, even to insult. Must that be the effect of experience on me?"

"My boy, it is a hard lesson, but I fear you will have to learn it. When you marry, as of course you must to have your life at all complete, you will learn what it means to give hostages to fortune. You are proud; if work were offered you that seemed ignominious you would refuse it, declaring you would starve first. Suppose you had a family, would you refuse it, declaring you would see your child starve first?"

"In justice to my child could I take work that was ignominious?"

"My boy, you have no conception what it means to have your next meal in doubt; much less what it means to have your child's next meal in doubt. You cannot conceive, for instance, having the desire to steal. But suppose your baby were absolutely starving and there was milk on your neighbor's doorstep that you could get only by stealing it, would you not take it?"

"That is a difficult problem, father. But

surely such a condition is not likely to arise."

"Let me tell you something. You were born in May, in Leominster. That same week the president of the board there insisted that a girl in the senior class who could not pass her examinations and whose character was under suspicion should be graduated. I refused to consent, and maintained my refusal because my conscience would not permit me to sign her diploma. She was graduated; I was dropped. I had been dropped once before under similar circumstances. I could get no recommendation from either place. It was November before I got this school, and I had borrowed the last dollar I knew how to raise. Then I saw that the father must compromise, and since then I have compromised."

"More and more every year, I suppose."

"A man who compromises at all will have to compromise more and more every year."

"Must all teachers compromise?"

"It is usually inevitable. While there are nine members on the board and any one of them may have a personal grievance unless his wishes are followed, no teacher is secure unless he learns to compromise."

"Well, father, I am not going to be a teacher."

"Why, John! When you are so well started?"

"I am glad to have had the year's experience and to have lived through it, but it is no work for men. I can see how you have had to compromise, but I don't mean to. You wouldn't have become a teacher if you had foreseen how it would wear away your pride and your independence."

"I am going to profit by your experience. I mean to be at fifty just as proud, just as independent, just as uncompromising with injustice as I am now; so I am not going to teach school."

"But what will you do, John?"

"I went to New York by appointment. Will Blake was my best friend in college, as you know. He was on the whole the finest fellow in the class. He went into business: became an assistant to the American advertising manager of Lord Southcote's syndicate of English newspapers. Lord Southcote discovered that his manager, to whom he was paying five thousand dollars a year, was taking advertising for other English newspapers on the side, to the neglect of his own and he came over here. He had been favorably impressed by Will's work, and after he saw him, he made him manager. That left the assistant's place

open and Will recommended me. I went down to meet Lord Southcote. We three took dinner at the University last night and sat there till one o'clock. I am hired for five years at a rising salary averaging twenty-five hundred dollars, and five per cent on all new business I turn in, estimated at as much more."

"It hardly seems possible, John."

"I was incredulous myself. I reminded Lord Southcote that I was without experience in business, but he said it wasn't experience he wanted, it was the right kind of man."

"Well, John, of course I am glad and proud for you, but I confess it is going to be a wrench to lose you again. I shall miss you more than if we had not enjoyed this delightful year together."

"There isn't going to be any missing, father. Do you think I want to give up the most congenial companion I have ever had? My story isn't finished yet."

"Lord Southcote has a suite of offices in the Barmouth building. Will and I each have our rooms with our stenographers, but the main room is in charge of a secretary, who receives callers, enters and looks after our contracts, sees that the advertisements are forwarded, checks them up when the newspapers come over, sends them to our customers, collects the bills, and keeps the accounts with the different newspapers over there. It is not difficult work, for he has our stenographer, but it requires absolute responsibility. The man there now was mixed up with the ex-manager in his side commissions, so his place is vacant, and Lord Southcote and Will both asked if I knew a suitable person. It did not take me long to recommend you, and both of them agreed at once you were just the man. So you will begin July first, at the same salary you get here."

"And no more elections?"

"No more elections. You are firm in your place there as long as you want to work at all. Mr. Costigan may bluster all he likes, and Mr. Ruger may insist upon his exactions, and Miss Reynolds may be as rebellious as ever, but it won't affect you. All the rest of your life you will have a man's work to do and you can do it in a man's way."



Newed—"Did the grocer have the nerve to tell you these eggs were fresh?"

Mrs. Newed—"Yes, dear! I understood him to say they were right from the incubator."

MOUNT MORRIS COLLEGE AND HER NEEDS

J. E. Miller, President

("Old Sandstone," mentioned below, was destroyed by fire Jan. 15, after the article was written.)

LIKE all of our other schools Mount Morris College has much in her favor, and yet there are a number of conditions that would add materially to her prosperity and usefulness. She has a dormitory for the boys, Old Sandstone, in which are also located the large room for the business department; the chapel, in which daily exercises are held, the laboratory for the departments of chemistry, geology and agriculture. She has Ladies' Hall, where each girl is master of her own room, on the first floor of which are the dining hall and kitchen. College Hall is fitted up with the offices and recitation rooms, library, two society halls and the chapel in which the Sunday services are held. The auditorium-gymnasium, the last building erected, is commodious and splendidly arranged for physical work and also for seating large audiences at commencement or other special occasions. It also has four music rooms and two rooms for the directors. The basement is fitted with baths and lockers and contains workbenches for the manual training department.

Mount Morris College has an efficient faculty, earnest students, loyal patrons and some endowment. Through a quiet canvass made by Elder J. G. Royer \$10,000 has just been added to the endowment. She holds the confidence of former students, many of whom prove their loyalty by sending their sons and daughters to her for training. She is well located as to health and moral surroundings. Though she has all these in her favor there are some things that would add materially to her larger growth and usefulness.

In the point of buildings she is especially in need, at present, of a Science Hall in which may be housed the work in agriculture, general science and manual training. These are departments well established in the curriculum. In this same building should be room for a department of domestic science, which certainly must be added in the near future so that the girls may have the same opportunity in their work as the boys now have in agriculture

and manual training. She could also use a Library Building, but that is not so necessary at present as the Science Hall.

Though her teachers are doing excellent work they are all more than loaded, a condition necessary because of the limited means at hand. As the college department is growing and the courses offered in it are increasing from year to year, the need of more time on the part of teachers is apparent to all. Only those who have been in the harness know what it means for a teacher to have his nose at the grindstone all the time. He needs time for recreation, rest and investigation, so as to present to his classes that which is fresh and best on every occasion.

In point of attendance she is well patronized, but if she had an enrollment twice her present number her usefulness would be double. This is true of all departments and more than true of the college proper. She needs more young men and women who feel the necessity of a thorough preparation before beginning the arduous struggle of life.

Additions are made to the library every month of the school year. The policy is to add only those books that are standard, and those especially helpful to the several departments. A gift of \$100 now and then by some enterprising man or woman would add greatly to the increase of the library and the efficiency of its work. On the reading table are found a large number of the best magazines. These might be increased if some friends were thoughtful enough to write the librarian, and when they order their club list of magazines include one for Mount Morris College Library. This would not cost them much and would accommodate a large number of students. Mount Morris College has endowment, but she needs more. Just now she ought to have \$100,000 added to the permanent endowment so as to increase the salaries of teachers and secure the services of more teachers. She also needs endowment to help worthy students through school. There is no doubt that in the territory from which Mount Morris College draws there are thousands and thousands of dollars that could be spared by their

present possessors and be added to the general endowment fund and do more good than if invested in any other way. So far a large number have been liberal in giving. They have also been blessed in the same. But there is room for others who are equally able to give but who have not yet felt the need of giving money to Mount Morris College.

Speaking to our own church and people, Mount Morris College will say that her contribution to the mission work of the church has been such that in turn she feels that she deserves a very liberal financial support. It is a fact well known to all that the schools of the church, in a large measure, must furnish the future missionaries, ministers, Sunday-school and church workers. This being the case it is only just that the schools should receive the most liberal support. Our college would say that our church has been educated to giving for missions. One magazine has been set aside especially for the mission cause. A National Mission Board, with a secretary and assistant, has been appointed to give its entire time to the development of the missionary sentiment, the training of missionaries, establishing of missions and securing of funds. This is all very well, as far as it goes, but the facts in the case are that we are not as wide-awake on the question of education as we are on the question of missions. Today it is easier to raise ten dollars for missions than it is to raise one dollar for education notwithstanding the fact that our missions would cease in a very short time if it were not for the educational sentiment among us.

Just as we have a National Mission Board and a District Mission Board, members of which are enthusiastic on the subject of missions, so we need a National Educational Board and Local Educational Boards, equally enthusiastic and active on the subject of education. Take it in the case of Northern Illinois, where there is a Mission Board with a number of missionaries working under it and a Sunday-school Secretary who gives the greater part of his time to the Sunday-school interests of the District, and who is paid out of the District treasury, which is replenished by the churches. The work done by the Mission Board and Sunday-school is such that the District would not dispense with them and is willing to pay the price. We have an Old Folks' Home, and whenever necessary the trustees may call upon the District for funds and there is a liberal response. However, the endowment of the Home is suffi-

cient to run it at present. What Mount Morris College needs is a board of trustees who will give considerable of their time to the study of college problems that they may meet from time to time. She needs an educational secretary whose business shall consist of traveling among the various churches and localities, from which our students come, to hold educational meetings and foster educational sentiment, secure funds, solicit students and assist on every occasion. And she has a right to expect that from the field from which her patronage comes there will be a liberal response along these several lines. Mount Morris College has come to the point where she should be placed on a par with the mission work and the Old People's Home in the point of financial support. When these conditions are met the church can say to the trustees just how they want the school conducted, and the men whom they hire to conduct the school can manage along those particular lines with the understanding that they are not financially responsible, but that the church will assume all financial responsibility.

The point the college would like to make clear is simply this: The patrons of Mount Morris College should feel that the college belongs to them and it is theirs to support, just as much as it is theirs to support the mission work in Wisconsin or Chicago or India or China.

If the arrangements were made so that the churches assumed the management of the school, both along religious, educational and financial lines, and a wide-awake secretary were placed in the field there is not the least doubt that the needs in the way of equipment, new buildings, library, better pay and shorter hours for teachers would soon be met. Our people have the wealth and all they need is for some one to show them where that wealth can best be invested. They do not hesitate to support missionaries in foreign fields. They are glad to erect churchhouses for them and schoolhouses in far-away India, because they have been taught that meeting those conditions is a part of their religion. With them the thing to be taught today is that to foster our schools at home and support them at all times is also a religious duty.



"Mr. Grimes," said the rector to the vestryman, "we had better take up the collection before the sermon this morning!"

"Indeed!"

"Yes; I'm going to preach on the subject of economy."—Stray Stories.

TIP THE SCALES TOWARDS MERCY

Lula Dowler Harris

A DEATHLIKE stillness prevailed in the crowded courtroom. The judge was about to charge the jury in one of the most sensational cases ever tried in Belmont County.

The prisoner (a young man), his father and mother, the lawyers, friends and strangers listened eagerly for the first word from the judge's bench. It was whispered about that Judge Boyd had said his charge to the jury would be unusual.

This report, together with the interest felt in the young man, had crowded the courtroom to the point of overflowing.

The prisoner, Robert Minton, was charged with killing a companion, Karl Workman, in a drunken brawl at the "Red Lion," a saloon and gambling den in the little town of Elmira.

The "Red Lion" was the first and only saloon in Belmont County.

The judge, a conscientious man, was reluctant to grant the license and consented only after a petition had been presented signed by the leading citizens of Elmira.

The reason they gave for wishing a saloon in their town was that the sale of intoxicating drinks would have a tendency to draw the upriver mining element to Elmira and thus stimulate trade. The judge finally granted the license, adding: "I am going to keep my eye on the 'Red Lion.'"

Now, four months later he was called upon to sit in judgment in a murder trial, the crime having been committed in the above-named saloon.

Until the opening of the saloon near his home Robert Minton had been an exemplary citizen; a skilled mechanic, honest and industrious.

The lawyer who spoke last dwelt largely upon the vacant chair in Workman's home; the aged mother; the invalid sister. Karl had been the sole support of these two helpless women.

When he finished speaking there was not a dry eye in the courtroom and none shed tears more copiously than Robert Minton. He and Karl had been warm friends, but while under the influence of drink had quarreled over some fancied wrong—hence the tragedy!

Some very damaging evidence had been given by eye-witnesses of the murder. Robert Minton pleaded intoxication and self-defence.

The trial was now over and the fate—yea the life—of the prisoner was in the hands of the jury.

The judge arose slowly, faced the jury-men and said:

"Gentlemen of the jury, you have heard the evidence in this case and it is now your duty to decide the fate of this prisoner. According to the evidence given your verdict must be first degree murder or acquittal. You can render no other decision.

"But, gentlemen of the jury, I wish to digress a little right here in order that you make no mistake.

"With this hand [and he raised his hand that all might see] I signed the license that gave the proprietor of the 'Red Lion' the right to sell intoxicating drink, which all present know was the indirect cause of this crime. Can you expect me, gentlemen of the jury, to sign this man's death warrant with the same hand that caused him to become first a drunkard and then a murderer? And you, gentlemen of the jury, are not guiltless. Every man of you signed that petition praying for that license. Can we send this man to the gallows for a crime committed while under the influence of drink which we made it possible for him to obtain? Are we not the real murderers? If we send his soul into eternity will his blood not be upon our hands? Justice must be done and I pray you weigh and consider well the evidence as it now stands, and if, after careful consideration, you are still in doubt just tip the scales towards mercy."

The jury arose as one man and filed out of the courtroom. In just twenty minutes they returned to the jury box. It was not necessary for the foreman to speak that the people might know the verdict, for everyone who could see the faces of the jurymen knew that the scales had been tipped towards mercy.

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Citizen: "What do you want? Money?"

Outcast: "Why, if yer got a plate er hot soup in yer pocket, it'll do as well!"—Puck.

THE MIGHT OF BEAUTY

Helen Frances Huntingdon

THE Chinese, who are rich in ancient wisdom, treasure the following proverb touching the power of beauty: "If you have two loaves of bread, sell one and buy a lily."

How many of us hoard our loaves against "the evil day" that never comes, and thus deprive ourselves of life's lilies! There is not, in all the world, a soul so dark or depraved that it does not respond to the poignant call of beauty; love and human tenderness may have passed by some lonely lives, causing them to harden their hearts against human influence, but never against the uplifting amplitude of loveliness with which God has filled the world.

In our little home town lived an elderly woman who seemed dead to all the joys of life because the loss of children and husband and household possessions had embittered her against fate. She owned a small garden, and a dilapidated old brown cottage that sheltered her from rain and storm, and received a quarterly pension which kept her from actual want. For the rest she lived miserably, in perpetual disorder, rejecting all overtures of friendship and spiritual comfort because she "hadn't no call for anything," as she said drearily. We looked upon her as a harmless incubus, and said, "She would be far better dead." By and by a stranger, Mrs. Aimes, moved to the village from some distant part of the country—a lover of beauty, who surrounded herself with all the loveliness that limited means could supply. She visited Aunt Lina, who resisted her advances in the old spiritless way; but Mrs. Aimes was not so easily discouraged as we had been. One chilly afternoon, when Aunt Lina dawdled past the former's pretty cottage on her way to the postoffice for the pension, she was invited in to have a cup of tea. She was served, not in the usual way with ordinary household comfort, but from an exquisite tea-service of Tokyo ware that so delighted the untidy woman that she forgot all about the pension and her habitual dreariness, and recalled the better days of which no one had ever heard her speak. As a bride she had owned a Tokyo tea-set, which her husband had brought all

the way from Japan. It had been the pride of her heart until it was taken from her, together with other household possessions, for debt, after which she had ceased to care what came or went. She stayed a long while in Mrs. Aimes' cozy sitting-room, and finally asked permission to wash the tea-set, "just to remind her of old times."

Shortly after that we heard that Mrs. Aimes had made Aunt Lina a present of the exquisite tea-set, which gave rise to a great deal of comment and adverse criticism. Some serious-minded people even maintained that Mrs. Aimes had been guilty of wasteful folly. Mrs. Aimes explained her motive in the presence of the Sewing Circle members.

"The poor old woman took such a wonderful fancy to the set that I got the idea that it could be used as a medium of winning back her interest in life," said Mrs. Aimes. "She promised me to use the china every day, and said, of her own accord, that she should be obliged to put her house in order to make it worthy of her new treasure. I really believe she will keep her word."

No one else believed that, for Aunt Lina's habits were considered too slovenly for any remedy. Strange as it appeared, however, not only was the little tumble-down house put in order, but presently the weed-grown garden assumed an orderly, flowerful appearance, and lastly Aunt Lina's untidy array gave place to clean, whole garments. So keen was her pride in the possession of the rare china that she invited a few elderly neighbors to take tea with her now and then, and on those occasions her neatly-set table was beautified with flowers. Thus she gradually fell into friendly habits, and in time became a useful member of the community.



Inventor—"By this system of mine the fire produces its own extinguisher, and the harder the fire burns the more its extinguishing capacity is developed."

Financier—"But if the fire has to work to make the extinguisher work, how is the fire put out?"

Inventor—"It dies, sir, from pure exhaustion!"—Punch.

THE RELIGIOUS FIELD

THE HEART OF THE GOSPEL.

WHEN we say that the blood of Jesus Christ cleanseth from all sin, we state in the strongest terms the great truth that by his coming into the world, by his saintly life, and by his voluntary death, he shows mankind how to live in order to avoid sin.

But this truth contains another which is even deeper and sweeter. It is that Christ was not obliged to come. He came because he loved us. The most vital part of his example is that, as he loved us and sacrificed himself for us, so we must love men and sacrifice ourselves for them.

And it means still more. It means that not only did Christ suffer and die for us, but he left with us "the Comforter, which is the Holy Spirit."

And the Spirit cries aloud in the soul of every man in every Christian land, reminding him of the shed blood and the promised remission of sins.

Some heed the voice and seize the freely-offered salvation. Others are indifferent. Still others reject the gift with scorn. The situation is well described in the parable of the sower and the seed.

"Life was sweet to this young man of thirty-three years," says Alfred Wesley Wishart. "He loved the beautiful world. He loved his fellow-men. It was no easy task to face an awful death and to endure bitter hatred. Inscrutable mystery, that the progress of civilization has ever been purchased by the blood of the brave and holy! Christ had no doubts about the subject. He never wavered in his confidence in the goodness of God. To do his will, was his mission, his joy, his life.

"Has not history justified his superb confidence? Has not history proved that love is the mightiest force in the world, and that the man who loves God is the real power among men? Take Jesus at his word. Try to live as he lived?"

It is the love expressed in Christ's immeasurable sacrifice which should most appeal to us. It is the love in that shed blood which most whitens the souls cleansed with it.

"Bear in mind," said Henry Ward Beecher, "that the ruling influence in time and for eternity is God's love.

"Bear in mind that, whatever may be the long delays, the equity that springs

from love, and the intellectual developments that spring from genial love, are to rule.

"Let each one of us refashion his heart upon the great doctrine of God's love. Let every one reconstruct his household on it. Let love administer correction, censure, criticism. Let every one of us undertake to develop the true spirit of love in his business. Thus we shall have our hand upon the wheel and in every place where it turns slowly, we can give it impulse.

"And when once you shall have beheld that loving, adorable face, though you had suffered on the cross, though you had been broken on the rack, one look will be more, a thousand times more, than all the suffering."

But the way to this bliss is paved with thorns. To walk by love, and to follow the pattern set for us on Calvary, are no child's play. No man has such terrific enemies to fight as he who wants to be holy. We have not the courage and the constructive purpose needed for the winning of so immense a victory. It was the Lord's consummate achievement that he could be a man, born of human flesh, and still be holy.

It is only through his help that we can tread the straight path that leads to his perfection.



SENTENCES WORTH REPEATING.

Avoid repression; do not try too much at impression; and remember that we grow by expression.

A row of jugs will stand perfectly quiet while you pour your water into them, but a row of boys and girls is different.

The reason why some people do not avail in prayer is because they do not pray, and the reason why some other people fail when they pray is because they seek their own selfish ends.

I owe my education as a writer more to the Bible than to any other hundred books that could be named.—Sir Edwin Arnold.

So long as the miracles of our Lord are not recognized as an essential part of his revelation, so long will they be felt to be a hindrance and not a help to faith.—Marcus Dods.

The simplest explanation of miracle is that which refers it to the direct action of the Divine will.—Marcus Dods.

If you could read the signs of the times,

you might infallibly argue that one in perfect accord with God could not enter into this world's life and become a part of its history without setting in motion a train of never-ending and infinitely beneficent sequences.—Marcus Dods.

The holier any one is, the more clearly does one see one's own shortcomings.—Marcus Dods.

In dealing with evidence we insist that the testimony of the Bible on any point shall be examined before it is rejected.—Willis J. Beecher.

It is a grievous error to suppose that one can have anything which one asks for by merely believing that one has it. One must have some ground for belief. The ground for the Christian's belief is the Word of God.

Christianity's appeal is to evidence and not primarily to explanation.

Christianity invites investigation; Christianity stimulates investigation; Christianity stands the test of investigation.

Every day to the true Christian come new evidences that Jesus is what he claims to be.—The Bible Record.



THE HOME.

The usefulness of a life depends on the controlling influence of its center. There must be a point toward which all things tend and from which all activities radiate. Whenever these conditions obtain there you will find lives that are poised and helpful. These choice spirits are the salt of the earth because they have in themselves those qualities which save.

The home in its most exalted expression is the noblest fruitage of the ages. Life in its highest form is only possible within its precincts. Here every power that yields rewards, every grace that adds beauty and every quality that may render service flourish and come to full fruition.

The real home gives permanence to the nation, security to the State, distinction to the community and life to the individual. It is the source of our purest joys, and the fountain of our enduring blessings. It is a school where are taught and exemplified the lessons of life. It is a promoter of righteous ambitions, a reservoir of strength and courage, a refuge in times of trial and a harbor when the voyage has been sailed to its last port.

In the country it has the seclusion which permits thought and growth. It has the surroundings that inspire ideals and foster aspirations. It has the resources which

call for effort and insure conquest. It has the spirit which breeds brains and souls, developing leaders and conquerors, and is the vase that holds the aroma of life.

May we call your attention again to the following picture of one of the homes that help to fill the world with life, joy, beauty and those who are pure of heart? In this home is a room in which you may sit and read and study and think and visit your soul and be one of your family and commune with your congenial friend. There is an arch open to the stars and free to the air where you may sleep and not be poisoned. There is a place where you may eat and be happy, but not too happy. There is a space where you may work, assisted by every convenience ingenuity has devised. That's all.

No grange, or school, or church, or community, or nation is worthy of its name which does not help to multiply such homes, because no one can come to his full stature until his home is the center of his life.



CHRIST IN THE NEW TESTAMENT.

The most careful scrutiny of the New Testament discloses no trace of a Christianity in which Jesus has any other place than that which is assigned him in the faith of the historical church. When the fullest allowance is made for the diversities of intellectual and even of moral interest which prevail in the different writers and the Christian societies which they address, there is one thing in which they are indistinguishable—the attitude of their souls to Christ. They all set him in the same incomparable place. They all acknowledge to him the same immeasurable debt. He determines, as no other does or can, all their relations to God and to each other. While his true manhood is unquestionably assumed, he is set as unquestionably on the side of reality which we call Divine and which confronts man; he embodies for faith that Divine love and power which work out man's salvation. It is the place thus assigned to Christ which gives its religious unity to the New Testament, and which has kept the Christian religion one all through its history.—From Denny's Jesus and the Gospel.



It is no great matter to live lovingly with humble and meek persons, but he that can do so with the peevish and perverse—he hath true charity.—Jeremy Taylor.

HOUSEHOLD HELPS AND HINTS

RECIPES FOR THE BILLS OF FARE.

Rice and Nut Rabbit.

Melt one tablespoonful of butter in a chafing dish or saucepan, add one tablespoonful of flour and mix thoroughly, then add gradually one cupful of milk, stirring constantly. When smooth and creamy put in one-half cupful of factory or dairy cheese, cut in small pieces, and stir until this is melted; add one-half a cupful of cooked rice and one-third of a cupful of chopped pecan meats. Season with salt and a little pepper, and when it is all blended together serve on hot buttered toast. This amount covers five pieces of toast.

Nut Croquettes.

Soak one cupful of stale white bread-crumbs in one-half a cupful of milk, mix with one cupful of chopped walnuts or mixed nuts, season with salt and pepper, add the beaten yolks of two eggs. Shape, egg, and crumb. Fry in deep fat.

From the Home Science Cook Book.

Onion Sauce.

Cut six large onions into pieces, and simmer in a little water with a pinch of salt until tender. Drain and chop up fine. Melt one ounce of butter, add one tablespoonful of flour and cook till it bubbles, but do not brown. Then add one-half a pint of milk, cook till it thickens then add the onions, and season with salt and pepper. Reheat and serve. Very good served with roast mutton, duck, geese, boiled rabbit, etc.

Old-Fashioned Pancakes.

One egg, one-half cupful of molasses, a pinch of salt, two-thirds of a cupful of sweet milk, one-half a teaspoonful of soda, one-half teaspoonful of cream of tartar, a little cinnamon, one-half a cupful each of flour, and fine rye meal to make them as thick as drop cakes. Fry in hot fat like doughnuts.

Strudel.

One pint of flour, one egg, salt, about one cupful of water, or enough to make a soft dough. One large handful of raisins, six or eight medium-sized apples chopped fine, a small handful of currants, half a cupful of sugar, one teaspoonful of cinnamon, and butter size of a small egg.

Make the first ingredients into a dough, working until bubbles form, then sprinkle

lightly with water, cover with a bowl and let stand for half an hour. Sprinkle a tablecloth well with flour and roll and pull the dough on it until it is transparent and almost as thin as paper. Melt the butter and sprinkle over the dough with a feather or butter brush, then strew over it the apples, raisins, and currants and sprinkle lightly with sugar and cinnamon. Roll up, like jelly roll, by lifting the tablecloth gradually from one end, brush over with butter and bake in a quick oven. This may be eaten plain, or is delicious served with hard or liquid sauce.

Red Cabbage Salad.

Remove the outside leaves from a small red cabbage, cut out the inside carefully leaving a bowl-shaped cavity. Slice this removed portion finely, let it stand for an hour in very cold water. Take of hearts of celery about one-half the amount of cabbage, cut in small pieces and let stand in cold water ten minutes. Drain both celery and cabbage and make dry as possible. Add a cupful of coarsely chopped English walnut meats, one-half a teaspoonful of finely minced onion and a tablespoon of shredded sweet red pepper. Mix with a cream salad dressing and refill the cabbage. Arrange on lettuce leaves with long shreds of sweet red pepper. Use with this the old Southern recipe for salad dressing.

Old Southern Salad Dressing.

Four eggs lightly beaten, one-half a cupful of cream, either sweet or sour, a piece of butter the size of an egg, three teaspoonfuls of sugar, salt and paprika to taste, three teaspoonfuls of dry mustard, five tablespoonfuls of vinegar. Cook, in a double boiler and stir continually until smooth and thick. This will keep for weeks in a cool place. When ready to use it, take a little out and thin it with either sweet or sour cream, a little lemon juice, salt, sugar and paprika to taste.

Salade Celestial.

One cupful each of cubes of fresh cucumber, alligator pear and ripe melon. Marinate the alligator pear with the juice of a fresh lime and if liked, add a few asparagus tips and a few slices of celery. Make a good French dressing with a little paprika, put everything in a bowl and toss well together. Line a salad bowl with romaine and place the salad in it.

Southern Spoon Bread.

Break an egg into a pint of sour or buttermilk. Put into the sifter one-half pint of (white) corn meal, half a teaspoonful of salt and a scant half-teaspoonful of soda. Sift this into the sour milk and beat it up thoroughly. Have on the stove a well-greased yellow pudding dish, which holds a quart. When it is very hot, pour the batter into it, and set immediately in a very hot oven. In fifteen minutes this should have risen and be a delicate golden brown. Serve at once.

"KK" Pudding.

To one egg thoroughly beaten in mixing bowl, add three-fourths of a cupful of dark molasses, one level teaspoonful of fine soda dissolved in three-fourths of a cupful of boiling water, a pinch of salt, one-half teaspoonful of either ginger or cinnamon; and one and a half cupfuls of flour, sifted into the above ingredients. Steam one and one-half hours in a buttered baking dish. Cover the baking dish while steaming to prevent steam from making the pudding too moist.

Celeriac.

Celeriac, or celery root, is prepared first as any vegetable, such as oyster plant or parsnip, that is, boiled and served with drawn butter or white sauce, etc.

Eliot Pudding.

One scant cupful of suet, one cupful of flour, one cupful of sugar, one cupful of bread crumbs, two cupfuls of chopped apples, one-half teaspoonful of salt, one-half of a nutmeg, one egg. Mix the dry ingredients thoroughly, then gradually add egg well beaten; the suet and the apples make the pudding moist enough when cooked; steam two hours. Eat with hard or liquid sauce. The addition of any further moisture makes the pudding soggy. Stir thoroughly.

Lentil Croquettes.

Lentil paste, one egg, breadcrumbs, fat for frying, and one-half pint of onion sauce. Make the lentil paste, and put it on a plate to cool. Divide into eight equal portions. Shape, egg and crumb. Fry in deep fat, garnish with fried parsley. May be served with onion sauce, and Brussels sprouts, or green peas and tomato sauce, or cauliflower and tomato sauce.—From Vegetarian Cookery, by Florence A. George.

Lentil Paste.

One-half pound of lentils, one-half ounce butter, one cupful of milk, one-half gill water from lentils, pepper and salt, one ounce

flour, three yolks of eggs. Wash the lentils well. Soak them in cold water all night. Tie them up in muslin and boil for one hour in the water in which they were soaked, adding a little salt. Squeeze out as much as possible of the water, and rub the lentils through a sieve. Make a thick sauce with the butter, flour and milk. Add the lentil pulp, the yolks of egg, the flour, and seasoning. Cook well, turn onto a plate. It is better to make it a day before it is wanted.—From Vegetarian Cookery.

White Fish.

Any white-fleshed fish such as whitefish, cod or haddock may be used.

Sauce.

Cream together three-fourths of a cupful of sugar and one-third of a cupful of butter. Less butter may be used. Add one whole egg and beat for eight or ten minutes. Flavor with one-half a teaspoonful of vanilla. Just before serving add one-fourth pint or more of double cream which has been whipped to stiff froth. Turn pudding out on serving plate and pull into nice slices with a pair of works. Pass the sauce heaped in a separate dish.

**TWELVE RULES FOR BABY'S CARE.**

Forty nurses who will be teachers in the "Little Mothers" schools established by Ella Flagg Young, superintendent of schools, in all city grades for girls in Chicago, have received their instructions and the outline of the courses they will teach the little mothers. These are the 12 "commandments" which Mrs. Katherine Horrigan, supervisor of nurses, laid down as a basis for the instruction:

The baby must be kept quiet.

It should sleep alone.

Windows should be open when baby sleeps.

Don't feed it when it cries, but when it should have food.

Keep clear of soothing syrups—they're dangerous.

Beer, tea, coffee, candy and fruit are not foods for baby.

Baby needs water to drink.

Sucking the thumbs is a bad habit.

Chewing baby's food for him is unsanitary.

Baby is not a plaything.

Keeping baby well is better than trying to cure it when it is ill.

QUESTIONS AND ANSWERS

Question.—How may the Sunday evening preaching service be arranged so more people will attend?—L. G. B.

Answer.—Find the time that will accommodate the largest number of your people and hold your services at that time. Put snap, vigor and spirituality into your services and people will attend. People do not care to go to a church to take a nap, and when there is no interest or vitality in the services, there is nothing left for them to do but to take a nap. So, naturally, they stay at home where they can get the nap more comfortably, and with less trouble. Study your people and see that you give them what the Lord sees they need. Be sure you give them what the Lord intends them to have—not what you think they ought to have without making any investigation. The needs of a community as seen by the Lord are often quite different from those seen by the preacher. There is absolutely only one way of correcting this difference, and that is for the preacher to get the Lord's viewpoint, and he will never get that without a lot of careful investigation and a faithful study of the conditions of the community. That is one reason why some congregations are so complete a failure. The preacher mistakes his own viewpoint and notions for those of the Lord. Very often it is well to stop and make sure that what we hear comes from the Lord instead of hearing what we would like to hear.



Question.—Give a few suggestions on how to improve the song service at the Sunday-school and preaching services.—G. H. P.

Answer.—Select a good leader from your congregation and let him stand before the congregation while leading in singing. The leader should be one who is able to read music, as well as get an audience of people to sing. If you do not have such a one, select a promising young brother or sister, who shows some talent in singing, and send that one to the college nearest your district, communicating with the president of the college, and letting him know the purpose of this young person. Suppose this student needs to be away for a year or two, or even four years; you are getting a trained leader for your congregation. By

sending to the college nearest your District you are able to occasionally have the student come home and keep in touch with the home congregation. Meanwhile, you can also have some one come in and hold a singing class at your church so that the entire congregation will be trained in singing. If this is done for four years the singing can be wonderfully improved, and if you will show confidence in the young person who has been away to train for leading, the singing in your congregation should improve wonderfully. If you have good voices in your congregation make use of them. Allowing good voices to rust away is the cause of poor singing in many congregations.



Question.—How may girls be kept at home instead of running around after night?—Mrs. L. P. T.

Answer.—This question was answered in these columns some time ago. The young girl growing into womanhood naturally feels that there is a large world all about her, with which she is not acquainted. She sees in it much that attracts her attention; much that to her is fascinating and inviting; so one need not be at all surprised that she has a desire to know something about these things. To scold her about it will not remedy the matter at all. She may be kept for a time by restraining her and not showing any regards for her feelings, but the time will come sooner or later when she will shoulder the responsibility and take risks into her own hands. Then is when she learns to her own sorrow that what was glittering and alluring is all an empty dream, followed by suffering and sorrow. The parents suffer with her and regret the course of their daughter. All this might have been different if the proper home surroundings had been furnished, and the daughter had been given an opportunity to get out under wholesome conditions and at reasonable hours. We cannot expect girls to stay at home all the time, because they have a normal desire to mix with their friends; but we can take the situation in hand and make it possible for them to meet their friends under good influences.



Question.—How long should parents permit children to have their own way before punishing them?—Mrs. A. L. A.

Answer.—"Children obey your parents," says the Great Guide. This should be kept uppermost in the minds of the children.

Children should not be taught to want their own way, nor should they be taught to want to do as they please. They should be taught to want to do what is right. The question of right should be at the bottom of every motive and the child must continually be brought back to the consideration as to whether or not a thing is right. If punishment is given it should never be given because the child wants its own way, but because of the wrong done by the child. It should be taught that it will be called upon every day to decide between right and wrong, and that wrong always brings suffering while right brings a pleasant, peaceful state of mind. Be as just with the feelings of your child as you should want God to be with your own feelings.



TO BE A CHILD AGAIN.

D. Maxcy Quellhorst.

Oh, that I were a child again,
With just one day of pure delight,
To ramble through sweet-scented wood,
From early dawn till late at night,
To pluck the sweetest flowers that grow,
And wade the babbling brook with glee,
My playhouse I would build again
Beneath the dear old maple tree
That stands beside the cooling spring
Of purest waters, sweet and clear,
That ripples out like laughter gay,
The memory of it, oh, how dear!
From rocks along the laughing brooks,
I'd gather mosses soft and green
And spread a carpet on my floor,
Dainty enough for England's queen.
And for my portieres I would hang
The long gray moss, that from the trees
Swings to and fro, as gentle winds
Sweep their bright tresses in the breeze.
To climb the golden pippin tree,
That stands beside the garden wall,
And pluck the yellow luscious fruit,
For papa, mama, children all,
To build again with solemn mien
Our altars where we met to pray,
And there beneath high heaven's dome
To gather at the close of day,
And pour our childish spirits out
In earnest words of praise to One
Whom we had learned to know, and love,
Around the fireside at home.
Methinks I hear an angel sigh,
Awake! dull sloth, and ne'er repine,
Don't ask for childhood days again,
But make the most of present time.

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"That all belongs to me," answered the farmer, with evident pride.

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"These are my cattle. Five thousand head, sir," replied the farmer, with growing importance.

"And these horses?"

"All mine."

"And these sheep on yonder hill?" persisted the stranger.

"All mine," answered the farmer, waving his hand with a grand air.

"How many horses and sheep have you altogether?"

"Ten thousand sheep and two hundred horses," said the farmer in a most grandiose manner.

"I'm glad to hear it," said the stranger. "I'm the new assessor."

"Good heavens!" said the farmer, "you must have heard of me. I'm Jim Chancer, the biggest liar in Britain."—Ideas.



A colored preacher was vehemently denouncing the sins of his congregation. "Bred'ern an' sistern, Ah warns yo' against de heinous sin o' shootin' craps! Ah charge yo' against de brack rascality o' lift-en pullets! But, above all else, breddern and sistern, Ah demonishes you' at dis hyer season aginst de crime o' melon stelin'!" A brother in a back seat made an odd sound with his lips, rose and snapped his fingers. Then he sat down again with an abashed look. "Whuffo, mah frien'," said the preacher, sternly, "does yo' r'ar up an' snap yo' fingahs when Ah speaks o' melon stealin'?" "Yo' jes reminds me, pahson," the man in the back seat answered meekly, "wha' Ah lef' mah knife."—Sam Francisco Argonaut.



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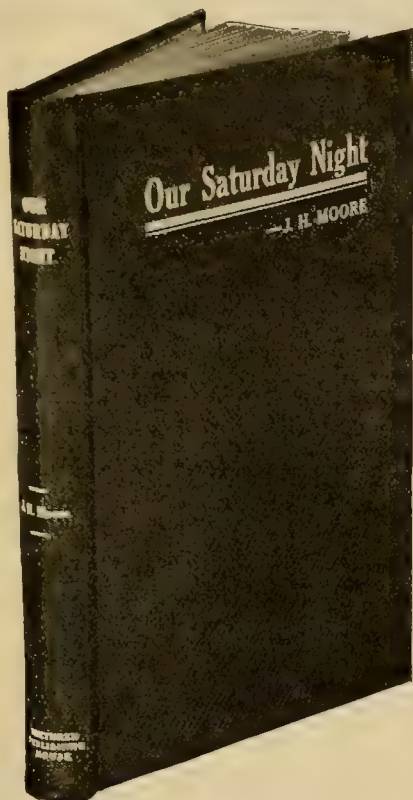
By Elder J. H. MOORE, Office Editor of The Gospel Messenger

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SOIL

The soil of the Upper Yellowstone Valley has been submitted for analysis to the Montana Agricultural College and Experiment Station at Bozeman, Montana, and, upon examination by Prof. Alfred Atkinson, it is classified as silty clay. Prof. Atkinson says: "These soils are rich in plant food, and as the particles are somewhat fine, they have a large moisture capacity. If soils similar to this sample extend to a depth of three or four feet it ought to be well adapted to the growing of fruit trees." The depth of the soil in the Upper Yellowstone Valley is from ten to fifteen feet. It has never been leached by rains nor scattered its humus over the surface in floods to the river, but nature has added year by year for thousands of years, the vegetable matter and alluvial deposits particularly adapted for the raising of fruits. The Pomologist of the United States Department of Agriculture says that the loamy or silty clay soil will produce the hardest orchards and yield the best results. Such lands contain all the elements of plant food necessary to insure a good and sufficient wood growth and fruitfulness, and fruit grown on such lands takes first rank in size, quality and appearance.

CLIMATE

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BRETHREN PUBLISHING
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February 13,
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Vol. XIV.
No. 7.

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EDITED BY S. CHRISTIAN MILLER

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THE INGLENOOK

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February 13, 1912.

No. 7.

RECENT SOCIAL PROGRESS

H. M. Fogelsonger

Cheap Lodging Houses.

THE subject of cheap lodging houses is discussed in "One Thousand Homeless Men" by Mrs. Alice Solenberger, a book to which we referred some time ago. Cheap lodging houses have become a menacing evil in all the large cities and in some smaller ones too. Boarding houses and small hotels are not able to supply beds for all classes of men. The accompanying photographs are used by special permission of the publishers, The Charities Publication Committee of New York City.

Since 1890 large buildings have been erected in Chicago, built exclusively for the accommodation of men who cannot afford to pay for lodging in boarding houses and hotels. These buildings are known as cheap lodging houses. Frequently large halls are rented, which have been built for other purposes, and are turned into lodging houses. Any one can easily see that the indiscriminate crowding of all classes of men—vagrants, criminals and degenerates—in one room leads to moral degradation. Such are the moral dangers accompanying these lodging houses, but there are also physical dangers to be encountered. Some of the foulest diseases are spread by different men sleeping in the same bed night after night without a change of sheets or covering.

The cheap lodging houses of Chicago, Mrs. Solenberger finds, are mainly of two types: the dormitory type, in which beds are set side by side in one large room, and the small room type, in which each bed is placed in a small cell. The first lodging houses were all of the dormitory type, but the more recent popular ones are of the cell type, which gives greater privacy and is much appreciated by the men.

One of the greatest difficulties in the



Room in Cheap Lodging House. Dark and Dirty, with Foul Air. Contains Four Cots.

management of these lodging houses is to furnish adequate ventilation. Many of the managers do not concern themselves very much about matters of sanitation, but even if they would try to ventilate their patrons would not stand for it. It is said that the men care for fresh air about as much as the average tramp likes water, and if some one opens a window to let in a little air it is quickly closed by another who is afraid of "night air." Many of the lodgers are very thinly clad and would not patronize a house where the rooms are cold. The cell type of lodging house is very difficult to ventilate on account of the whole floor being divided into small rooms, which prevents a circulation of air.

"In New York and some other cities the law requires that mattresses shall be covered or encased with a waterproof covering of some kind. There is no such provision in the Illinois or Chicago laws or ordinances, and the condition of the mattresses in some of the houses is better imagined than described. Comforters, thick and heavy and well-nigh impossible to clean, are almost universally preferred to blank-

ets in the Chicago lodging houses, and no clerk or manager with whom I have talked even made the claim that the comforters were ever washed or cleaned in any way. In the better houses it is generally claimed that sheets are changed and washed at least once a week. In one or two of the worst houses the sheets are apparently used without washing until they wear out."

Mrs. Solenberger obtained reliable figures showing that tuberculosis spreads rapidly in these crowded lodging houses. One hundred and seventy-four cases of tuberculosis were taken to the county institutions from a single block in South Clark Street in five years. In this district there are a number of lodging houses. From one lodging house seventeen cases were sent in a single year to the hospital. "I have visited the place at three o'clock in the afternoon and counted at that hour five consumptives lying on the beds, hacking and coughing and spitting on the floor. The clerk explained that he did not ordinarily allow men to remain in the beds during the day, but that these men were not feeling very well and he was sorry for them and so had permitted them to register early for the night in order that they might lie down and rest."

Some of these days when no one is thinking about it a fire will break out in the lodging-house district. Most of the cell type lodging houses would be the worst kind of a death trap. The exits are few and difficult to find. The windows are inaccessible, because there is no alley left between the cells and the outside wall. The entire room is usually partitioned off into small cells reached by dark alleys.

An Investigation.

Abraham Bowers, immigration secretary of the Young Men's Christian Association of Chicago, conducted an investigation of the cheap lodging houses of Chicago last year. It was a thorough investigation and the results are even more startling than the conditions described by Mrs. Solenberger. In the majority of the houses there are no laundry accommodations, and common towels and drinking cups are used by an entire floor. Sixty houses were visited and it was estimated that their capacity is 14,700 men. When the places were visited a total of 14,048 men were found lodging there. In the "cell houses," described above, the rates run from ten to twenty-five cents. Each cell contains an iron bed, two and one half by six feet, with woven wire springs upon which are laid a straw mattress and coverings. The Y. M. C. A. in-



Interior View of a "Flop." Clean, Well Ventilated and Well Lighted. No Bedding Provided.

vestigators found that the sheets are sometimes changed, but that the other bedding is never cleaned. The feather pillows, covered with a dark greasy case, were "as heavy as lead" and harder than the mattresses.

A cheaper type of lodging house is known as the "flop." One can hardly call this a lodging house, since there are no beds nor bedding. The lodgers simply pay for floor space and sleep on newspapers or anything else that they can find. The usual rate is five cents a night. Often these houses are so crowded that the men are lined up in rows on the floor with no space between them. The patrons of these houses are of the lowest order, men who are always hunting work and never find it, according to the old saying. They make their living begging and stealing.

It was a consensus of opinion among all the investigators that 27% of the lodgers in the cheap lodging houses were under twenty-five years of age; and that 1,000 boys under twenty-one go through these houses every year in Chicago. Country boys coming into the city to find work frequently have to spend the night where their money will go the farthest. Considering the fact that contagious diseases of all kinds run riot in these filthy quarters it is a serious thing when so many young men and boys are exposed to the dangers. Sexual diseases are almost universal among the lodgers.

"There is little public opinion among the lodgers. Each man is for himself. No questions are asked of him, and he asks none. In all the places visited there was not much conversation and no companionship of any form. The majority of lodgers spend their leisure moments in the lounging rooms, smoking and letting their thoughts wander."

According to newspaper reports the lodging houses of Chicago were filled to overflowing on New Year's eve. The municipal lodging house contains 130 beds. These were taken by 8 o'clock. At 10 o'clock an extra supply of mattresses was placed on the floor and these were occupied immediately. At Hogan's "flop" all the floor space was taken at five cents per lodger and men paid for the privilege of sitting on the stairs. Such was the beginning of the year 1912.

Lodging House Ordinance of Minneapolis.

Minneapolis and St. Paul always have large numbers of homeless men who patronize the cheap lodging houses. These cities are in the pathway of the men who travel back and forth through the Northwest. Conditions became so bad in Minneapolis that a city ordinance was passed in 1910 regulating the lodging houses. We have space for only a few extracts of the ordinance. In the first place, the landlord must get a license from the city and before a license is granted the building is inspected by the health department. All regulations must be complied with and a license fee of

five dollars or more paid before a license is granted.

"No more lodgers shall be accommodated in any sleeping room in any lodging house than the number permitted by the license."

"Each general sleeping room shall be adequately ventilated. Four hundred cubic feet air space shall be provided for each bed or lodger. The beds in all lodging houses shall be separated by a passageway of not less than two feet horizontally, and all the beds shall be so arranged that under each of them the air shall freely circulate."

"All mattresses shall be provided with waterproof coverings and shall be so arranged as to be at all times easily inspected. All beds, bedclothing, mattresses and pillows shall always be kept clean and free from vermin. No comforters shall be permitted, but blankets used instead."

"In each hall, room, cubicle, water closet, washroom and bathroom of every lodging house there shall be provided a sufficient number of cuspidors or spittoons. In every such room there shall be continuously and conspicuously displayed a sign 'Spitting forbidden, except in proper receptacles.'"

COMMENT ON RECENT HAPPENINGS

Imports and Exports of Potatoes.

The world's potato crop, so far as it can be measured statistically, runs between 5 and 6 billion bushels per annum, but these figures do not include the production of China, North Africa, and most of South America, the original home of the potato, which was found under cultivation in South America by the Spanish discoverers and transplanted to Spain and thence to other parts of Europe. Germany is by far the largest single producer of potatoes, her total crop for 1909, the latest available figures, being 1,716 million bushels, against 1,173 million in European Russia, 613 million in France, 480 million in Austria, 184 million in Hungary, 137 million in Great Britain, 120 million in Ireland, 99 million in Canada, and 377 million in the United States.

New York is the largest potato-producing State in the United States, her product in 1910 being 44½ million bushels, against 35 million in Michigan, 28 million in Maine, 28 million in Pennsylvania, 25 million in Wisconsin, 15 million in Ohio, 12½ million

in Illinois, 12¼ million in Iowa, and about 10 million bushels each in Minnesota and New Jersey, while practically all the remaining States are represented with totals ranging from one million to 8 million bushels each.

The largest importation of potatoes during the past decade occurred in 1909, being 8½ million bushels; the largest exports of the decade occurred in 1911, being 2¼ million bushels.



Caring for the Poor.

A new law has recently gone into effect in Illinois which aims at the abolition of the poorhouse. The law is not mandatory, but any county is free to adopt the new plan. Six counties have already availed themselves of the opportunity and many others are expected to follow. If the results in these counties are successful it will not be long until the poorhouse will be a thing of the past in Illinois. Every county in the United States has had its trials in conducting a county asylum. That institu-

tion always gives the appearance of depression on account of its accumulation of misery, its scandals and its mismanagements. The new plan is a decided improvement over the old administration, though it must be admitted it presents a great many difficulties in operation. Instead of breaking up the family as is now done by placing children in orphanages or county homes, where as a usual thing children receive everything but the things most necessary, the poor families will be kept together. Poor mothers will be pensioned and in homes provided for them will care for their children. In other words, the mother will be hired to nurse the child instead of leaving that important job to a stranger. It, too, makes of that mother a paid employé of society instead of a pauper. Before the mother is pensioned, however, provisions are made to investigate fully her character and qualifications. If these are found satisfactory she is granted the pension and placed in charge. Mother and children simply live the ordinary normal life of the community.

If this system can be successfully worked it will abolish much of the heartlessness that goes with the care of unfortunate children, even though ample provisions are made for their support in institutions.—
The New Era.



Finding Out About Distant Stars.

Some wonderful things are being accomplished in the field of astronomy in our day. Each astronomer has his own specialty and is engaged in the study of some particular subject, as the field is so immense. Prof. Stebbins of Illinois University is devoting himself to accurately measuring the light of some of the more distant stars. You would not think that much could be found out about a star for example like "Beta Aurigae," which is so far off in the abysmal depths of cosmic space that it takes a ray of light 160 years to come from it to us—traveling at the inconceivable velocity of 186,000 miles a second. Yet Prof. Stebbins has discovered some very interesting things about this star—which appears as a small star near the bright star Capella, now moderately high in the northeast in the early evening. This star, like all of what we call the fixed stars, is a sun—like our sun only much larger. It is so far off that even in the most powerful telescope it still appears only as a needle-point of light and it would be impossible to find out any of its secrets by merely looking at it through a telescope. A roundabout

method has to be resorted to; the quantity and variation of the light it gives off has to be studied. You would not think that much could be told by that, but wait and see.

In the first place, the exact measurements of this star's light showed regular variations in it over a period of about four days. The light would increase gradually about seven per cent, and then decrease, while about half way between the extremes there would be a secondary increase. This sequence is regularly repeated once in about every four days. Now, what was the conclusion from this? It was that the star was not a single sun but a "double"—as many of the stars are that we see. That is, they are twin suns which go swinging round and round in each other's arms, in an eternal celestial German waltz. They swing round once in about four days and the decreased light is caused by one being partially eclipsed by the other each time it passes behind. The secondary increase of light is caused by the two suns being elongated one per cent in diameter by their mutual attraction as we see them pass side by side. In other words each sun causes a tide to rise 22,000 miles high on the other as they go round.

From the data secured Prof. Stebbins is also able to give other facts about these suns. He has figured their exact time of revolution down to 3 days, 23 hours, 2 minutes and 30 seconds, and their orbits lie at an angle of 12 degrees, 49 minutes. Each sun is 2,200,000 miles in diameter and they are about 5,430,000 miles apart. Their period of revolution is increasing about seven-eighths of a second a year, owing to the brake effect of the tides. They are at a distance from us of about 10,000,000 times the distance from here to the sun—which is about 92,000,000 miles. Each of the pair gives out about 130 times as much heat and light as our little sun, and as they are about twenty times as hot as our sun, it is likely they are younger creations. They are identified also as belonging to the great group of stars which are moving in concert through space toward a common goal—to which group most of the stars of the "Big Dipper" belong. Thus Prof. Stebbins has found out about this double-sun more than is known about any other fixed star. And when we remember that the rays of light from which he has found out all this left those bodies 160 years ago, or twenty-five years before the revolutionary war, the results seem more wonderful still.—The Pathfinder.

EDITORIALS

Throw Out a Smile.

Every one must realize that there is plenty of sorrow in this world, even if you may not have had your share of it in your short lifetime. If you have not had your share of it you are very fortunate, indeed, but you should not allow yourself, therefore, to grow cold hearted and unsympathetic toward those poor unfortunates who have had more than their share. Their lot is often hard, lonely and full of misery. Sometimes when they feel that no one understands them, and that every effort they make to help themselves is entirely misinterpreted by those around them, their load becomes almost unbearable. They feel like sinking into oblivion and drawing the dark curtains across their lives so no one may ever see them again, and no inquisitive eyes may ever question their sorrowing hearts. What they need is not the exposing of their lives by the cruel hand of a curiosity seeker, but the kindly sympathy and healing touch of one who will inspire courage and self-respect without becoming a busybody about their sorrow. We are placed into this world to heal wounds and to bind broken hearts, but too many of us who have broken-hearted ones entrusted to us are overly anxious to use the sharp knives of analysis. We place our patient upon the operating table and cut away very freely, because we enjoy the cutting, never thinking of the unnecessary discomfort we are causing the one whose heart is already broken with sorrow. What we should do would be to extend a kind, sympathetic hand, which often will be more effective and far-reaching than money or substances. To be sure, if they are hungry feed them, but the majority are not hungry so much as weary at heart. If you are strong, then be merciful. Remember that all of us see life from a different standpoint, and what might appear to you as a mere grain of sand may be a heavy burden to some one else.



Economy.

The great lessons of economy have been brought to our minds again and again, but somehow the extravagance of our age has so completely permeated our atmosphere that we fail to grasp the simplest significance of the fundamental lessons in economy. We spend freely and even carelessly of our money, time and energy, and leave

our purse strings hang loosely so long as there is a single drop left; then, when we are completely bankrupt we bemoan our lot and wonder why Providence has brought this suffering upon us. We are quick in bringing misfortune upon ourselves by our own negligence, and often in the very face of our better judgment, but we are slow in taking the blame upon our own shoulders so long as we can shuffle it upon Providence. What we lack in money, in strength, or in time to live reasonably well and comfortably is generally due to an unwise over-drawing upon our resources some time during the past. If we spend more money than our source of income allows it is very natural that sooner or later we will have some bills to pay and some obligations to meet, the profits of which have already been enjoyed. If we overdraw our energies we will be called upon to pay back all that we have overchecked, due to our own shortsightedness rather than due to the vengeance of Jehovah. Ruskin said: "Economy no more means saving than it means spending money. It means the administration of a house, its stewardship, spending or saving; that is, whether money, time or anything else, to the best possible advantage. In the simplest and clearest definition of it, economy, whether public or private, means the wise management of labor, and it means this mainly in three senses: applying your labor rationally, preserving its produce carefully, and distributing its products seasonably."



Build Your Own Castle.

Every man must pave his own way for success if he expects to walk on solid ground, where he will be free from the mire and pitfalls. Thinking one is going to succeed cannot alone bring success, although such thinking is fundamental in completing a successful career. Things may go wrong for a time, but if right thinking is put into action by a dynamic determination, the effort must be crowned with success. The world is your friend, though often it may seem to be directly against you. It seems to be against you because you have not met it in the right way. Change yourself. Be a friend to everybody—the whole world. Expect everybody to be good to you, and desire constantly to be of real service to man, and in a surprisingly short time the whole situation will change. When you believe that everybody is against you you rub the world the wrong way. The true side of mankind is a true friend to every aspiring soul, and everyone must

place one's self in touch with the ideal in man. Meet only the better side of men, and your life as well as the life of the world is made richer thereby. Never think nor speak of adversity. Think success, speak success, breathe success, live success, attract success and be saturated through and through with absolute faith in your success. Believe that the world is for you instead of against you. If at the outset of your career your work was based upon sane judgment, and you have followed common sense in every action, you have every reason in the world to be sure of success. If it has not been guided by good judgment, then reverse your action and follow common sense and the whole world will be for you. Believe in others and others will believe in you.

Steel Traps for Wild Animals.

It is a general practice among farmers to destroy pests, such as gophers, rats, skunks, minks, foxes, wolves, etc., by catching them in steel traps. Perhaps most of us have not stopped to consider the question from the standpoint of the wild animal itself. Jerome K. Jerome gives the following bit of experience, which will suggest a matter for the consideration of at least some of our readers. He had the misfortune of having one of his own dogs caught in a steel trap, after which he tried the trap on his finger. He gives his experience in the following words: "I tried placing my own finger within, allowing the trap to close upon it gently. I must ask you to believe that I am fairly plucky at bearing pain; I have had my share of it in various forms. I allowed my finger to remain there for three minutes by my watch. For my purpose this was sufficient, and I saw no practical good in sustaining longer what I have no hesitation in describing as excruciating suffering. If any reader thinks I am employing exaggerated language, I am prepared to listen to him after he has made a similar experiment. The suffering increases with every second. An almost intolerable aching spreads over the entire system. The limb itself becomes one burning center of pain; you long to tear it off. If this be the result of three minutes, think about three hours or sometimes even thirty hours! And to this, remember, that in the case of the rabbit must be added the agony of the torn flesh and the crushed bone. I say nothing of the terror, nothing of the thirst and hunger that must creep upon the animal left in these traps, sometimes for days and nights. I wish to confine myself to points that ad-

mit of no argument. These traps are sold by the tens of thousands, and the pitiful screams of their victims are heard from every section of the country. Some of my farming and preserving neighbors, when I speak to them, only grin. One sympathetic listener I have found, a sturdy old game-keeper, who tells me that some years ago he had the misfortune to let a trap he was setting go off on his own hand. The mark of the wound is there to this day, and never since has he been able to bring himself to set one for any living creature."

Cultivating an Even Temperament.

A great many of us are content to tell ourselves that all our ruffled feelings and disagreeable moods are due to our temperament. We dismiss the matter entirely, with no thought of the fact that our temperament is the result of our own training, thinking and acting. Margaret E. Sangster places the blame entirely upon the individual. In her own words she says: "It might be worth our while to inquire if we have permitted in ourselves the growth of a fretful disposition. We set much down to temperament, as if temperament were not entirely within our own control; as if it were not cowardly to yield to it, and make it our apology for weakness. It is our business to have an even temperament, and not to exploit the vagaries of one that is uneven. Whoever has traveled behind a horse that frets and jerks and strains on the rein is aware that the poor animal reaches the journey's end more weary and worn, even though not overdriven, than another with a disposition to take both rough and smooth with tranquillity. We should demand of ourselves something finer, wiser and better than we see in a harassed and tired animal. The lower creation often shames us by its patient acceptance of drudgery. Especially is it well to bear with resignation and cheerfulness the ills that we cannot escape. I have in mind young girls, whose cloudless patience under pain and infirmity is a reproach to older people, who allow themselves to complain because the added years bring in their train certain pleasures to be relinquished, and penalties to be endured. There are verses in the Bible, familiar and dear, that furnish us with help in every crisis. 'Commit thy way unto the Lord and he shall direct thy steps.' 'The Lord is my shepherd, I shall not want. He leadeth me into green pastures and beside still waters.' 'Your Father knoweth what things ye have need of before ye ask him.' 'Let not your

heart be troubled; ye believe in God, believe also in me.' Our Bible provides us with marching orders, with daily bread, with pillows on which to rest at night, with a lamp to the feet and a light to the path. In the year that is coming, let us continually re-

ceive new supplies from this overflowing treasury." A ruffled disposition and a snappy tendency are a very good index of the fact that the man or woman has never made a very close analysis of these texts.

THE CAUSE OF SICKNESS WITH ITS PREVENTION

Dr. F. R. Widdowson

No. III. Diseases Rapid in Development.

THE germs which have been previously considered cause diseases which are rather slow and insidious in onset and run a more or less prolonged course—especially tubercular disease. The ones I shall next consider are the opposite to these, being germs which cause disease, rapid in onset, running a rapid course, reaching a termination quickly, either in recovery or death, usually the latter. When the disease has fastened itself on a person it is very important that the physician be immediately summoned while there is yet hope that something may be done. It is much more important, however, for one to know how to use the proper precautions so that these diseases have no chance to develop.

The first to claim our attention is the germ which causes blood poisoning. Its proper name is streptococcus. It is found in boils, carbuncles and abscesses which have been allowed to exist long without being opened. After being confined in boils, carbuncles, etc., for a time it is liable to break through the wall of defense the body has formed around it and then it goes into the blood, being carried to all parts of the body. If the abscess or boil or whatever, be opened in proper time, these germs may be killed by using antiseptic solutions to wash out the abscess cavity, after which prompt healing takes place.

If this germ is allowed to escape into the blood there is a condition of blood poisoning and the chance to save the life is not good. I call to mind now a case where a doctor was called to see a little boy suffering from an abscess of his left heel. The doctor rightly advised them to have it opened and have the pus cleaned out. The parents refused, saying they would poultice it and it would open itself. They did, and

it did open, but a short time before it opened another abscess began to form on his right knee. This they were quite anxious to have the doctor open, which he promptly did. But the fact of the second abscess forming showed without doubt that the germs had gone into the blood and had found in his right knee a suitable place to grow and develop. From this time on abscesses appeared in increasing numbers at almost any point on his little body until death closed the scene in a few days.

These parents undoubtedly did what they thought was best for their child. This is just why I wish to write about this phase of the subject in preference to some other that might have been chosen. When you send for a doctor he should be one in whom you have confidence. If you do not have confidence in him do not send for him, but send for one who has your confidence. When you have him, follow his directions. From his experience he will know whether danger is near or not. Your feeling for your child is too strong under these circumstances for you to decide in a cool manner what should be done. My sympathy goes out for you when you are called upon to decide under conditions like these. Choose your doctor when all is well, then when anything happens you know at once where to go.

It is true that all boils and abscesses unopened do not cause blood poisoning. Who of you can tell which will and which will not? It is all but too late when blood poisoning develops to open the abscess. The abscess should be opened as soon as formed. The pain and suffering ceases at once. The danger from blood poisoning is practically over and it gets well.

Blood poisoning does not always arise from an abscess, but may come from a fresh wound when the germ gains entrance

to it. If this wound be on an arm, red streaks extend rapidly up toward the body. It advances sometimes very rapidly and death has been known to occur in twenty-four hours, but it is not usually so rapid.

The next germ to interest us is known as the tetanus bacillus, and is the cause of lockjaw. It receives its name from one of its symptoms, which is a firm setting of the lower jaw with clinching of the teeth. It is the most treacherous, possibly, of all diseases, striking its victim with little warning like lightning out of a clear sky. The disease is not as common as blood poisoning but its fatality is wonderful.

The cause of the disease is the germ before mentioned, and is so called because it causes tetanic contraction of the muscles of the body. The germs are widely distributed, growing and developing outside of the body. They are found in hay, in the soil, especially that of gardens, in old buildings where dust and dirt are allowed to accumulate, and particularly in horse stables. The sweepings from the stable are said to contain large numbers of these germs. In late years the most fruitful source of the disease is found to be toy pistols and fire-crackers. This is probably due to the fact that the germs are blown into the flesh in the best possible way to favor their development.

In order that the disease may be produced, the germs must be deeply implanted in the body so as to exclude the light and air from them. Under these conditions they grow and produce a most violent poison. If the germs are brought to the light and air the poison seems to be rendered harmless. The poison and not the germ goes into the blood. It is thus carried through the body and lodged in the nerve cells. It becomes firmly fixed in the cells so that whatever is to be done to prevent the action of the poison must be done before fixation takes place.

The way these organisms gain entrance to our body is usually by a punctured wound. This wound is usually produced by some dull instrument, as a nail or splinter found in or about horse stables, old buildings, and gardens. The most dangerous location for these wounds is in the palm of the hand or sole of the foot. Here the flesh is so dense that after the nail or other object is drawn out the opening is almost immediately closed and sealed by the processes of healing. Think of this germ in the sole of the foot, at the uppermost end of the wound, excluded perfectly from light and air! You could not find a

place more suited to its rapid development.

The usual history of one afflicted is about as follows: The child playing about an old building, stable or garden, runs a sharp object into the sole of the foot. The object is drawn out and the foot is tied up by father or mother. Some healing salve or something of that nature is applied. In a day or so the cloth is removed. The wound looks all but well, not having become sore at all. In from three to five days after the wound seems healed and almost forgotten the child finds, upon opening his mouth, his lower jaw seems stiff. Later the muscles of the neck, as well as those used in swallowing, become rigid, and so it progresses until breathing and the heart's action are arrested and death closes the scene.

What can be done to prevent such a calamity as this? If, when this organism is exposed to light and air, its poisons are rendered harmless, would it not be the wise thing to expose it? If, after the poison has become fixed in the nerve cell, practically nothing can be done, would it not be highly proper to treat the wound immediately after being inflicted before the poisons have chance to form?

I know it seems, to a person who is not aware of the danger, a rash act to take a knife and open freely and cauterize a punctured wound. But, if you are to be safe from the calamity of this disease, this is what must be done. It is true you cannot tell immediately whether the germ is in the wound or not. This uncertainty makes it more necessary to open and cauterize these wounds. You may neglect to treat in this manner many wounds of this kind and have nothing befall you. Remember, it takes only one so treated if the germ is there to take the life of your loved one.



Gladys Roxton—"And the duke is so brave, papa! Why, he declares he intends to become an aviator!"

Papa—"H'm! He does, eh? Wants to visit his castle, I suppose."—Puck.



Mother (to inquisitive child)—"Stand aside. Don't you see the gentleman wants to take the lady's picture?"

"Why does he want to?"—Life.



Harduppe—"Is Wigwag honest?"

Borrowell—"Well, he came around to my house the other day and stole an umbrella I had borrowed from him."—Philadelphia Record.

PECULIARITIES OF THE FRENCH

Paul Mohler

PEOPLE all over the world are so much alike that when we talk of other people we generally speak only of their peculiarities. It is of the peculiarities of France, as I have seen them so far, that I shall now write. I have no doubt that our peculiarities are quite as interesting to them as are theirs to us. They are welcome to a quiet smile at our expense.

I think the first peculiar thing I noticed in France was the railroad and its equipment. Passenger trains in Europe have been described often enough, and I shall simply say that the compartment plan of arranging railroad cars is very nice when you can have a compartment to yourself, as we with our three children had. And I see that the trains are being improved, for now the cars have a passage along one side of the car by which one may reach any compartment in the train without going outside.

But it was the freight cars and their loads that first struck me as peculiar. Such little cars, so much like wagons! And then their loads. For example, there at Cherbourg sat a flat car piled high with loose apples. Such a way of transporting apples I had never heard of. And there were cars of loose straw, held down, indeed, by a canvas cover, but who in America would think of chartering a car to move loose straw? And on some of them there was manure. I could see more reason in that, for it is heavy enough, and would not blow away nor burn, but I should hate to pay American freight rates for manure. But perhaps that is another peculiarity of the French roads; perhaps the freight rates are so arranged as to allow the transportation of such commodities reasonably. I am sure that it would be a great convenience to American farmers if they could get small cars and low rates for moving their heavy loads.

Another interesting thing that we appreciated was the method of adding a car to a passenger train. At Dijon a car was to be put right into the middle of our train. In America it would have meant a series of starts, stops, jerks, bumps and rattles, to say nothing of the bell ringing, whistling, puffing, grunting, and cinder spouting of

the engine. But at Dijon they had a very wide track crossing the yards at right angles with the main and switch-tracks. On this runs a low-wheeled truck which can be stopped exactly on any track in the yards and on which a car can be easily shoved. When on the truck the car can be moved across the yards from track to track and stopped wherever wanted. So, when we stopped, our train was opened in the middle, just opposite where the extra car was sitting on its truck. Then a big black horse was hitched to the side of the car, and he pulled the whole thing, car, truck and all, over to our track; the car was run from the truck to our track, we hitched on and went ahead. Only one bump for us, and we were ready. Primitive? It looked rather so, but simple enough, too, and very comfortable for us. But it looked both primitive and dangerous to see men stand between the freight cars to couple them together. I remember too well how many men used to be killed in America under that system.

I think I was as much surprised at a sight I saw on one of the busy streets of Paris, as at anything. A load of logs, about thirty feet long, drawn by four big horses hitched tandem, strung out, one in front of the other! I never saw the like before, and cannot see the sense of it yet. And I saw the same foolish thing out in the country, and see it here in Oyonnax. It is bad enough for the horses to be hitched so far from the load, but in addition to that they are so hitched that the lead horse pulls down on the neck of the rear horse; an insufferable hardship, it seems to me. Perhaps they think the rear horse can pull more if he is held down to the ground.

They drive many oxen here, and make them pull by their horns. I have not tested it, but I cannot think the oxen can pull nearly so much by their horns as by their shoulders; but one thing is certain, they can pull ahead or back with equal ease. The drivers, too, have their own peculiar way. They walk ahead of the oxen, and reach back with a sharp stick to prod their oxen to guide them and make them go ahead. Perhaps they and the oxen understand the performance and its reason, but I do not.

This is a factory town. Once a month is pay-day. Then the money flies. It is drinking, theater-going, and all sorts of good times until the money is gone, then it is starve along on bad credit until the next pay-day; but unfortunately that custom is not peculiar to France; there is enough of that in America.

Houses here are of stone, well built. The roofs are tile, but the tiles lie so loose that you can see out anywhere through the roof. A straight rain would run off, but a driving rain would certainly come through. Sometimes, we are told, the snow must be carried out by the bushel. Why put such poor roofs on such good houses?

The French are in the front rank in the development of the automobile and the aeroplane, but you ought to see their farm machinery, and their household utensils! They know nothing here of washing-machines, and even their washboards are nothing but smooth wood. They have good beds but no rocking-chairs. Their stoves are built to save fuel rather than to make heat. Cook-stoves have the tiniest ovens, for no woman bakes her own bread or cakes. They don't even know what soda

and baking powder are. I have been trying to buy some of one or the other in this town of ten thousand inhabitants, but not even the English-speaking people here know what I mean by soda or saleratus. I presume that leaves them free to indulge in some other kind of indigestible.

This town has one peculiarity worthy of American imitation. Above the town is a tract of mountain land, heavily timbered with pine. Instead of letting some one strip it of its timber and become a local millionaire, the boast of the town, as is the good American way, the town holds the land, timber and all, for its own good. When a tree is seen to have its growth it is sold for the benefit of the town, and a new tree is planted, and the annual tax levy is lowered by the price of that tree. Incidentally, the people have a beautiful playground right at their doors, and thousands flock to the beautiful, cool pine woods in the hot weather.

Well, so much for the peculiarities. But how much they are like warm-hearted people everywhere, ready to do you a good turn, and just as ready, I presume, to resent an injury. May we always experience their "good turn"!

SOME NEEDS OF BRIDGEWATER COLLEGE

J. T. Glick

WITH the growth and development of any enterprise there come new and more complex problems for solution. The new situation may involve the question of room, equipment, or workmen:

An educational institution is obviously no exception to the rule. With an increase in the number of students, and the initiation of new departments in the college curriculum, the above-mentioned problems must be met. But what is more promising and encouraging: than increasing numbers accompanied by an educational zeal which calls for new lines of instruction?

The present situation at Bridgewater College is highly pleasing to all who know the value of an education as applied to modern life. The student body is gratifyingly larger than before. According to a chapel statement of our president the work of the fall term casts no reflection upon the brilliant past.

There was added at the beginning of the year an art department. Under the care of the accomplished instructor, Mrs. Rebecca Bowman, this phase of the work is very promising. Perhaps art, by which we here mean painting, music and literature, does more to develop the finer sensibilities and æsthetic nature of the individual than almost any other branch of learning. Each of these has a prominent place in the college curriculum.

Thus, with practically every line of college training offered, under such sincerely religious and scholarly men and women as compose the faculty, we see a bright future for this institution.

We hope that with her present power and future prospects she will continue to send to the busy work of the world such men and women as she has formerly done. These individuals, many of whom are standing in the front ranks of usefulness, are living arguments of her possibilities.

With all the success of the past and present, the college has its needs. In the weak judgment of the writer the time is ripe for the friends of the college to rally and establish an experimental station in connection with the present agricultural department. Our people as a whole, as everyone knows, are tillers of the soil. Another fact that is evident is that we are living in the "renaissance" of the agricultural world. Perhaps no greater strides will be made in any science during the next score of years than in scientific farming. The farmer's boy who is looking toward his native occupation as his future one will more and more desire and determine to prepare for his life's work. We admire this, and who shall say we should not prepare for it? Oh, that one or more of our financially strong Brethren would donate an adequate sum for the purchase and equipment of an experimental farm in connection with the college! Eternity alone can bound the influence for good in our church of such an act. We have men able and anxious to teach the subject. The church and community have boys and girls to fill the department. What lack we yet? Shall the need remain, the call go unheeded, while the school, church, and home suffer? Now is the time to act. Some other fraternity or the government might establish a station in our beautiful valley, and then our opportunity is gone.

The erection of an auditorium is no less than a pressing need. The present Chapel Hall, which is sufficient for the ordinary gatherings, is too small for special occasions. Often in recent years has it happened that the room was too small to accommodate the crowd. The college folks are always glad to see the public come to the various services. It bespeaks an interest which is to be cherished, but to be unable to accommodate people is a sad condition, indeed. An adequate auditorium would remove this embarrassment. It would also have the salutary effect of bringing the church work of the congregation and the religious activity of the school closer together, as the church at present is about one mile from the college. This need is a growing one; especially since the two weeks' Bible course offered in January of each year, in connection with a series of night sermons, is so largely attended. The wonderful increase of attendance upon this occasion is, perhaps, the surest index of the growing interest in the college, especially in the more distant congregations of the school territory.

In mentioning the needs of the college

one should not omit the need of a more elaborate internal improvement, especially in the way of laboratory apparatus. While the college may well be proud of her present possessions in this respect, there are needs which in some instances handicap the most thorough work. This is especially so in the psychological laboratory; the geological and physical and chemical departments are much more fully equipped. This matter is of vital importance because the success of our school work depends more perhaps upon the thoroughness of the instruction given than upon the number in attendance.

Another very important question in the catalogue of school problems is the college endowment. First, again, we would highly praise the efforts already manifested along this line. Rapidly are the Brethren of the college field growing enthusiastic over this question. This interest is surely timely, for how evident it must be to every one who seriously contemplates the issue, that the college cannot reach its highest possibilities without a liberal endowment!

There are many young men today struggling with poverty in their educational career. The number of calls for aid from these is every day increasing, especially among our own people. Sincerely now, could any one censure a young man preparing for the ministry from going to schools where special inducements are offered? And yet this student in all probability would rather patronize his own church schools but for this one thing. Where then is the solution? We would answer: in the endowment. This we feel safe in saying is only a matter of a short time.

All the above questions and others that might be mentioned are seen to involve the financial side of the situation. This brings us at once to the greatest problem of the present-day conditions.

The friends of the college would be fortunate if they were not forced to believe that there are Brethren in their territory who are not as yet staunch friends of the institution. That college education among the Brethren, especially in some localities, is a question little considered must be quite evident. The educational phase of the church work for many of our earnest brethren and sisters is not one of first importance. We do not question for a moment the sincerity of those who, as they say, do not understand the college work. We only mention the fact as it exists.

But in what does the solution consist? Answer: A closer communication between

the church and school. How may this be brought about? Let us see. It is clear that the only way the inner workings of the school can be brought into the home is: First, by the literary publications of the college. These we feel are widely circulated. Perhaps there are homes where they would do much good in this line where they are not found. "Come let us reason together." Are the papers read as carefully as they deserve to be? We believe they deserve to be read and studied with an interest no less than intense. Secondly, the school spirit may be brought into the homes by the earnest students returning from school. Of course the majority of the homes are not represented; but these may be influenced in the greater part by the students. What these cannot do in bringing about more, not to say complete, coöperation, must be done by an effort on the part of the individual. This suggests the importance of visiting the college. I am wondering if it is a fact that a number of our Brethren have never seen the inside of a college hall.

Should this be true, with the exceptional opportunity for Bible instruction offered gratis through two weeks of each year? The college friends extended a cordial invitation to all to be present at the Institute which began January 22, 1912. Here was your opportunity for a spiritual feast and a study of the college work.

But, you say, what bearing has this upon the point at issue? In my judgment, this closer, yea, close union of the various congregations and the school, speaking individually, is the key to the situation. The school ought to be made the nucleus of the organization in her respective Districts. When once this is done the problem of finance will be a thing of the past. What the college needs today is to convince beyond a doubt the financially able Brethren, whose sincerity in withholding their means we dare not question, that the college is the closest friend of the church and the greatest factor in its efficiency and maintenance; and the greatest problem of today will have been solved.

THE RESCUE

Ada Van Sickie Baker

NESTLING among the green hills of Virginia are several splendid water resorts. There is a varied charm for the many tourists who flock there, for besides the beautiful swimming pools there are many attractions. The scenery is impressive, imparting to the mind of the beholder a scene that is not easily forgotten. Toward the east runs a long, low chain of hills, which, on account of their distance from the pools, appear of a soft violet hue, and are the destination of many excursion parties. Enclosing the bathing springs on three sides, as a fit setting for the sparkling gems of water, are the grand old woods whose cool depths always extend a welcome invitation to all who come to penetrate them.

The houses about the springs are very much scattered, there being no regular streets, but they are so quaint and picturesque, it would seem a pity to have their arrangement altered in any way. An imposing residence here, a tiny villa there, and almost all, with hardly an exception, are surrounded by the beautiful, time-honored oaks, for which the State is well known.

Another noticeable and very attractive feature is the quantity of flowers cultivated by the residents there. There are roses of every description; tall, stately lilies, as fair and beautiful as the lovely faces of the Southern women, who love and care for them, and white jasamines that shine like pale stars are in abundance everywhere.

From one of the flower-entwined villas, not long ago, a sweet-faced old lady emerged. She called to a dainty little maiden who was playing in the shade of the trees, not far off. The little one, who was about four years of age, came dancing up to her grandparent, and as she ran she seemed like some little child angel, for she was clad in white and her long hair floated about her like a golden cloud. Her fair, spiritual face took on a look of sweet happiness as she beheld her beloved grandmother waiting for her.

"Come, Goldie, we will take a walk to the spring," said the lady, affectionately clasping the soft little hand.

"Oh, how lovely! Will we see the bathers there, grandma?"

"I am afraid there will not be many, dear, for it is past the hour they most fa-

vor. You see they go rather early. There may be a few, though," she said, as she saw the look of disappointment that crept into the child's eyes.

"Oh, I hope so, for I do love to watch them swim," replied the little girl, enthusiastically.

Ere long they were at the water's edge, and as the woman had surmised, it was too late an hour for the bathers, for only one young woman was enjoying the water. The two stood on the bank watching the graceful movements of the swimmer. One moment the golden head would be visible; then she would disappear for a few moments, only to return to the surface and swim rapidly with long, even strokes that indicated she had thoroughly mastered the art.

The waves rose with a gentle murmur, and fell with a musical ripple, and the little child watching the scene before her clasped her hands in genuine pleasure. It may be the sight of the "pitty swim lady," as she termed her, filled the child with a desire to swim, too, for suddenly, without a moment's warning, she broke away from the side of her grandmother, and her little fairy-like feet fairly flew to the water's edge. Then out flashed the small white-clad figure on the springboard, and, having reached the end, it fairly shot her light form far out into the deep, still water. Her agonized grandparent uttered a shriek, and, regardless of the fact that she could not swim a stroke, leaped in to save the darling, if possible.

The exciting scene had been witnessed by but one person—the athletic girl, whose swimming had been admired a few minutes before, by the unfortunate couple, now struggling in the water. Nerving herself to do her best, she swam rapidly to where the child was sinking for the second time. With wonderful agility she caught her as she came up, and swimming close to the bank, fairly flung the little creature to safety. Then, although she was conscious her strength was fast ebbing, she returned and seized the grandmother of the child. With great skill and splendid power of endurance she began to fight her way to the shore.

It was no small matter this time, for the weight of the woman, and her efforts to help herself, which only hindered the movements of the swimmer, threatened to pull them both down into the watery depths. But the courageous girl, filled with a determination to win against death, if

possible, fought her way, inch by inch, as it seemed, to the shore.

At last, with a thankful heart, she pulled her almost lifeless burden from the cruel waves.

As the girl had been a great lover of the water, practically all her life, and had witnessed a great many rescues from drowning, although she had never taken an actual part in a rescue before, she knew just what should be done to restore to consciousness the ones now lying helpless on the shore.

With gladness she saw a man approaching, and not heeding his look of agony at the side of the prostrate figures, she asked him to assist with the work before her. She, herself, rolled the woman over, and struck her sharply on the back, to help expel the water from the lungs, while the man worked over the child in a manner that showed he was half frenzied with grief. Then they raised and lowered the arms of the still unconscious persons, to produce an artificial respiration. Finally, the eyes of the little one flew open, and she drew a long, fluttering breath. Then the woman slowly came back to consciousness and was helped to a sitting posture.

"Did you save us, Gerald?" The woman was looking at the man before her.

"No, mother; you and my little Goldie owe your lives to the noble courage of this young lady, Miss ——." His eyes sought the girl's face in an interrogating way.

"Mabel Ames," replied the girl, her eyes dropping modestly at his words of praise.

"O Miss Ames, how can we ever repay you? By saving the life of our little darling you have placed both her papa and myself in a position of lifelong gratitude to you. This is Goldie's papa, Mr. Merritt, and I am his mother."

The girl acknowledged the introduction. Then Mr. Merritt bade them wait till he called a carriage to convey them to their homes. When the carriage arrived, Mabel Ames declared it was but a few steps to her home, and, in spite of their protestations, tripped away, unconscious of the fact that the heart of Goldie's papa, whose wife had been dead about four years, was beating more quickly than usual.

Ere another bathing season came around, Mr. Merritt had asked the brave girl to become his wife.

"You are all alone, Mabel, and need a protector," he said one day, in the presence of his mother, who laughed happily and said, "I am afraid you have that a little wrong, Gerald; for the way Mabel proved herself a heroine shows she is quite capa-

ble of taking care of herself and others, too, if necessary."

"I believe you are right, mother," he returned with a smile, "but that only goes to prove she is needed more than ever in this household, for Goldie may take another no-

tion to jump off a springboard, and we must have Mabel near."

And it seemed he had his way, for when the little Goldie plays by the water now, she has a pretty mama to watch over her, and keep her from harm.

A LITTLE STORY FOR IMPETUOUS FATHERS

Hjort Valdemir

AS a young lad I was often reminded of the commandment to obey my parents, both at home and at Sunday-school, as well as from the church pulpit, and boylike I frequently resented what the commandment called for in my own case, for although my father—who held the reins of domestic government—was entirely devoted to the welfare of his family, he was impetuous, headstrong, and sometimes a little domineering. There were dreadful moments when my fierce resentment of his despotic authority leaned dangerously near to hatred.

One unforgettable morning, when my father relentlessly overthrew my reckless but long-cherished plans in a fit of what seemed to me sheer personal rage, I was driven to the wall, so to speak, for I was completely at his mercy. His displeasure took the form of stern ridicule as he stood before me with heated face and angry eyes commanding me to do an utterly humiliating thing. Again I heard that oft-repeated command, "Children, obey your parents." I was hurt to the quick, angry, defiant, and as bitter as a boy of twelve could possibly be. At the very highest tension of the scene, our good gray hired man passed on some industrious errand and paused for one solemn moment to quote gravely, "Parents, provoke not your children to anger lest they be discouraged."

The light in my father's eyes leaped into brighter flame, it seemed to me, as if he resented his servant's interference; then the flame went out and the angry redness faded from his face as he removed his hat and said in tones that I shall never forget, "My son, I beg your forgiveness."

All the pent-up rage and injustice went from my hot heart in an instant. I wondered breathlessly how I could ever have

cherished a moment's irritation against my good, lovable father. I was ashamed, sorry, speechless as I laid my trembling hand in the one that guided me so faithfully and tenderly to the borderland of manhood.

A great many crowded years have gone by since that hour, and my father and the good gray monitor of peace have long slept in their quiet graves, but that moment still lives in my heart. I knew then that there would never again be a shadow between my father and me, and there never was, for although our wills clashed many times, the friction was always on the outside; within there was an unshakable confidence that all was well between us.

I have heard a great deal about "breaking a child's will and forcing obedience," but very little concerning the parental command, "Provoke not your children to anger." Men that I have known intimately—good men, as the phrase goes—have hopelessly estranged their children—especially their sons—by a reckless abuse of authority. Hot-tempered, undisciplined in spirit, they have abused their positions by giving way to the moment's irritability, by flinging a rough taunt at the boy whose misguided but painstaking effort needed parental attention and patience. Crude as the childish judgment seems to the adult mind, it is infallible in one instance—in the discernment of injustice and deceit. The bitter sense of personal injury resulting from unjustly enforced authority slowly turns to poison which permeates and blights the finest traits of childhood unless some marvelous grace of sweetness intervenes to check the deadly process.

Parents who complain of filial ingratitude, indifference, or neglect should examine all that went before the bitter change from early affection to adult coldness. What

if they have lavished money and time and glitter on the child who turned from them in his final choice between home and the world's bright lure? All those things are as tinkling cymbals without the grace of sacrifice. Self-effacement, restraint, patience, and the love that suffers annoyance and worry and endless trivial demands of childhood without complaint—these are the imperishable riches that wise parents lay up for themselves. Although maturity and outside influence may cause the indifferent child to honor his parents outwardly, the poison of his defrauded youth will never be quite obliterated. The children of unfaithful parents will not rise up and call them blessed—not though the world's benefits were showered upon them.

As we grow older and look deeply into

the things of the soul, we realize more and more the unwavering justice of God's laws. How equally has been put within the reach of every one, lowly and great, the power to attain true happiness by perfect obedience to the spiritual laws that have been revealed to us! Though I am poor and obscure, it is given me to bestow upon my children a kingly heritage which time and change and the world's dark blight can not mar. This treasure, which kings can not buy, must be paid for in the coin of sincerity, kindness, patience, and, above all, sacrifice—the sacrifice of my love of authority, indolent moods, sharp words, and selfish instincts. As we sow in love, so shall we reap even in the hearts of our children, and example is more potent than precept. "Fathers, provoke not your children to anger lest they be discouraged."

THE MONGREL

J. I. Miller

THE great South is inhabited by many different nationalities. It has often been said that the negro is the great problem of the South, but when the mongrel is considered the negro passes into insignificance. It is appalling to see the number of white and black, white and Indians, black and Indian mongrels. The race question is a serious one in the South, but race laws differ in different States.

Recently the writer read an article in a paper which stated that in one Southern State a man was considered a white man so long as he was not more than one sixteenth negro, while another State was more liberal and he could pass for a white man so long as he was not more than thirty-three and one-third per cent negro, which would be one-third. But in any event both are mongrels. It was asserted in the same article that no full-blooded Indians have been born east of the Mississippi River in the last four generations, but that they are all inbred with the negro. Also that some of the most aristocratic families of the South have a shade of negro blood. People who come South with the get-up-and-hustle spirit from the North can very soon tell who is who, or tell a mongrel by his actions.

Both the negro and Indian are great lovers of company. That is an innate nature,

—the more company the better they like it. No matter how hard up they are financially or how little they have to eat, if they have plenty of company they are a happy set. And the mongrels, be they white or black, or white and Indian, or Indian and negro, partake largely of the nature of their ancestors. They are, as a rule, a happy, slovenly, indolent, slow set. Work is always their great dread, and when they do work they always want more than the average wages and more than they earn, and then try to do as little as they possibly can. All they seem to care for is "to get in the time." They have no concern for the future,—always in debt when and where they can get credit,—and would starve their families, which are usually unusually large, if some did not take pity on them and sell on credit. Then they won't pay if there is any way to get out of it. And about the only way to get pay is to take it in work and pay them big wages. Then the amount of time they consume is always about twice as much as a Yankee would take.

The writer has been told a number of times by those who knew, that a buck Indian will forsake his squaw, be she white or Indian, if he can get a negro woman, and the blacker the better he will like her. The writer has heard it asserted that two drops of negro blood in a white man makes

him a negro, and a negro is not a white man. This assertion, however, is untrue. He is a mongrel. It is a poor rule that will not work well both ways. If two drops of negro blood make a negro, two drops of Indian blood would make an Indian. An Indian is no more a white man than a negro. No sensible person can deny, but the same amount of negro blood in a so-called white man makes him a negro. The same amount of Indian blood will make him an Indian, but in either case they are mon-

grels, no matter what they call themselves,—white, negro or Indian. Mongrel is the only befitting name, and one that the law of every Southern State recognizes. No man on earth has a right, in the sight of God, to call himself a pure white man if he knows he has foreign blood. He is telling what is untrue, no matter if he is a so-called Christian. The great question is this: Is it possible for a man to be a white man unless he is a whole white man? Who will answer?

THE THREAD OF GOLD

Lula Dowler Harris

"In the somberest life 'neath heavy fold,
There sometimes runs a thread of gold."

THE dullest life must experience some moments of bliss. Seasons of refreshing in secular as well as religious circles may come to each of us.

Sir Matthew Hale once said:

"There are peculiar happy flights, and bright moments which open to men great landscapes, and give them a full and most beautiful prospect of things, which do not always arise out of previous meditation or chain of thought, but are flashes of light from the eternal sources which often break in upon the peaceful, pure and pious mind."

If there is one thing history and revelation unite in teaching it is this, that goodness and wickedness always have been and always will be mixed up in this earthly life. This being true it is for us to discriminate, to enjoy the good and avoid the bad. "Let us not"—as some one has said—"complain of the thorn on the rose but be thankful for the rose among the thorns."

It is said the ocean is six miles deep in some places but that the severest storms only disturb the waters to a depth of three miles. Storms may rage and toss the waves mountain high on the surface but in the depths below there is a calmness the storm element cannot reach.

So it is in our lives, secular and Christian, if we have the consciousness of having done right no matter what prejudice it may cause to arise we know and feel we have been true to our better selves.

Our lives are largely what we make them. The thread of gold may run clear and bright or it may be scarcely visible. It is for us to decide.

The thread of gold may be clearly seen in a life that tries but never succeeds. If we make an honest effort and fail we have the consolation of knowing we have done our best; angels can do no more. The man who fails often profits by his own experience. Soldiers cannot win every battle but they are no less soldiers because of their defeat.

The thread of gold runs bright and bold in a contented life; the life that looks for the silver lining. There is a little motto which hangs on the wall of my room and reads as follows:

"The inner side of every cloud is bright and shining,

I therefore turn my clouds about and always

Wear them inside out just to show the lining."

I cannot say I always do this but the motto has been a help to me. It is a good thing to look around us for the good things of life. There are so many that a blind man groping may find some of them. The man who counts his blessings as he falls asleep at night is a philosopher of the first water. He is a man at peace with God and the world.

It is not possible to obtain all we desire in this life. Let us make an honest effort to secure our heart's desire and if we then find it is beyond our reach say:

"If I cannot get what I like,
I will like what I can get."

There will always be those who have more than we have, there will always be those who have less. Let us refuse to be beguiled into a style of living above what is required by our position in society and is

justified by our resources. Let us set an example of simplicity which others will be glad to follow and will thank us for introducing.

The thread of gold runs in shimmering brightness through a life of loving service. There is no worthier effort in life than to make those about us happy. The parents who make willing sacrifices in order that their children may be happy; the children who render loving obedience to their parents are weaving golden threads in the web of life.

As the shuttle of life moves back and forth let us see to it that the weaving is done with this thought ever in our minds:

"The Master's eye will examine our work." If we are doing our best we will enjoy that peace in the depths of our souls that the troubled waters of life cannot disturb.

There is no life so beset with trials and troubles but that it can find peace and happiness, but it must go into the still waters to find them.

"There runs a thread of gold that glitters fair,
And sometimes in the pattern shows most sweet
Where there are somber colors."



THE CHILD AND THE SAVINGS BANK.

Faye N. Merriman.

I CAN'T understand what is the matter with James," confided a mother of two boys, recently. "He used to save every cent, but now he spends every nickel; I can't get him to save." She sighed a martyred breath and looked to me for sympathy.

But my sympathies were elsewhere. For over two years James had saved, denying himself candy and peanuts and beloved cornucopias, to put the proceeds into his bank. The object of his savings was a pony, a pet for which he longed.

He worked after school and during vacations to add to his little pile until at last the wonderful day came when the thirty-five dollars was accumulated. His mother meantime had not taken much notice of his efforts to save, only noting that he was growing "stingy," as she called denying himself childish pleasures.

But when the bank was opened what did this wise mother do? She decided that it would be encouraging selfishness to allow the child to spend so much money on something for himself, so she purchased a win-

ter suit for the boys and bought a safety razor for their father. And now she wonders why he refuses to save!

Many mothers are almost as foolishly criminal as this. Often the child's bank is opened; the contents "borrowed" and the amount never returned—an unjust practice.

A child by small sacrifices having gained a sum should be allowed to dispose of it as pleases him. A few mistakes will teach him more than any amount of parental interference. If he chooses to buy clothing for himself it is good, but he should not be forced to do so.

The small savings banks sent out by banks are excellent for the child. It will be a proud day for him when he takes his box to the bank, has it opened and returns home with a bank-book of his own. There is nothing that adds to a person's self-respect, child or grown-up, like having a bank account.

Encourage the child to save. It is a habit of immense value and one that will go with him through life if not discouraged at the outset by some act of gross thoughtless injustice on the part of his guardians.—American Motherhood.



FILIPINO SALT WORKS.

Salt is very liberally used by the Filipinos, being a very necessary component of their diet. In the days of the insurrection, salt rose to a centavo for a spoonful. Yet this exorbitant price did not prevent the native from buying. On the other hand there is not a modern salt factory in the entire archipelago, and what refined grades are to be had are imported into the islands from foreign shores. This condition should not long prevail, as the raw materials suitable for salt production are very plentiful. During the insurrection, when salt took a rise skyward in price, it was no uncommon sight to see old women, too decrepit to take part in hostilities, busy day and night dipping up sea water and taking the salt therefrom by evaporation. The salt made in the islands is necessarily of a very coarse grade. No better is known to the peasantry. Most of it is made by Chinese who retail it out at their tiendas, or stores, in small quantities, rarely exceeding a table-spoonful, wrapped in a green banana leaf, and selling for a clacker cent, or about one-fourth of a cent in our currency. When American capital invades the islands, if it ever does, a modern salt works will, no doubt, be among the very first ventures.—Technical World.

THE RELIGIOUS FIELD

TRUE AND FALSE BUILDERS.

Frederick F. Shannon.

AND why call ye me, Lord, Lord, and do not the things which I say?" Did you ever hear a more searching question than that? It means: Face about, and look yourself in the eye. Consider your profession and practice. See if there is any vital relation between them. If there is not, lightly tripping "Lord, Lord," over the tip of your tongue is shallow and empty. There is no talismanic power in mere mumbling. It lacks the essence of reality. "Lord, Lord," is the music, obedience is the instrument, you are the musician. When the instrument is in tune, and the musician in mood, then the melody of doing "the things which I say" flows on without interruption.

You see our Lord is giving us a study in spiritual architecture. After enunciating the principle of obedience, he illustrates its development in the parable of the true and false builders. Using the figure of a house, remember that it is the House of Life the Master has in mind. And remember, also, that the house of life is yours, and you are the builder. For these words were never more true than this very moment. Christ's words are unique in this: The older they grow, the newer and fresher they become. Their ancient splendor glows with a modern fire, and the heat at the centre is life eternal.

Of these two builders, let us take the false one first, then the true, and, finally, their similarities and contrasts.

I. The False Builder. "But he that heareth, and doeth not, is like a man that built a house upon the earth without a foundation; against which the stream brake, and straightway it fell in; and the ruin of that house was great."

First of all, then, the false builder's house lacks a foundation. "Well, what a fool!" you say. "That a man should undertake to build a house without a foundation—that is the acme of folly." And I think we are all agreed upon that. In your community, such a man would be taken in hand by the authorities, would he not? Moreover, there seems to be a deliberate wrong in this man's case. For he knew how to build a house. Christ affirms that he had heard that the plans and specifications were already in his hands.

The Divine Architect.

Now, kindly note: Christ says—and this is the lesson we need to learn—that the man who hears his words (or, perchance, refuses to hear them), and does not live by them, is this false builder's spiritual double. And you know what a double is—he looks just like you. My friend, is your house of life foundationless? Or is it being built according to the plans of the Divine Architect? Mind you, I do not ask if it is being constructed according to the latest fad in Germany theology, or if it rings with Emersonian aphorisms, or bristles with Darwinian evolutionoids, or sparkles with Spencerian synthetics, or blows with Eliotian psycho-brainstorms. We may safely and snugly tuck these away, for the time being. For you and me, life's day hurries swiftly on to its close. The night cometh. Already the mystic bell in the vast cathedral of eternity may have tolled for us, even though its sound has not yet reached our ears. And I would not dare to enter that awful and unknown cathedral with a flickering taper in my hand. I fear one gust from out those unlit halls of immensity would quench it in fathomless night. No! I would have my lamp lit at the central fires of being—even by him who says: "I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life." Tell me: is your house of life lit up by the light of life? For he says: "I am come a light into the world, that whosoever believeth on me may not abide in the darkness." But if your house rests upon a false foundation, or upon any foundation save the Rock Christ Jesus, it will go down like a house of cards in the path of a cyclone.

For, mark you, because it lacks foundation, the false builder's house goes to speedy ruin: "Against which the stream brake, and straightway it fell in." Now, I am quite certain that this false builder, conscious though he was of having violated the building laws, thought his house looked pretty well. And probably it did. For favorable conditions help appearances wonderfully. Perhaps his house was set in a commanding position. Let us assume that the environment was all that the most fastidious purchaser could desire. Why, even a house without a foundation might look well enough amid such surroundings on a clear day.

The Firm Foundation.

Yes, on a clear day! But ah! what about the cloudy day? What about the day when the storm breaks, and the thunders roll, and the heavy atmosphere is ripped by swords of flame, and the winds scream as if ridden by demons of the night? What becomes of the house without a foundation then? Listen: "Against which the stream brake, and straightway it fell in!" You may not be aware of it, but the first thing the storm looks for is the foundation. I used to think it was the roof, or the walls. But one day a New York architect took me into the basement of the first skyscraper ever built in America. Pointing to a great girder, he said: "The stability of this building depends upon that." By the foundation, then, I do not mean merely that underground stonework supporting the superstructure. I include, also, that just and true proportion which must be maintained through all the various parts that bind the foundation and the superstructure together. And that is what the storm detective searches out. If false, rotten, lying materials have gone into the substance of the building, then straightway it falls in, when the storm smites it.

Furthermore, the false builder's house not only lacks foundation, and goes to sudden ruin because of that lack; but it tumbles suddenly into a great ruin: "And the ruin of that house was great." How great? Well, it is a just principle of interpretation, I think, to say that its ruin is proportioned by the value of the house. If the house is a cottage, its ruin may be complete, but not necessarily great. But if the house is a mansion, its ruin may be complete, and also great. Now, in getting at the possible ruin of your house of life, you are compelled to change your base of values altogether. Real estate standards can hardly be carried over into spiritual estate realities. Therefore, we may say at once, that the ruin of your house of life, the wreck of your soul, is just as much greater as in the scale of values spirit is higher than matter. You are made in the spiritual image of God. He who destroys that image is at heart an anarchist of Deity. "For the soul," says Drummond, "is in its highest sense a vast capacity for God. It is like a curious chamber added on to being, and somehow involving being—a chamber which may be expanded, with God as its Guest, illimitably; but which, without God, shrinks and shrivels until every vestige of the divine is gone and God's image is left without God's Spirit." Think of it! God's

image left without God's Spirit! A skeleton without flesh, a heart without blood, an eye without light, a brain without thought, an image without the Image-maker!

II. The True Builder. "Every one that cometh unto me, and heareth my words, and doeth them, I will show you to whom he is like: he is like a man building a house, who digged and went deep, and laid a foundation upon the rock: and when a flood arose, the stream brake against that house, and could not shake it: because it had been well builded."

First, then, the true builder's house has a foundation. But how did he get his foundation? I am glad the process is given. First, he digged; second, he kept digging; third, he digged and kept on digging until he reached the rock. "Who digged and went deep [the Greek reads, "kept deepening"], and laid a foundation upon the rock." Do you not see at once the suggestiveness relative to your house of life? Our religion somehow lacks the "digging" element. About the most we do is to raise the dust by scratching the surface. Is it not too true? We are experts on setting out posies. Do we know how to plant oaks? We know how to trail roses. Do we know how to sink vineyards? We know how to rear skyscrapers. Do we know how to build mansions for the skies? And we need not only to be diggers, but we need to be ceaseless diggers. "He kept deepening!" Ah, me! the true builder is at it, and always at it. He may give his body a summer vacation, but vacation his soul has none. He has found his Lord's secret sources of passion and power: "My meat is to do the will of him that sent me, and to finish his work." He may retire from business, but from his Father's business he never retires. He is utterly unlike the character thus portrayed by a well-known millionaire: "The trouble with the modern millionaire is—he has so much to retire from, and so little to retire to." It is just the reverse with the true builder. For, after living the life that is life indeed, so inexhaustible are the riches of the life hid with Christ in God, it may still be said of him: He has so little to retire from, and so much to retire to. That, my brethren, is the difference between a physical millionaire and a spiritual millionaire. And what constitutes the difference? Follow the true builder's process to the end: "Who digged and went deep, and laid a foundation upon the rock." You must go on down deeper than silver and gold and diamond mines,

(Continued on Page 191.)

HOUSEHOLD HELPS AND HINTS

THE PINEAPPLE.

It has been found that the fruit of the pineapple contains a digestive principle closely resembling pepsin in its action, and to this is probably due the beneficial results of the use of the fruit in certain forms of dyspepsia. On casein of milk pineapple juices act as a digestive in almost the same manner as rennet, and the action is also well illustrated by placing thin pieces of uncooked beef between two slices of fresh pineapple, where in the course of a few hours its character is completely changed. In diphtheritic sore throat and croup pineapple juice has come to be very largely relied on in countries where the fruit is common; the false membrane which causes the closing of the throat seems to be dissolved by the fruit acid, and relief is almost immediate.—Medical Magazine.

Using the Pineapple.

Pineapple is at all seasons obtainable, and one large pineapple selling for ten to fifteen cents is all that is required to make a well-filled dish. To make the fruit at its best, peel and dig out the eyes, then shred or tear it to pieces with a silver fork and set it on ice for several hours. It will become soft and juicy; sugar it well; or serve as salad on crisp, tender, green lettuce leaves, with a French dressing poured over it at the last moment. The juice of the fruit will blend with the dressing, making a mixture that is very much liked.

As a filling for layer cake, pineapple is delicious. Any good white cake baked in layers will answer. Boil one cupful of granulated sugar and one-fourth cup of pineapple juice which has been strained, for six minutes after adding one teaspoonful of lemon juice. Beat the white of an egg to a stiff froth and stir into the boiled syrup gradually, whipping the mixture as the syrup is added, with an egg-whip. Beat this for five minutes longer, or until a stiff cream, then add enough shredded or finely-chopped pineapple to the icing to make it moist, and spread between the layers.

FOR CLEANING LACES.

For dry-cleaning expensive laces, the following mixture should be used to soak the lace in: Pure alcohol, one gill; sulphuric ether, two ounces; best benzine, one pint; chloroform, two ounces. Mix

and shake well before using. This will cleanse and restore any lace or ribbon, but is expensive. Baste the lace on flannel and dip, squeezing gently from time to time until quite clean, then wind around a bottle to dry. The liquid can be placed in a bottle, tightly corked after using, and allowed to settle; then the liquid can be poured off, leaving any sediments, such as dirt, or grease, and it can be used again. If this is done every time it is used, it can be used for cleaning as long as any liquid is left. All the ingredients are very inflammable, and it must not be used where there is any fire or flame of any kind, and must be kept tightly corked. Before putting it into any cleansing materials, the lace must be basted loosely on a piece of clean white flannel, using cotton thread, and while in the liquid, should be gently squeezed with the hands, the very dirty places being carefully rubbed with the finger tips. If this is done, there will not ordinarily be any danger of tearing it. When the lace is quite dry, remove the tacking and lay the lace on a clean sheet of white paper and sprinkle over it pure calcined magnesia in finest powder. With a very soft brush, brush this powder thoroughly into every part of the lace, shaking it from time to time and brushing in fresh powder. It should be beautifully white. To whiten lace that has become very yellow, dip again and again in a solution of peroxide of hydrogen, gently squeezing occasionally, until white and clean, then rinse in bluing water and finish by winding round a bottle to dry. Before it is quite dry, dip in a solution of one dram of isinglass and one ounce best gum arabic in a pint of water, squeeze gently out, remove from the bottle, lay on a clean flannel, cover with a clean muslin and iron out smooth. When the edge for half an inch or so (on wide lace), or as deep as desired, is well wet, take out of the water and leave in the roll until thoroughly dry. When it is dry, and unrolled, the edge which was in the water will have shrunk so the lace will curve around and lend itself readily to the round edge of the goods, requiring no fulling on, as otherwise would have to be done.

For separate lace collars or yokes to be worn with Dutch necks, mount the yoke or chemisette on a French guimpe, which should be made of lawn, cut to fit well on the shoulders and at the arm's eye; this

should reach just below the bust, finished with a narrow casing and drawstring so they can be tied around the body and kept in place. Any paper pattern house can supply you with a pattern for such a guimpe.

To lessen materially the difficulty of ironing a shirtwaist sleeve, open the sleeve from shoulder to wrist after joining the underarm seam, hem the raw edges, finish the forward lap with lace and join the sleeve again with buttonholes and tiny pearl buttons; the result will not only be pretty, but will make the ironing very easy.

Many persons, when putting on braid attempt to sew it on with the machine without basting; but the machine is almost sure to hold the braid too tight, causing the goods to draw and ruining the effect. All braids should be either put on by hand, or carefully basted.

Where straight and bias edges are put together, careful basting must be done, and the bias edge must be put on the under side, where the machine will take care of the fullness without puckering.



SCRIPTURE CAKE.

- 1 Kings, 4: 22, 4½ cups.
- Judges, 5: 25 (last clause), 1 cup.
- Jeremiah, 6: 20, 2 cups.
- 2 Samuel, 30: 12, 2 cups.
- Nahum, 3: 12, 2 cups.
- Numbers, 17: 8, 2 cups.
- 2 Samuel, 14: 25, 2 tablespoons.
- Leviticus, 2: 13, 1 pinch.
- Jeremiah, 17: 11, 6.
- Judges, 4: 19 (last clause), ½ cup.
- Amos, 4: 5, 2 teaspoons.
- 2 Chronicles, 9: 9, to taste.

Sister Gay Nill,
Hollister, Okla.



TRUE AND FALSE BUILDERS.

(Continued from Page 189.)

on and on until you strike the Rock of Ages. "For other foundation can no man lay than that which is laid, which is Jesus Christ."

The House Tried by Storm.

Consider, also, that the true builder's house is unshaken by storm and flood: "And when a flood arose, the stream brake against that house and could not shake it." "Against that house?" you ask. "Yes." "But I thought that was the Christian's house. Do you mean to say, then, that the flood will try his house, too?" I say more than that, my friend. I say the storm not only tries the true builder's house, but that

it was for the storm that the true builder built his house. Why did he dig and keep on deepening until he laid his foundation upon the rock? That he might produce a house that would turn the flies and mosquitoes and lightning bugs? No! He built a house that would shelter him in time of storm.

Now, why did the true builder's house weather the storm? Let me give you the secret in a sentence: "Because it had been well builded." Not a word is said about the location. It may have been on Rich Man's Avenue, on Poor Man's Alley, or on the knob of Lonesome Pine. But it weathered the storm because it had been well builded! Not a word is said about the appearance. It may have resembled a French chateau, a modern apartment, or a mountaineer's cabin. But it weathered the storm because it had been well builded! Not a word is said about its reputation. It may have been sought out by tourists, it may have been passed by in obscurity, or it may have been a rendezvous of the great—I do not know. All I know is: The true builder's house defied the storm because it had been well builded!—Christian Herald.



TEST OF CIVILIZATION.

"Holidays measure the civilization of a people," said Jenkin Lloyd Jones. "They are the slow, precious development of human society; they represent a social acquirement. The hermit can have no holidays, whether the hermit be isolated in space and occupy a hut in the desert or isolated in mind and occupy a palace on the avenue. Holidays are rooted in the sanctities; they must be holy days before they are holidays.

"Holidays offer opportunities for the recoil of the overstrained springs, rest to the weary brain, recreation to weary nerves. In so far as a holiday leaves mind, body or purse depleted it has missed its mark and has become an occasion of dissipation, demoralization and degradation. The Christmas that results in peevishness, the gifts that foster selfishness, emphasize the partialities and the exclusiveness of life; they poison the life and degenerate the soul.

"How, then, shall we test the celebrations of holidays? By the same tests that distinguish between recreation and dissipation, between greed and generosity, between exhilaration and intoxication, between aristocracy and democracy."

QUESTIONS AND ANSWERS

Question.—Should mothers expect their daughters to tell them their secrets?—Mrs. B. E. M.

Answer.—If the mothers prove themselves worthy of the confidence of their daughters they may very reasonably expect their daughters to confide in them and tell them all their secrets. If the mother delights in humiliating her daughter and in parading the things that are sacred to the daughter, she has no right to expect her daughter to confide her secrets to her, because the daughter does not choose to be made the topic of general conversation. The ideal thing in every home is absolute confidence between mother and daughter. The daughter will naturally be free in coming to the mother and revealing her whole heart to her, and if the mother is true and loyal she will continue to do so, but if the mother treats the matters lightly, and mentions them to others the daughter will be wise and not open her heart again. She will then seek the confidence of her sisters or other girls whom she feels that she can trust.



Question.—Is it a good thing for parents to attempt to settle differences between children?—G. H. J.

Answer.—Children must learn to live and let live. They cannot always have their own way in this world, and they must learn this lesson while they live with their brothers and sisters. It certainly is the duty of the parents to pass judgment upon the acts of the children and point out any errors in the minds of either side. They must not show favor toward one child and compel the rest of the children to cater to the wants of one of them. The parents should be the judges, or the arbitration committee, who look into the matter and insist that right shall prevail. They must be the judges of the juvenile court in their home, and the children must learn that matters that cannot be settled by them can be brought up in the court and when they are settled there it is final. It is very natural for a child to want everything for his own, and the parents must be able to decide whether a thing rightfully belongs to that child or whether it belongs to some other child. Matters generally should be decided by the children themselves, in order that

their better judgment may be developed, but in case their decision is wrong the parents must correct it. If left to themselves entirely the matter is likely to result in a survival of the fittest, and some of the children become weaklings and others become bullies.



Question.—Is the world growing morally better or worse?—D. E. W.

Answer.—If one confines one's reading entirely to the daily newspapers, where all the scandals, murders and suicides are reported, one is almost led to believe that the world is growing worse. But on the other hand if one reads the religious journals and notes the real working power of the churches, sees the activities in Christian work and recognizes the spirit of fellowship and good-will in the charitable organizations all over the land, and then reads the condition of the times when the church was founded, the spirit that prevailed during the Dark Ages, and the cruelty that was prevalent during the European revolutions, one is surely led to believe that the moral and spiritual conditions are growing better. There is enough evil in the world that one can easily get lost in the mists and not see anything but evil. Naturally such a one will be led to believe that conditions are getting worse and worse. A closer relationship with the throbbing desires of humanity, however, will reveal the fact that there is much more good about our land than we are often willing to give credit for. For those who are inclined to believe that they are the only good ones left in the world, it might be well to reread the experience of Elijah, when the Lord had to remind him that there were still a goodly number, besides Elijah, who had not bowed their knees to Baal.



Question.—How early should boys be allowed to have a horse and buggy and run about as they please?—Mrs. W. I.

Answer.—That depends partly on the boy, partly on the community in which he lives, and partly on the time you have in mind. If you refer to boys having their own rigs on Sunday to run around as they please, I should say they ought to be old enough, at least, to have their eyeteeth cut. It is a very nice practice for a whole family to go to church together, and if they can all go in the family rig, it is better for the entire family. Family unity is a very fine thing and should be cultivated by the entire family going to worship together.

at there comes a time when the boy must have a rig of his own, which, however, need not necessarily be at the time of worship. When he is growing from boyhood into manhood it will add to his self-respect if he is allowed to have a rig entrusted to his judgment. The parents should make themselves worthy of his confidence, so that he will feel free in telling them where he has been and what he has been doing. Wise parents can do much toward helping their boys in selecting their friends. We cannot set down a definite age when all boys should be given these privileges, because some boys mature into manhood earlier than other boys. Good judgment and common sense must settle these questions for parents.

IN THE POULTRY YARD

Poultry Diseases.

There is nothing more discouraging to the poultryman than the appearance of disease in his flocks. Certainly the pleasure of raising fowls is soon robbed of its brightness when one bird after another falls a victim to one of the many ills that they are heir to.

At this season of the year colds and roup are very prevalent, and while they do not appear to be contagious, they are, none the less, and should be remedied before they carry their ravages through the entire flock.

The question naturally arises, "Are the sick birds worth doctoring? If they are, what is the remedy?" As to whether they are worth treating depends on the bird. There are sick birds that should be killed at once and burned. Again there are others that are worth saving. If they are to be saved, however, they must receive immediate and effective treatment. The following simple remedy will prove entirely sufficient in a large per cent of the cases where the trouble is a cold or the initial stages of roup:

Prepare a solution of 2 per cent permanganate of potash, by dissolving 2 oz. of the permanganate crystals (bought at any drug-store at about 30 cents per pound) in 3 quarts of water. Keep this solution always on hand, and when a bird shows the first signs of nose or throat trouble, take enough of the solution to allow the head of the bird to be submerged and put the sick bird's head under it until it nearly chokes.

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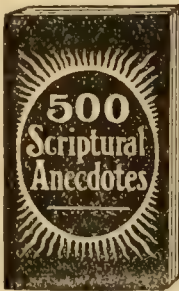
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Remove the bird's head from the liquid and allow it to sneeze and sputter, forcing the liquid into all the air passages. Repeat this three times before you let the bird go, and repeat it twice a day until the bird no longer shows signs of the disease. The operation is simple and easily done, and in the majority of cases entirely sufficient. Potassium permanganate is an excellent disinfectant and can be given to the birds to drink with the result that many other cases will be warded off. When given in the water, only enough should be placed in the drinking water to give it a claret color. The birds can be given water thus treated for three or four days at a time. No other water should be placed where the birds can get it, otherwise they will prefer the untreated water to that containing the drug.

This treatment will not remove the first cause of colds and roup. This must be borne in mind. It will not offset the bad effects of drafts, overcrowding and bad ventilation, those factors that cause so much of the poultryman's troubles. Prevention is always better than cure, and the above treatment is only the supplement to the proper housing of poultry. A sick hen will not lay, even though she is only a little sick. Neither will she lay as soon as she gets well, in fact she may never prove to be a profitable bird for breeding purposes. It pays therefore to first prevent the first cause of sickness, and secondly to take proper care of the bird that does become ill.—John F. Nicholson, Bacteriologist, Idaho Experiment Station.

BRAIN LUBRICATORS

Farmer Honk.—Hear ye are goin' to send your son to college, Eben?

Farmer Bornkicker.—Don't see any reason why I shouldn't—he's too dum lazy to work, has too much hair, and can yell so's you can hear him 'most a mile.

They were discussing the weight of persons, when young Mr. Sappeigh observed, "Appearances are deceptive, don't you know. Now, Miss Mae is heavier than one would think."

The awkward silence which followed this remark was broken by the lady's little brother, who asked—"How did you find out, Mr. Sappeigh?"

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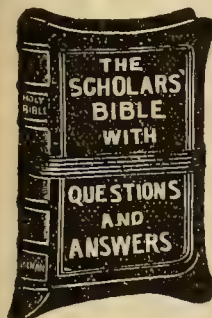
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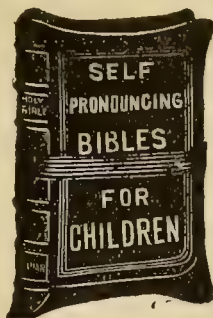
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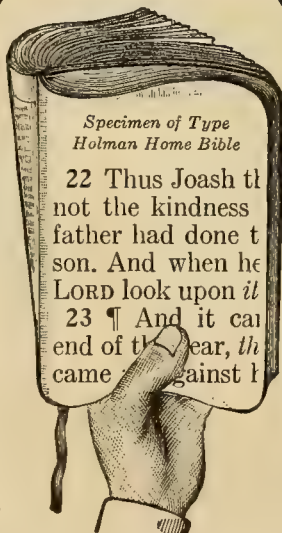
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THE INGLENOOK

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RECENT SOCIAL PROGRESS

H. M. Fogelsonger

The Consumers' League.

WHEN purchasing articles of clothing one frequently sees a peculiar label different from the usual labor union marker. The center of the label contains the name, "National Consumers' League," and to the left is the statement that the goods are made under clean and healthful conditions. When the league was first organized it had little or no influence, but its membership has steadily grown until manufacturers and retailers are being gradually influenced. The purpose of the league is twofold: it aims to better the conditions of the poorer working people in those trades which are not protected by a strong labor organization, and at the same time to prohibit the making of wearing apparel in unsanitary rooms. The requirements of the label are these:

1. That the State laws regulating factories shall be obeyed.
2. That all goods shall be made and finished on the premises approved by the league. No home work is allowed.
3. That the employes shall not work over ten hours a day.
4. That no child under sixteen years shall be employed.

Agitation in New York City, which was once the center of tenement work, against home employment began at least about twenty-five years ago when the cigar makers secured the passage of a law prohibiting the rolling of cigars at home. Strange to say the bill was declared unconstitutional by the Court of Appeals. The agitation was continued, and some years after an investigator found an Italian woman who was badly afflicted with tuberculosis, making cigars in her kitchen, and she used her tongue to moisten the tips of the papers. Cases of smallpox are known to have been the re-

sult of afflicted persons working on ready-made clothing in their homes. There is more or less home work in every large city, but New York City leads them all. It is said that in the lower east side at least one-half of the ready-made clothing of the United States is made. Inspectors have found partially-completed garments in homes where all the members of the family except one were afflicted with a dangerous contagious disease. When some are sick the rest have to work all the harder in order to make expenses. Such conditions brought about the organization of the National Consumers' League. When a manufacturer applies for the use of the label, inspectors are sent to the factory, and if it is found satisfactory the label is granted. We do not mean to say that all ready-made clothing is made under unsanitary surroundings, because some firms have model shops. There are so many, however, that resort to the tenement-home work, the sweat shop, that it is worth while to be on our guard. Whenever you see the Consumers' League label you may be sure that the goods are perfectly clean.

Agnes Nestor.

Strange things happen these days. In the struggle for constructive social legislation the "representatives of the people" have to be coaxed, argued with, and sometimes forced to do the obviously right things. It is a fight between selfish interests on the one side and the masses on the other. A person with the most ordinary intelligence believes that a woman should not be compelled to work in a factory more than ten hours a day, but it frequently takes legislators a long time to come to that conclusion.

To the American Magazine we are indebted for a most interesting account of

a most interesting lobbyist for labor legislation. This lobbyist is Agnes Nestor, a simple, undignified little girl, a glove-maker by trade. She lives in Chicago. Miss Nestor has been able to push bills through the Legislature of Illinois, and that means a great deal when we remember the character of Illinois politics.

"Among the throng drawn to the capitol of Illinois during the session of 1911 one figure, that of a gray-eyed, sweet-faced little working girl, became familiar to every legislator, doorkeeper and page. To the casual visitor's question as to who the girl in the gallery was the answer would have been:

"That's little Miss Nestor, Agnes Nestor, a glove-maker by trade. She's one of the girls that the unions have sent down here to lobby for bill 440—"The Girls' Bill," we call it. Two years ago she engineered a bill through the Legislature limiting the hours of women factory workers to ten a day. Now she wants us to give the same protection to girls in mercantile establishments, to telegraph and telephone operators, and so forth. Pass? Of course it won't pass. The employers will put up a great fight."

However, the bill did pass and its passage was the result of the patient but determined efforts of Miss Nestor.

The Esch Phosphorus Bill.

In a former issue we referred to the occupational disease known as "phossy jaw," and the efforts made to prohibit the manufacture of poisonous phosphorus matches. Congressman Esch of Wisconsin introduced his bill in Congress last month, and on Jan. 10 there was a hearing before the ways and means committee. The bill provides a heavy tax on the poisonous match, sufficiently large to drive it from the market. By the use of sesqui-sulphide matches can be made without danger to the operators, but at a slight increase in cost. There is very little opposition to the bill. The truth of the matter is that the manufacturers are themselves active in encouraging the passage of the Esch bill. A representative of the Diamond Match Company made the statement before the committee that his firm would rather have national than State regulation, and that they were willing to stop the use of the poisonous white phosphorus as soon as other firms were compelled to do the same. Only one match manufacturer was opposed to the bill. He is John T. Huner of Brookline, and his argument was that no cases of "phossy jaw" ever occurred in his plant. This assertion was quickly met by proof that there had been cases in the Brookline factory. The friends of the

bill found it difficult to induce the ways and means committee of the importance of the question. The witnesses were asked whether they had ever seen a case. Unexpectedly the secretary of the American Association for Labor Legislation brought into the room a real victim of the disease, an Italian. With his toothless and permanently-injured jaw he stood before the committee, and it must be added that he was only thirty years old. Thirty years old and unfit is a sad situation for any man to be in, especially if he has a family to care for.

Thirteen foreign countries are ahead of the United States in the matter of prohibiting the manufacture of poisonous matches. Only a short time ago the Municipal Explosive Commission of New York passed the following rule: "On and after the first day of January, 1913, it shall be unlawful for any person to manufacture, transport, store, sell or give away within the city of New York any matches in the manufacture of which white phosphorus enters as an ingredient."

Prevention of Tuberculosis.

There are at least 200,000 consumptives in the United States who are not receiving hospital or special treatment. Remember, this is not the total number of those afflicted with tuberculosis. The National Association for the Study and Prevention of Tuberculosis has issued its financial report for the year 1911, showing the amounts expended by the various agencies. During the year there was \$14,740,000 expended in the campaign against tuberculosis.

We shall give a list of the States which gave over \$100,000 each, both privately and publicly:

Arizona,	\$ 115,000
California,	670,700
Colorado,	746,000
Connecticut,	597,000
Georgia,	151,000
Illinois,	474,420
Indiana,	137,500
Kentucky,	152,000
Louisiana,	126,000
Maryland,	390,000
Massachusetts,	1,108,000
Michigan,	202,500
Minnesota,	219,000
Missouri,	275,000
New Jersey,	385,000
New Mexico,	590,000
New York,	3,550,000
North Carolina,	133,600
Ohio,	722,000
Pennsylvania,	2,265,000

Rhode Island,	\$ 127,000
Texas,	186,500
Virginia,	102,000
Wisconsin,	243,000

No figures are given for the States of Nevada and Wyoming. New York and Massachusetts head the list, and a large share of this comes from public taxation.

COMMENT ON RECENT HAPPENINGS

A Civilized World and Its Strivings.

Civilization is a tendency rather than a fixed fact or a set of established rules. There is such a thing as human progress under accepted restraints; and almost the entire mass of people now living in the world are definitely acting and enduring, in recognition of this principle. Most social struggles are meant to better the rules, not to abolish them. Some civilizations,—that is to say, the general rules and customs accepted in certain parts of the world,—are better than others. But all civilizations have a good deal in common in that they recognize the need of the principle of "live and let live," and the need of maintaining a certain continuity of social and political institutions. The newspapers,—aided by the world-wide extension of telegraph lines, cheap international postal services, and other modern facilities,—are bringing to us all from the ends of the earth a swift succession of reports about happenings of a startling sort. We might well be puzzled and shocked if we had no sense of historical perspective, and no principles of general ideas furnishing us the means by which to classify and to interpret the current news events.—Review of Reviews.



Largest University in the World.

Registration, now complete at Columbia University, shows that the attendance upon the university courses for the scholastic year is 7,468 as compared with 6,842 last year, an increase of 626, and, including the extension courses, the number is only eight short of 8,000. This places Columbia at the head of all other universities in the world in point of attendance, taking the place of Berlin, which stood at the head last year.



Two New Stars on the Flag.

The two new States that will be added to the Union by March 4, New Mexico and Arizona, are making busy times for the government flag factories. The field of the flag

is becoming crowded with stars and it is no easy matter to rearrange them so that the section reserved for constellations may not be inartistically jumbled. This duty devolves upon officials of the army and navy departments who must meet and decide how the new stars representing the two new States are to be placed on the field of the flag. This is really a gigantic task.

The first duty, when the design of the new flag has been sent out to the arsenals, is to rip off the stars that have to be placed in different positions. This work is done by rows of women who are armed with sharp pointed knives. They place the star to be removed on a padded base that holds the cloth taut. Then they carefully rip out the stitches until the star is removed. This work goes on for weeks and sometimes months, for all the government flags in the country must be rearranged. As the stars are ripped off they are dropped in baskets and not used again, new stars being sewn on to replace the discarded ones.

The new stars are cut by means of a die. They go to the sewing machine women, who stitch them in place as rapidly as the machines can be made to move.

Prior to this, however, the most painstaking precaution has been taken to insure the placing of the stars in the right position. At a long table stands the man who is perhaps the most important part of the flag changing machinery, for upon him depends the accurate placing of the stars.

With his design before him this man takes the flag upon which the stars are to be placed and measures the distance to the fraction of an inch, from star to star and from top to sides. Then he chalks on the cloth the position in which the stars are to be placed and the sewing women follow these marks as their guide in their work.—Technical World Magazine.



Population in India.

The final count of the Indian census has been made. It shows that 316,019,846 people live in India and Burmah. This includes

282,000 in the tiny French territory and 604,000 in the Portuguese territory in India. France at one time had considerable territory in India as well as America. All she now has left in these quarters is one or two little islands in the western hemisphere and five little odds and ends in India totaling only 200 square miles. It is likely that these remnants will be sold or traded to England now soon, as they are worth nothing to France—in fact they cost her money out every year—whereas the British really want them. India has increased 21,000,000 in population in the past 10 years—which would make a nation in itself. In fact it is more than some of the European nations have. The checking of wars, famines and plagues in India is resulting in a rapid increase in population and the question soon will be how all these teeming millions can be taken care of—especially if some day they should join forces with the Chinese and Japanese and begin to assert themselves in the world.



The Saving of Money.

The statement is made on page 1237 of the Public for December 8 that "it is impossible for us all to save"; that "the abstention of any one person from consuming all of what that person produces means simply that some one else must have the opportunity of enjoying less." This view is not unusual. But what is meant by saving? Is there any way of saving part of what one produces except by the consumption of what the saver or some one else has produced? None occurs to the writer.

Let the man earning \$1,000 a year save \$200, and what becomes of it? Let him keep it in money, and that is so much gold consumed. But if he is wise, he won't keep it in money. Let him pay dues in a building and loan association, and the \$200 is used in the purchase of materials for building a house. Let him deposit the \$200 in a bank, and the money is loaned to a merchant to buy stock in trade. The money saved may pass through several hands before it is used to purchase commodities. Part of the money loaned by the building and loan association will be paid in wages to the carpenters and others employed in building the house, and it will be they who use it to buy commodities. Let the man with the \$200 buy shares in a corporation. That will release \$200 to the former holder, who may wish to use it toward the purchase of an automobile, or who, in turn, thinks he sees another investment in which the \$200 may

be more profitably employed. In the end, the \$200 saved will reach somebody who will wish to use it for buying things for his personal use or enjoyment, or else it will go into the purchase of materials to be used in industry; perhaps to a man who, with others, wishes to buy machinery to develop a new mine.

And there need be no fear that too much will be saved or that too many will save. There is unlimited use for money saved. Every dollar saved tends to reduce the rate of return on every other dollar saved. When money demanding 5 per cent interest meets all demands for money at that rate, an immense demand for money which asks only 4 per cent interest awaits every dollar saved. Railways which can not be expected to pay more than 4 per cent on the investment will be built if the man with money to invest will invest at 4 per cent. So long as a new canal remains to be built which would earn in tolls more than the cost of maintenance, interest will be paid for money which can be used in its construction. It remains un-built today because capital can find more profitable employment elsewhere.

Let every worker save 20 per cent of his income, and the money saved will be used in the purchase of commodities; part of it directly, by the next man to whom its use is intrusted; that part of it which is paid out in wages, by the next man. None of the money saved remains idle many days before it is on its way toward the purchase of commodities.—R. S. Albee, in the Public.



Where World's Toys Are Made.

Nuremberg has for many years, according to consular report, maintained its place as the center of the toy trade of the world. Its toy factories employ about 12,000 workers, half of whom are women and girls, and the annual output is valued at about \$5,000,000.

One of the Nuremberg toy factories is said to be the largest plant of this kind in the world, and employs about 1,500 workmen. There are many other very large concerns, and hundreds of very small factories. Many toys are also the product of "house industry"; that is, are manufactured in the homes, with only the family participating in the work. This class of industry is, however, not so usual in Nuremberg as it is in the villages of the Erz Mountains, where mostly wooden toys are made, or of the Thuringian forest, where most German dolls are produced.

EDITORIALS

The Formative Years of Life.

If parents could but remember that the best years for character building in their little ones are the earliest years; if they were not so busy over the things of time that they overlook the things of eternity, the world would move faster toward the higher standards of moral ideals. The wise mother begins to form the table manners of her child as soon as the tiny hand can hold the spoon. The wise father remembers that if he would help his son to the right building of character he will himself set an example of honor, self-restraint and right living before the boy while he is in the primary school. That "example is more than precept" has almost been worn threadbare, but the basic fact remains, and with all that we may be able to do by improved methods of teaching, we are far from the point where we can dispense with the old proverb. Atmosphere and environment have much to do with the development of the morals of the child, but rules and teachers also hold an important place in the formation of the future woman and man. The teachers who have most to do in determining as to whether the boy or girl shall turn out good or bad are the parents themselves. The parents must be teachers if they expect to give to their children a true conception of honorable manhood or womanhood. The trouble in too many homes is that the parents are content to hire a teacher to do the very things that they themselves ought to do. Is it any wonder that so many of our boys and girls go wrong, when parents prefer to spend their time in making money instead of giving some attention to the proper raising of their children, and then spend that money in hiring some preacher or teacher to try and persuade their children to do the things that should have been taught them much earlier in life?



A Bony Heart.

The other day we read of a case of a "bony heart," or "calcareous pericarditis," as the doctors called it. The heart was almost encased in bone and could no longer perform its function. The disease is both rare and incurable. The bony growth is very slow in its formation, but when it has once formed its encasement the heart is gripped tighter and more firmly until after a while it is forced to cease its action. Fortunately such cases are very rarely found and the

deaths that have occurred from the disease are comparatively few in number. The heart, however, is also the seat of the moral and the spiritual sensibilities. In this realm, we are sorry to say, there are far more instances of stony hearts, hearts that have been encased in a bony growth until they have become completely unresponsive to God; hearts that have no feelings for others, that have no love, no sympathy to give out. This condition is also a disease, that has been slowly developing until the heart has become quite helpless and is entirely unable to perform its function. Sad to say, in many cases it is incurable, which compels the patient to live in a cold world, separated from both God and men. According as the heart is pure and tender, responsive to God in love and obedience, including compassion toward the children of men, the individual will be spiritually well and happy, because its heart is performing its function. All symptoms of a stony heart should receive immediate attention, and should be given a sufficient amount of the milk of human kindness to dissolve the stony substances that are collecting about the heart. After the case has been allowed to run on for some time it may be necessary to use some stronger solvent to get the desired results.



Small Considerations.

Passive kindness is good in so far as it is an indication that the individual himself is not willfully causing suffering to living creatures, but active kindness actually goes out of its way to keep some one else from causing suffering to any living creature. Sometimes it requires considerable effort for one to be actively kind; indeed, it always requires more effort to be actively kind than to be passively kind. It requires a moral courage to interfere in the conduct of another, when that one may think his actions are not at all harmful. It requires twice the strength and courage for a man to stop the abusing of an animal that is required for him to avoid abusing the animal himself. First, he must have the moral conviction to feel that he would not inflict suffering to an animal; and second, he must have the ability to persuade the other man to have the same consideration for the animal. A modest, awkward laborer, walking rapidly down the street toward the shop where he earned his daily bread by repairing furniture, observed a workhorse in trouble over his noonday meal. The off horse on the forward team of two brick-loaded vehicles had spilled his dinner, and was restlessly and vainly shaking his feed-bag

for the mysteriously vanished oats. As the man approached the team, he slackened his pace, hesitated, went on a bit, turned and walked back a few steps beyond the horse, gave a furtive glance along the usually-deserted thoroughfare, and turning again, stopped beside the horse's head. Still hesitating, he looked once more up and down the street; then gazed at the two drivers, who had emptied their own dinner pails and were enjoying a chat on the doorstep near

by. Seeing them too much occupied to notice him, he finally took courage and stepped into the gutter. Scraping the scattered oats into a pail, he placed them back into the horse's feed-bag. After patting the contented animal he evaded the drivers by crossing the street, and pursued his course at a more rapid rate than before, bearing on his hands undeniable traces of dirt and on his face equally undeniable signs of satisfaction, as a result of his kind act.

THE CAUSE OF SICKNESS WITH ITS PREVENTION

Dr. F. R. Widdowson

No. IV. Relation of Food to Health.

THE human body is the most wonderfully organized structure which exists. In composition, it contains many substances, such as water, lime, salt, sugar, albumin, iron, phosphorus, as well as acids, etc. These substances are found in definite proportions and continue so during the life of the individual. They are being continually thrown out of the body and must be supplied to keep the body in health. Any substance that replenishes these materials we can properly call a food. With this continual intake and outgo of these substances, one can easily see how the body today is not identical with the body yesterday, and that in a short time the whole body changes. If the material given to supply what is thrown out lacks in any way the body must necessarily suffer.

A perfect food is one which furnishes all the materials as they are needed. We have no one thing which we can call a perfect food. Milk approaches nearer to it than anything else. One can live longer on a milk diet than on any other diet composed of one thing. Hence, in order to furnish the body thoroughly with food many different things have to be given. The giving of the food in the proper manner and in the proper quantities is known as dieting. It is not our purpose here to consider food for the sick, but for the healthy, that they may remain in a state of health.

It is very important that food should come from the proper source. The one who purchases the food for the household has a very responsible duty, as he may purchase with his food a violent poison. These poisons are known as ptomaines and are

developed in a variety of foods. The principal ones from which poisoning, from time to time, occurs are spoiled meat, milk, shell-fish, and fish.

When meat has been kept too long exposed to air, or when germs appear in it, it is unfit for food; yet if thoroughly cooked it may not be necessarily poisonous. Usually in the meat markets, especially in the larger cities, they have most of their large pieces of meat, such as beef, lying on the block all the time during the day. If the day is hot it is liable to undergo dangerous change, especially if it is cut up in small pieces. Many persons like their meat rare, and this is doubly dangerous in hot summer. One is never entirely safe to eat rare meat because in the meat may be the small tapeworm. Thorough cooking prevents any trouble.

What is said of beef may be said of game, ham or sausage, exposed too long. The butcher is usually eager to get rid of these, as they are likely to be a loss to him. The flesh of very young animals is apt to undergo these changes, and hence is dangerous, so much so that the law prevents the killing of veal two to three weeks old. Fish should not be neglected, as it is a fruitful source of ptomaine poisoning. When we know that these poisons are present even before there is any tainting, extreme care should be had in finding out how long they have been exposed to air. Canned beef, and in fact all canned meats, should be eaten when opened and not allowed to stand, as they very soon undergo poisonous changes.

Milk requires more care in its preparation for use than any other food. One of the

chief causes of the high infant mortality is bad milk. It is said that more people die from this cause than from old age. Milk should not be handled by those who are recovering from any illness, as it is likely to become contaminated with the disease germs and the disease thus be carried to those who use it.

The milk should be drawn from clean cows into a vessel that has been thoroughly cleansed. It is cooled rapidly and then placed into a vessel which can be closed and kept in a cool place. If thus prepared the milk will contain but few bacteria, and these will multiply very slowly and the milk can be kept in this condition for three days. This is not the usual way milk is gotten ready for the market. It is drawn from the cows, which are not very clean, into a pail, which looks clean, so far as actual filth is concerned, but contains germs. It is not cooled rapidly, which gives the germs a chance to increase in number. Then it is shipped in cars, which have no ice, or hauled in wagons in the same condition. Then it is placed on your front porch in the sun, to stand there for two or three hours in the morning. By this time the milk has undergone sufficient change to make it questionable whether or not it should be used. The wonder is why all babies do not get sick from its use. It is probably a startling statement to make, but nevertheless true, that the deaths of many babies are caused by their own mothers and sisters who neglect to clean properly the nursing bottle or vessels in which milk is kept and used.

The vegetables are a very necessary portion of our food. Some of them are highly nourishing. They are cheaper than meats when their value as a food is considered. Bread, cornmeal, oatmeal, rice, potatoes, peas, and beans yield four times as much food for the price paid as beefsteak. The breakfast foods made from the cereals, wheat, corn, and oats are very healthful and nourishing but are more expensive.

There are other vegetables, as cabbage, turnips, tomatoes, beets, lettuce, cauliflower, celery, onions, and asparagus which do not contain much nourishment but do contain large quantities of water. They are very useful in increasing the action of the digestive organs and supplying the mineral matter. They stimulate the organs which get rid of the waste material. This material acts as poison if not thrown out of the body. By using sufficient vegetables and not so much strong meats one can often avoid rheumatic pains, headaches, etc. The physician, when he is called by you when you are sick, either gives you what you lack in

your body or some medicine to help you get rid of that which you have too much of. What has been said of vegetables in general may be said of fruit.

The proper use of foods bears a most important relation to health. When food is taken into the body in such a way that it can be used, the body is kept in the best possible state of health. In this condition, germs can not enter into the body without being destroyed, unless they enter in enormous numbers. The question of what and how much food we shall take is largely a personal one, with the exception that certain foods are recognized as being easily digested and used by the body to build itself up.

It is very important that most foods be well cooked, as it is easier, under these conditions, for the digestive juices to act upon them. In the cooking of meats the tough fibers are made tender and all parasites, as tapeworms, are killed. The best way to cook meats is by roasting in a closed vessel. The worst way is by frying, especially if fried hard. The value of cooking is well shown in potatoes, peas, beans, and cereals, and in all vegetables that contain starch. The small starch granule is surrounded by a hard covering which the digestive juices are unable to dissolve. The process of cooking bursts these granules and the fine starch flour is set free. All fried foods, especially if much fat is used in frying, are very hard to digest and should be eaten only by the healthy person.

Now, when foods are properly selected and properly cooked, there is yet to be considered the suiting of the food to the various requirements of the individual human body. The body under different conditions of climate and bodily activity requires different kinds and amounts of food. For instance, a large working man would require more and stronger food than one that leads a sedentary life. Cold climate requires food which produces heat. These are fats, sugars, and starches. While these general things just stated are true and of practical importance, it is found that the diet suited to one person is not necessarily suited to another of apparently a like condition of health and bodily activity. One person will eat what probably another will not care for or even dare to eat. I call to mind now one who, if he eats the smallest amount of banana, will have cramp in his stomach in the next few minutes, while many others not any more healthy than he can eat banana to their entire satisfaction without any disturbance at all. So you might cite many foods and find that some of them

agree with one person while others agree with other persons, and yet all enjoying good general health.

How much illness we would be spared if we should but study ourselves and, when we found that a certain article of food made us uncomfortable, just abandon its use and eat those things which agree with us! No one can tell you what these things are better than yourself. If much can be gained by strict attention to what we eat while sick, how much more profitable it would be to eat the right thing and keep our health!

The amount of food we take should not be more than our bodies demand. If it is, the body spends its own energy in getting rid of the excess. Some very simple rules help us much to keep from overeating. I will give you one which I received from a man some eighty years of age. I asked him to what he attributed his long life. His answer was, that in eating, besides being careful as to what he ate, he made it a rule to quit eating before he was entirely

satisfied. This enabled his stomach to digest completely his food and did not give it enough work to do to tire it. Another very good rule is to eat our dessert either at the beginning or during our meal if we eat it at all. If we eat it at the end, we nearly always eat a full meal without the dessert; then our dessert is just that much too much. It is difficult to stop if we have enough and know that there is yet a delicious dish of peaches or pie or cake. If we have eaten these before it is very easy to stop with bread. We may say this is like a child. How much we are like children in our eating! We don't stop at the proper time.

If we overload our stomachs with food it fails properly to digest. This causes a derangement of the stomach, which derangement affects the whole body. The body as a result of the stomach and subsequent intestinal condition does not receive the proper nourishment from the food. It is made weak, and as a result becomes a prey to disease.

HIS SON'S CAREER

Bertha Burnham Bartlett

THE boy was twelve years old—old enough to have discovered what he wanted to be. Hadn't his father before him made his decision before that advanced age of twelve, and hadn't he "arrived"? But the boy—

Unfortunately the boy had decided upon his future vocation. Not that his father for one brief minute admitted it. The boy said so, but that was mere childish fancy. The idea that his boy—his son, the only child of a college professor whose literary achievements were known in this and other lands—that he should dream of being a farmer! It really was too absurd.

Meanwhile, unfortunately, the boy grew sullen. Father was always talking books, books, books—wanting him to study, study, study all the time. He hated study, and he wasn't going to study! Then, if his father found out he couldn't get even a "C" in his lessons perhaps he'd let him go and hire out to some farmer.

For three months the boy carried out his plans. He didn't get a "C"—but he did get something else, for his father was somewhat old fashioned in many respects. But even so, the boy only grew more obstinate, and meditated upon various courses of action. Then one day the father visited the

principal of the school which the boy attended, and the two men had a heart-to-heart talk, as they should have had months, or years, before.

"I regret to say that the boy is absolutely indifferent to appeals, and without an ambition."

"He is headstrong," admitted the father, grudgingly. "I have talked and argued although I am convinced it has been useless. The fact is he is determined not to study, hoping that thereby I shall consent to his leaving school that he may go to work upon a farm. A farm—my son a farmer!"

The teacher regarded his visitor fixedly.

"Did I understand you to say that he has an ambition?" His voice expressed incredulity, too, but neither horror nor hopelessness.

The father nodded. "Wants to be a farmer," he repeated.

"Good!" The principal was not as erudite as the professor, but with what scholarship he had was mixed a large amount of common sense. "That's fine, sir. I didn't know; never suspected; glad you've told me. We'll have that boy at the top of his classes in another month or so—"

"But I don't understand," gasped the father.

"It's just here," said the principal, tapping the table emphatically—"it's just here, my dear sir. We've been assuming that nothing but books are of importance—learning for learning's sake, instead of its being but a means to some very important end. Now, sir, my education at old Harvard hasn't fitted me to do your work; your learning really hasn't fitted you to do mine. Harvard or Yale might fail of fitting your boy to do his. But somewhere there is a school that will fit him for his life work—"

"As a farmer!" interjected the professor, with withering sarcasm.

"As a farmer," assented the other, gravely. "Surely, sir, while you may prefer to have him enter the learned professions you will not prevent him from entering the one which 'the grand old gardener and his wife' adorned, when thus to prevent your son may result in his remaining uninformed and uneducated. Will you?"

"N-no," grugged the professor.

"I'll—better leave him to me—I'll work up enthusiasm in school for technical schools, agricultural schools, and the like," continued the teacher. "I'll warrant that the boy hasn't an idea that other schools exist besides those which teach 'book learning.' Now, has he?"

It was arranged at last, and the very next day the trap was baited when casually the teacher referred, as he had planned, to the various kinds of industrial and technical institutions. Later, the trap was sprung, with a very innocent, unhurt little rat inside, the boy for the first time discovering there were colleges where boys and men learned to be farmers, and which were called colleges—agricultural colleges.

"It must be fine," he said. "Some sense in going to a college like that! Doing fancy farming and calling it study—well, of

course, I s'pose we would have to do lots of book studying at the same time, wouldn't we?"

The principal nodded; the boy was already saying "we" with reference to entering college!

"And then learning the kind of land you ought to plant different kinds of things on. And how to feed cows, and how to milk the best way, and how to make butter. My!"

"Some people think colleges are all like Harvard," the teacher said, artfully. "Now, Harvard and the rest of that class are good for some things, but others, like the Amherst Agricultural College, are best for teaching other things. I wish, myself, that I knew something about the methods they teach at such colleges. It would be great to be a rightdown A1 farmer."

"Say," said the boy, waxing confidential—"say, Mr. Burton, do you suppose if I should study right up to the handle I could get there inside of five years?"

That was ten years ago, and, of course, you have a right to believe as this is an o'ertrue tale that the boy is making his mark as an "A1 farmer" by this time. I must confess, however, that the professor was right. The boy's ambition to be a farmer was only a boy's idle fancy, and so, after studying hard for four years, fitting himself to enter the agricultural college, he found that he didn't want to be a farmer after all. Consequently, he entered one of the universities of New England, was graduated, and today is a most successful young lawyer.

Nevertheless it remains a fact that a boy's whim—or a girl's—regarding his lifework should not be ruthlessly set aside by even the most wise parent. Thwarting a child's ambition will never result in his development; rather let him have his way, under wise direction. Thus will he find himself.

THE BONDAGE OF ILL TEMPER

Elizabeth D. Rosenberger

SOMETIMES we wonder whether peaceable, gentle Mrs. Himes is not to some extent responsible for the fits of ill temper to which her husband gives away on the slightest provocation. He always was cross and difficult, to be sure, but his poor wife, in her endeavor to live peaceably with him, has given up all her own preferences and he rules her with a rod of iron. Happy? Why, no, of course not. You do not sing "Home Sweet

Home" under such conditions. The truth of the matter is that once in a great long while the road to peace lies right through the enemy's country, and we dare not surrender until honorable conditions of peace have been agreed upon.

One bad-tempered woman or girl has ruined not only the peace and comfort of many a home but that of an entire neighborhood. If there is any pitiable being in the world it is the possessor of an uncon-

trolled temper. If a young man is willing to marry a girl with an ugly, bad temper he is facing toward a life of hopeless misery. One of the first things to be learned is the habit of controlling one's temper, and of keeping back angry, cutting speeches. In "Little Dorrit" Dickens portrays the character of a young girl who is subject to fits of temper. She had been adopted into the family of Mr. Meagle, where every kindness was shown her, but her suspicious nature twisted kindness into something else, something which made her sullen and cross; then Mr. Meagle said, "Count five and twenty, Tattycoram!" In the course of time this girl fell under the influence of Miss Wade, who had the same disposition, and two more unhappy creatures were hard to find anywhere.

Some one who went to see them found them in an argument, and it was plainly to be seen how these two natures must be constantly tearing each other to pieces. The one said, "You are reproaching me underhanded, with having nobody but you to look to. You think you are to make me do everything you please, and put any affront upon me you choose." Then Miss Wade replied, "A good pretense! But too threadbare to cover what I plainly see. My poverty will not bear competition with their money; better go to them and be done with it." And so the war of words went on until the visitor left. He went down the dark winding stairs into the yard with an increased sense upon him of the gloom of the wall that was dead, "of the shrubs that were dead, and of the fountain that was dry, and of the statue that was gone." Then some time afterward Tattycoram came back to Mr. Meagle and said: "Oh, I have been so wretched! I have had Miss Wade before me all the time as if it were myself grown ripe—turning everything the wrong way and twisting all good into evil. I hope I shall never be quite so bad again and that I shall be better by slow degrees. I'll try very hard. I'll not stop at five and twenty, sir. I'll count five and twenty hundred, five and twenty thousand."

A bad temper is a blight on everything. No matter how rich the home, there is no beauty, only blight and decay where ill temper reigns. The voices of the inmates of such a home have no music; a dread lies upon the spirit of each one. Nothing seems more out of place than the presence of hard, ugly lines, that are no more nor less than temper wrinkles, on a woman's face,—the signs of an ungovernable temper where men look for the serene, the patient, the Christ-like. As a beauty killer a bad temper has

no equal. It will take away the charm and innocence, the contour and color of the human face divine as nothing else on earth can. Some great physicians now assert that a single fit of temper has been known to take more than a year from a woman's life. If we stop to think, before we allow ourselves to be goaded into making the sarcastic reply, that the lines and signs of it will be read in our faces when we grow old it might help to stay the torrent of fault-finding and cutting criticism. The woman of calm, sweet self-possession, who has perfect control of herself, even though she be plain in form and feature, is infinitely more desirable for a wife than the most brainy and fascinating girl with an ill temper.

The scolding woman, who is forever nagging at her husband and children, loses all the influence for good which she should have. What can be worse in a family than a bad temper which is likely to be displayed at the slightest provocation? It is as impracticable as gunpowder; you do not know when either may explode. And why should the days which are so short be marred by a curse?

"I do not deem that it matters not
How you live your life below;
It matters much to the heedless crowd
That you see go to and fro;
For all that is noble and high and good
Has an influence on the rest,
And the world is better for every one
Who is living at his best."

Ah, yes; the mightiest force in the world is the silent power of a love that can conquer ugliness and hatred. What is sadder in all the world than the old age given over to the dominion of an evil temper? Such a face is full of things that might have been,—sweet counsel and helpful words, which were kept back because of ill temper. When we are old may our faces carry the tale of one who has learned to rule his spirit and conquered the impulse to say cruel, hateful things!



"God is law, say the wise. O soul, then let
us rejoice,
For if he thunder by law the thunder is
yet his voice.
Law is God, say some. No God at all,
says the fool;
For all we have power to see is a straight
staff bent in a pool;
For the ear of man can not hear, and the
eye of man can not see,
But if we could see and hear—this Vision,
were it not he?" —Anon.

HEALTH INFLUENCED BY THOUGHT

Orison Swett Marden

A SEMI-INVALID, on being complimented upon her greatly improved health on her return from a visit, said: "Yes, I have improved greatly, because I have been visiting friends who were not all the time talking to me about my health."

What a great injury we do people who are struggling to overcome ill-health, by continually asking them how they feel, suggesting the sickness image, thus compelling them to center their minds upon their troubles when they ought to be kept entirely out of them.

Nothing else is more helpful than holding the thought of robustness, the strong, vigorous thought, the ideal of health, completeness, physical and mental harmony constantly in the mind. It is natural for us to imitate the ideals which we hold persistently, and, if we keep the health ideal constantly in the mind, if we refuse to harbor the sick thought, the weak thought, the discordant thought, we shall strengthen their opposites.

We can not be physically vigorous until we hold the vigorous thought, until we regard all sickly and weakly thoughts as the enemies of physical integrity.

It is well known that inflammation, or trouble of any kind anywhere in the body, is aggravated by concentrating the mind upon it.

Professor Bell, inventor of the telephone, told me that when driving in the provinces in extremely cold weather, when he was in great danger of having his feet frozen, he was able to send an extra supply of blood to them by concentrating his mind upon them, and thus saved himself a very painful experience. He says that by powerful concentration of thought he can cause temporary congestion of the blood vessels in the extremities, and thus make the warm blood circulate where he was cold before.

Professor Elmer Gates performs a very interesting experiment by immersing his hands and arms to the elbows in separate vessels filled with water just to the point of overflowing. By withdrawing his thought absolutely from one hand and concentrating it on the other he so expands the blood vessel in the latter, by sending an extra

supply of blood to it, that the water in the vessel in which it is overflows quite perceptibly. To further prove this power of thought concentration, he transfers the thought from one hand to the other without changing their positions until the other vessel overflows.

Now, think of the consequences to a young girl who is told by her family and everybody who knows her that she has inherited a tendency to consumption, and that she must be very careful about taking cold, or exhausting herself. She naturally concentrates her mind upon her lungs, aggravating, increasing every bit of congestion caused by a cold, worrying lest every little exposure to a draught will develop the latent dreaded disease.

There is nothing which will ruin the digestion and cut off assimilation of foods quicker than worry and anxiety over one's physical troubles.

We are beginning to realize the tremendous power suggestion has upon the mental and physical processes. If you live in constant terror of a dreaded disease, concentrating your mind upon a supposed weak point in your organization, and are all the time thinking and worrying about it, you are likely to develop the very thing you fear, even if there is no tendency whatever in your system to it.

It is cruel to keep reminding people of any real or supposed weakness, because most of us are very sensitive about anything relating to our health. Many people are haunted with the idea that they have something within them, some seed of hereditary disease, which will ultimately kill them. What a terrible thing it is to go through life with a conviction that there is a latent trouble within one which is going to develop and ultimately prove fatal!

On the other hand, what tremendous uplifting power, what a perpetual tonic there is in holding the thought that we were fashioned after a perfect and immortal model, that we were intended for long life, happiness and splendid careers; and that all this is dependent upon the ideals we hold and insist upon living up to.

There is a creative power in perpetually

holding the thought of the thing we long for, desire most, and in insisting on the thing we ought to be.

Health, not disease, is the everlasting fact, and if we know that harmony must ultimately triumph over discord we shall succeed in creating an attitude of mind that will insist upon health ideals, happiness ideals, success ideals. And if we can persistently hold these in the thought, they will ultimately work themselves out in the life.

The trouble with us is that we do not have enough faith in the perfection of the ideal, or in our possibilities. We are so warped by superstition, so influenced by the great streams of harmful suggestion that come to us, that we think we are poor, miserable creatures, subject to all sorts of hereditary influences which are liable to thwart our ambition. We live in mental slavery.

What we want is liberty of thought to form high ideals. There is no fact better established today than that we are largely the creatures of our thought, of the suggestions constantly held in mind. Most of us are so hedged by superstition, so limited by preconceived ideas, so influenced by the constant suggestions of others, which are full of disease, hereditary influence, that we

do not get out into the larger liberty of thought and freedom of action, where perfect health and harmony reside.

In order to escape this slavery, we must break the shackles of limitation and prejudice. We must protect the integrity of our thoughts from others' suggestions.

There is an indescribable healthfulness and robustness in holding perfect life models in the mind, in allowing no discord, no dwarfed, pinched models, stunted ideals, or superstitious thoughts to influence us.

If we constantly hold the discouraged thought, the poverty thought, the thought that we are limited, that we have hereditary taint in the blood, that we can not, after all, accomplish very much because of so many handicaps, of course we can not rise into that self-dominion which brings mastery. As long as we expect limitation, believe in handicaps, in hereditary taints, in the limitations of poverty, these things will powerfully influence our achievement.

The time will come when the child will be trained to throw off the yoke of limitation, to free its mind from all handicaps, to break the chains of preconceived prejudices and superstitions.—The Nautilus.

A DAY OF VEXATION

A. G. Crosswhite

IT was in September, 1877, that I took charge of the Union Grove school in the Southland. Fresh from the normal, a fine license and a success record from the previous year's work, all stood in my favor, and I started in this school with a vim. The first day's attendance startled me, and they kept coming until it was necessary to have two assistants part of the day or light the lamps both in opening and closing.

My regular program showed forty recitations in a single room, where from sixty to eighty-five children, varying in age from five to twenty-one, congregated; some to be out of the way at home, others to get what was justly coming to them. A single aisle separated the two tiers of long seats which served the double purpose of church pews and school desks, and the wardrobes were the back seats and nails driven into the walls. It had always been thus, and a reformation started, especially by a "normalite," would have been disastrous, as such products were not in good repute down

there. My sister and another young lady who assisted me, however, gradually worked up a few changes, that, in time, all readily fell in with, and things went better.

I attended all the institutes within my reach and read a number of the very best educational journals that could be had, and was very hopeful of the future. But an evil day came, as they are sure to come to every young pedagogue sooner or later. I had been bothered a great deal with whispering and was on the constant lookout for a remedy. The "tried and tested" recipe came at last through a successful teacher at one of our institutes. It was this: "Those who whisper three times during the half-day session, without permission, shall stay in after school and write the word 'whisper' three hundred times." "Eureka!" thought I, "I'll try that, and if they see the magnitude of that punishment as I see it I will soon have a model school." I could hardly wait to announce my new rule and report my success (?) to the next institute. Early Monday morning

they had the "ultimatum," and the machinery went into motion. I had not provided a censor or extra clerk to keep tab of the violations and so I put the whole school on their honor. I was confident that there were a great many violations, but what was my chagrin and astonishment to see, in answer to my inquiry, more than fifty hands go up! The sun was slowly sinking in the west and many of them had from one to two miles to go and it was certain that dark would overtake them. But my word was out and they must obey.

To some of them it was fun, partly because so many were "caught napping," and partly because of the novelty of the thing. Better that than a licking, I presume they thought, but to me it was a serious matter. If I could have telephoned to my boarding house that I was "unavoidably delayed" they might have delayed supper, but something else had to be done or there would be a procession of lanterns from different directions by and by.

I set them to work on the task as fast as I could, but one had no pencil, another no slate or paper, another could not see for tears, and so it went on. I had already decided that I would never take time to count the word "whisper" fifteen thousand times and was debating the bear problem, whether to "hold on" or to "let go," when I heard a noise at one of the west windows and then at another. Simultaneously they all went up and my flock of sheep had gone—most of them; and when I ran over there to see if there were any broken bones in the jail delivery, the east windows went up and the east half of my sheepcote was following. I ran out and cried "Halt!" but my only response was from a half-grown girl, Nevada Ellis, who waved back a polite "Good-bye" and ran on to catch up with the rest.

I had but few to dismiss in the regular way, and, with them, I dismissed the new-fangled rule that had given me the headache.

ORIGIN AND GROWTH OF SLEEPING CARS

THE long distances traveled by rail in the United States, requiring night as well as day for trips, suggested the idea of the sleeping car. The first one (and of course it was made rude and crude) is said to have been used in 1838 on the Cumberland Valley Road. It was made transversely partitioning a car into four sections, each containing three narrow berths, one above the other. It is doubtful if occupants of the upper berths were any better off as to comfort than if they had sat up throughout the night, as it is said to have been not unusual on this road, when the train swept around a sharp curve, for a slumbering traveler to be hurled from his bed. And even later, when the berths had been reduced to two, the upper was said to have an ugly habit, like the folding bed of later years, of closing up unexpectedly and smothering the occupant, unless help was at hand.

Other experiments were the fitting up of berths like those on steamboats. The only bedding was a coarse mattress with pillows. There was nothing in this to appeal to persons of refinement and exclusive habits, so these early cars did not jump into popularity, despite this publication on October 1,

1838, in the Baltimore Chronicle, about the new sleeping cars on the line between Baltimore and Philadelphia:

"Cars intended for night traveling between this city and Philadelphia will be used for the first time tonight. They are of beautiful construction. Night traveling on a railroad is, by the introduction of these cars, relieved of all irksomeness. A ride to Philadelphia may now be made without inconvenience, discomfort or suffering from the weather. You can get into the cars at the depot, and, if you travel in the night, you go to rest in a pleasant berth, sleep as soundly as in your own bed at home, and, on awakening the next morning, find yourself at the end of your journey. Nothing seems to be wanting to make railroad travel complete except the introduction of dining cars, and these we are sure will soon be introduced."

What a Difference!

But the Chronicle labored under a delusion. The cars were not popular and did not succeed. Other lines tried them, but also failed to make them acceptable to travelers.

One of the methods in those days of

transforming day coaches into sleepers was by filling the space between the seats with boxes, making a platform. The back of every alternate seat was removed. A mattress was laid on this platform, and curtains hung around the bed thus rigged up to give privacy to the occupant. During the day the boxes and bedding were taken into the baggage car, or stored in one end of the coach. But the public would not put up with anything of this kind, either.

What a change from that time to the present!

Now, when one gets on one of the regular through trains of the Pennsylvania Lines, is there any comfort or convenience that he does not find provided for him? Think of those old bunk cars, of only eighty years ago, and compare them with the upholstered seats of the Pullman of today, easily transformed into a comfortable bed, or with the compartment cars in which one actually has a bed in which to sleep, besides electric fans in summer, steam heat in winter, hot and cold water, winter and summer, and all other toilet conveniences, these

cars running smoothly on solid roadbeds, permitting a night's rest as comfortable as one may enjoy in his own home!

The electric lights in each section of cars afford a form of luxury that is one of the most up-to-date in railroad travel. With them the traveler may read comfortably in the seclusion of his berth, and be sure of illumination while preparing for retiring, something that was not possible in days not very distant in the past.

By 1859 the needs of the public for suitable sleeping car accommodations had become so manifest and so pressing that capital felt warranted in giving it some attention. A car was required that would be sanitary, respectable, commodious, pleasant by day and by night, and guarantee a reasonable degree of privacy. About this time George M. Pullman stepped into the arena. The key to the sleeping car problem, in his judgment, was to find a place for the beds and bedding, when not in use, without taking up any of the space necessary for day travel, or interfering with the comfort of passengers.

SPENDING FOR POWER

Frank Andrews Fall

EARNING a living is to millions of people the fundamental, all-important problem of existence. Getting is their main interest. After that is accomplished, spending seems easy enough, a matter requiring very little thought and no system.

This emphasis on the income side of the ledger is not hard to explain. It comes partly from social and industrial conditions which make it hard for the average man to earn a comfortable living. But it comes mainly from a lack of education in wise, systematic, scientific spending. No greater service can be done to men and women in modest circumstances than to convince them that although earning a living is important, spending a living is vastly more important.

Emerson hit the very center of the bullseye in this matter when he urged us to "spend for power, and not for pleasure." There is a whole philosophy of life bound up in that brief epigram, and I commend it as a splendid thing to take into a quiet corner, and think earnestly about, and add to one's permanent repertory of wholesome truths.

When spending is considered, we naturally think of money as the chief commodity to be spent. But Emerson advises us to spend "for power and not for pleasure" not only our silver (and such gold as we semi-occasionally handle), but our time, our nervous and mental energy, and such talents as we have. In a word, he urges us to spend our lives for power instead of for pleasure.

What is meant by spending for power? Take a concrete example. I remember one student who stood head and shoulders above all the rest by virtue of his keenness of mind, his personal graces and his apparently inexhaustible energy. It seemed inevitable that within a few years after graduating he would achieve notable success in business or statesmanship. There was another student whom no one ever gave a second thought, because he was just an ordinary, everyday plodder, with no special graces and no extraordinary powers.

Since graduation the first student has held several positions at a generous salary, and has been in business for himself. But today he has practically nothing to show for it, and his ultimate success is problem-

atical, to say the least. But the tortoise has far outdistanced the hare. Starting in business on a small scale, and improving his condition a little at a time, he has become the director and owner of an industry employing thousands of men, and producing annual profits in six figures.

The chief differences between these two men lie in their philosophy of spending. To the first, a few hundred dollars ahead meant "a good time." His idea of a good time was a series of foolishnesses such as expensive dinners, long rides, and the like. To the other man, the same amount would have meant a neat addition to his savings-bank balance, or a payment on account of the principal of the mortgage on his home, or a new piece of machinery for his business. The first student spent for pleasure; the second for power.

The best kind of money to have is that which you can spend over and over again. You cannot do that with what you pay out for "high living." But when you spend for a savings-bank credit, or a postal savings certificate, or a conservative bond or first mortgage, or stock in a well-managed business, you can be reasonably sure of spending a part of it over again each year as long as you live. And after you are gone, your loved ones will have it to remind them of the fact that you believed in spending for power, and consequently were able to leave them in comfortable circumstances.

When you have progressed so far that you can turn interest into principal, by re-investing your income in additional securities, you have learned very well the lesson of spending money for power, and have made a good start along the road which leads to wealth.

Of course this does not mean that investment in cash-producing securities is the only means of spending money for power. Funds paid out for permanent

equipment of the home, for furniture, books and objects of art, may be considered as money so spent. The same is true of that expended in wisely-directed philanthropies, and in education of one's self and one's family in school or travel. The essential thing is that we shall have something really worth while to show for our money after we have spent it; something which will bring us dividends of culture and character, if not of cash, through all our lives.

It is scarcely necessary to say that we should be as careful in the spending of energy as we are in the expenditure of money. Vitality may be legitimately directed into four main channels: work, study, healthful play and deeds of helpfulness. One's life-work comes first, and to it should be given first call on our physical and mental resources. What is left may be divided among the other forms of activity in such proportion as common sense may direct.

Substantially the same thing may be said of spending our time. There is one important element to add, however, and that is rest. A good proportion of the time spent by nervous people in rushing from one fruitless activity to another might well be invested in relaxation and deep breathing. We should stop the engine once in a while and let it cool off. Time thus used, if sandwiched in between reasonable periods of activity, is wisely, conservatively invested.

Finally it is well to note that in spending our resources for power, we avoid all the aftermath of pain and regret that so often follows the pursuit of pleasure. Heavy dinners are logically followed by real pain headaches, but a comfortable balance in the savings bank is a positive force for contentment, and consequently for health. If you don't believe it try both, and see if you are not convinced that in this matter, as in countless others, the advice of the sage of Concord is well worth following.—The Nautilus.

THE BIGNESS OF LITTLE THINGS

S. W. Straus

AUGUST BELMONT was closing up a deal involving many millions of dollars and touching the interests of millions of people. The deal hung fire as some details were being worked out. A difference arose, and the millions trembled in the balance. Suddenly the financier, nervously pacing his office, stopped the rap-

id flow of words in which he was outlining his position. He paused, stooped, picked up a pin from the floor and carefully placed it on the table.

Then he went on, settled the difference and closed the deal.

"You notice I stooped and picked up that pin," said he to the giant of finance

with whom he was dealing. "It is a habit of mine. My father taught me always to pick up pins. He told me it would teach me the importance of trifles—and I think it has."

Mr. Belmont was not the only great financier with that habit. It was said of A. T. Stewart, the great dry goods merchant, that he "got rich picking up pins."

* * *

A pin is little in itself, but it means much. It is a symbol. It stands for the little things. And the wise man knows there are no little things. Littleness is only a form of bigness. There is no "relative magnitude."

The story of every successful man shows that he won his success by attending to the little things. Business and character alike are made up of an infinite number of details, not one of which is unimportant, not one of which can be neglected.

Character is merely a collection of habits. Business is only an organized accumulation of details. A nation is made up of individuals. A human body is built out of tiny cells. Nothing exists that is not important and powerful. One little fact may overthrow a whole edifice of theory. A man may demolish a mountain. A mouse may frighten an elephant. A microbe so tiny no microscope can disclose it may lay waste a nation.

Over and over again I say it, no business can succeed without the foundation of character and reputation; and reputation, like character, is made up of little things—the myriad tiny impressions a man makes by look, by act, by word of mouth, on the community in which he lives and labors.

A business house must guard its reputation for probity, for square dealing, for responsibility, for financial soundness, as jealously as a woman guards her good name. One spoken word may wreck the reputation of either a business house or a woman. Words breed quicker than flies, and bad news spreads faster than the winds.

The way to stop false and evil rumors, as the Celt said of the automobile, is to stop them before they start. Reputation is best guarded by such rectitude of conduct, such honor in all dealings, such scrupulous honesty and care in every transaction of life, that the evil word is never spoken, the lying rumor never started.

Although ambition is the driving force that leads to greatness, greatness is never reached save through close attention to details. Character is built through self-study. A man must learn his own life, his own faults, his own weakness if he would attain

that strength and uprightness of character which pays so richly as a spiritual investment, and draw his moral profits therefrom. As his faults decay and his virtues ripen, he sees the approach of a harvest that pays better returns than all the money investments in the world.

* * *

The literature and proverbs of the ages are filled with precepts on the importance of small things, and their effect on character and success.

"Genius is an infinite capacity for taking pains," said Goethe.

"Take care of the pennies and the dollars will take care of themselves," says the good, hard-headed American proverb.

"Monny mickles make the muckles," said another proverb-maker, this time a Scotchman.

"Behold, how great a matter a little fire kindleth," say the Scriptures.

And again the Bible says: "A little one shall become a thousand, and a small one a great nation."

"There is no great and no small," was Emerson's dictum.

"If thou shouldst lay up even a little upon a little and shouldst do this often, soon would even this become great," wrote Hesoid.

In Plutarch we find, "All those persons who despair of ever becoming rich make little account of small expenses, thinking that little added to little can never make a great sum." The words are as true now as when he penned them, nearly 2,000 years ago.

"A little neglect may breed great mischief; for want of a nail, the shoe was lost; for want of a shoe, the horse was lost; for want of the horse, the rider was lost."

* * *

The man who does not need such proverbs because he can make better ones out of his own experience; the man who knows the difference between five per cent and five and one-half per cent; the man who can see through a crooked deal with one eye closed; the man who has money in the savings bank when he is fifteen years old and owns his home when he is twenty-five; the man who never overlooks an opportunity and knows that the small ones are as important as the big ones—that is the type of a man that sits in the directors' meetings when he is forty and is chosen on the committee of prominent citizens that greet the President when he honors the city with a visit.

How did A. T. Stewart become one of the wealthiest men in America? Not, mind you,

merely because he picked up pins, but because he was the kind of a man who is not afraid to pick up pins—who knows the supreme importance of that which men of less ability think beneath their notice. How did he succeed? By his mastery of details. He knew every pattern of every piece of goods in his store, and could recognize his carpets and portieres when he saw them in the homes of his friends.

* * *

"We make our profits now out of what we used to throw away," said one of the Chicago packers.

He meant that the packing industry of 1870 was so undeveloped that it considered all the by-products of beef and hogs as worthless—by-products that are now worth millions and millions of dollars annually. So closely do the packers now utilize every part of the carcass of the slaughtered animal that for years they boasted that out of a hog they "used everything but the squeal." The squeal—even they dismissed as worthless.

But finally there came along an enterprising amusement man who showed them how to utilize the squeal. He took moving pictures of the operation of slaughtering, and reproduced, by means of the phonograph, the clamor of the pigs about to be slaughtered.

I recollect that E. H. Harriman held back a great bond issue for more than six months, a few years ago, in order to gain an advantage of one-eighth of one per cent.

The packers and Mr. Stewart and Mr. Harriman, alike, succeeded because they knew the value of little things. Was the merchant criticised for picking up pins? It is human to criticise, and there may have been those who thought economies so small as these savored of meanness. But he paid no attention to criticisms and went ahead picking up pins. In time, the great fortune that he built up answered the criticisms for him—for money talks, as we all know.

Was Mr. Harriman's one-eighth of one per cent a little thing? In this deal it amounted to more than one hundred thousand dollars. And the by-products that the packers threw away in 1870—what were they? They were "little things" then, but they are big things now, with countless millions in them.

* * *

It is the eighths-of-one-per-cent that make success in business. Heaven is not reached at a single bound, as the poet pointed out, but is the goal of a laborious way that is traveled one step at a time. There is no

royal road to learning, and there is no quick and easy way to success.

Every cobblestone in the street, every dollar in the bank, every brick in the building preaches the same sermon—the sermon of the bigness of little things. The mortar that joins together two stones of the masonry of a reservoir is a little thing, but if it gives way a town may be swept to nothingness.

The man who idly spends a nickel because it is a little thing spends far more than a nickel.

It takes a dollar of saving to atone for a penny of waste.

I will gladly spend \$10,000 to build up my business, but I will not spend one penny that does not bring in a return.

Where do a man's profits slip away? Waste. And what will eliminate waste? Minding the little things. The problem of the elimination of waste is the greatest problem American business is facing today. Millions are being saved annually by cutting out the useless little expenses, by stopping the "little" gaps through which countless thousands of dollars pour. Efficiency is the cry of the age, and efficiency, when you get right down to brass tacks, means simply system, and the elimination of waste through attention to little things.

After all, it is only a narrow gap between Failure and Success. And this narrow gap is bridged by—the LITTLE THINGS.

"Think naught a trifle, though it small appear,

Small sands the mountain, moments make the year,

And trifles, life."—Investors' Magazine.



THINKING OF OTHERS.

The quick wit and cool courage of a woman still in her twenties, Miss Nolan, saved many lives, when fire swept through a soap factory in New York City. When the cry of "Fire!" came up the elevator shaft, the girls at work on the third floor were thrown into a panic. Miss Nolan, a forewoman, of her own accord rushed up the stairs, in clear, steady tones gave directions, organized a "fire drill," and marched the girls to a window, where they were safely taken down through a fire escape. Invaluable are the services in any time of disaster or excitement of the man or woman who does not lose his or her head. And an essential ingredient in such coolness and courage is the disposition to think, not of one's own safety or ease, but of others' welfare.—Zion's Herald.

THE RELIGIOUS FIELD

BAPTISM, OR IS IT NECESSARY?

H. D. Michael.

SO often in personal Christian work, or in conversation with associates; also in the city rescue mission work, or in talks with other Christian workers, as soon as it is found that we, as a church body, observe baptism as one of the Christ-given ordinances, the question is put to us, "Is baptism essential to salvation?"

Notice Christ's words to Nicodemus, who came to him by night, and we find in that reply the positive statement that unless he was "born of water and of the Spirit" he could not enter into the kingdom of God. We also know that in Jesus' great commission to his apostles and their successors, his last recorded words before ascending to his Father was the statement that going into all the world they should make disciples of every nation, baptizing them, and then gives the mode which we are not here discussing.

Then on the memorable day of Pentecost, ten days after Christ had ascended, we find Peter following out his directions, and that, too, under the Holy Spirit's guidance, by telling the three thousand inquiring souls that repentance and baptism, for the remission of sins, were necessary to their salvation.

Later on, Paul, after his miraculous conviction of God's power and desires, was baptized by one appointed of God to do it. On Paul's third missionary journey we even find him having some rebaptized who had already been baptized, but had not been properly taught, having never as much as heard of the Holy Spirit which they then, after being rebaptized, received. We also find other instances where the willing and repentant ones were baptized for remission of sins, with no instance to the contrary.

Can we not get that remission of sins without it? With these instances before us, showing that baptism was then essential to the remission of sins and knowing that the modes and customs may change,—principles never do,—and with no evidence at all that a new short cut was ever granted us can we not conclude, definitely, that it is still an essential?

Next comes the question: "Well, do you believe that water had the virtue to wash away sins?" First, look at what it will do when under man's control. When placed upon worthless desert wastes in irrigation

canals it soon transforms that desert into most beautiful homes, farms and orchards. Also see a stream of water that will enter an eighteen-inch or two-foot pipe for the miner, and after forcing its way through the pipe which is reduced in size gradually until a hundred feet lower it is liberated in a four-inch stream through a large iron nozzle called a giant. See what power that water has! It will wash down scores of tons; yes, hundreds of tons of dirt from the mountainside in a day's time, and that four-inch stream of water can roll a rock weighing a ton as easily as a man can roll one weighing one hundred pounds. What water can do when controlled by man!

Now, we do not give this as God's plan, for we need not know just why we are to receive remission of sins through baptism; but surely when we see what man can make water do we can not doubt God's ability to give water the virtue to wash away sins when we, in faith believing, join hands with him in obeying a command of his own.

Do not misunderstand me and claim that we can not prove this to be God's plan, for we are not trying to prove it to be; however, we can easily see how this power is sufficient to give baptism that virtue if it be his will to do so and thus meet that question.



A DAILY PRAYER.

M. C. Warren.

I pray that I may be made big enough to attend to my own business and not to another's; that I may play the game through to the end and not be a quitter, and that I may not use foul means to win it: that my tongue may not run and grow weary, but that I may speak only when the word is needed.

Grant that I may be ashamed when I am flattered, and that my tongue may be dumb when I am tempted to proffer cheap praise.

Give me always to be big enough not to sneer at other's littleness, but strong enough to rise above my own.

Let me ever distinguish between love and duty and lose no opportunity to help the other fellow.

When I shall win let me do it with bowed head and be humble: when I shall lose let me hold my head erect and try again. Amen.

HUMAN PROGRESS.

"I believe that the future is bright. I believe in the deathless power of the Christian religion to mold and inspire human progress. I believe that while we are forced to accept these great principles of the Puritan and apply them as best we may to the conditions with which we are confronted we can go forward with high hope that tomorrow will shine brighter than any yesterday of which we know."—Charles A. Eaton.



HEALTH.

"What various wants on power attend!
Ambition never gains its end.
Who hath not heard the rich complain
Of surfeits, and corporeal pain?
He, barr'd from every use of wealth,
Enviest the plowman's strength and health." —Gay.



CHRISTIAN MEN.

Greater than Christian churches are the Christian men, who are to be found not in councils or synods, not in colleges of cardinals or houses of convocation, lower and higher; but only in the society of Christ where he is most fitly or fully seen, in the conscience he has pacified and purged from its guilt, in the heart he has soothed in its sorrow and sweetened into holy resignation, in the character he has formed to deeds of nobleness and sacrifice, in the spirits for whom he has changed the shadow of death into the sunrise of immortality; in a word, in the men he has made friends of their kind, enthusiasts for goodness, truth, and freedom. The making of these men, and the consequent working the works they have accomplished, are the supreme achievements of the Christ in history.—Fairbairn.



TEARS.

"When I consider life and its few years—
A wisp of fog betwixt us and the sun;
A call to battle, and the battle done
Ere the last echo dies within our ears;
A rose choked in the grass; an hour of fears;
The gusts that past a darkening shore do beat;
The burst of music down an unlistening street—
I wonder at the idleness of tears."

—Lisette W. Ruse.

LIFE TASKS.

Hast thou some heaven-sent task? with promptness choose it;
Some little talent given? fail not to use it.
Hast found some stream of truth? be quick to span it;
Or spark of latent good? be swift to fan it.

If Wisdom's pearl is yet unfound, then seek it;
Is there some comfort-word unsaid? oh, speak it.
Is there a cry of wo uneased? then heed it;
Some worthy cause unhelped by thee? go speed it!

Behold life's rushing tide of ill, and stem it;
Where wrong is blatant—undisturbed—condemn it.
Though crime be skulking—well-concealed—yet find it;
Go chase it from its secret lair and bind it.

Are life-lines short? then thou the cords must lengthen;
Where faith, hope, love, are weak—haste thou to strengthen.
When tempted souls despairing falter, nerve them;
Wherever human lives have need, there serve them. —Independent.



RELINQUISHING IN PART.

There are besetting sins, which recur in very subtle ways from time to time even in the experience of seasoned saints. The story is told of a Connecticut deacon who was very pious and very fond of clams. Once he attended a clambake in Rhode Island, overwent his capacity for clams, and was sorely distressed. Leaving the party, and going down on his knees, he besought forgiveness for his folly in these words: "Forgive me, Lord, this great sin of gluttony! Restore my health, and I will never eat any more clams." And then, after a pause, the cautious deacon added, as a kind of caveat to heaven: "Very few—if any. Amen!" It is these "very few, if any" indulgences in wrong-doing which the tempter likes to facilitate and encourage. The temptation may be clams to one man and coin to another; but it is a besetting sin all the same and all the while, and can be resisted only in one way—by cutting out the caveat.—Zion's Herald.

HOUSEHOLD HELPS AND HINTS

WITH THE HOUSEWIFE.

Windows become dimmed very quickly where soft coal is used as fuel, and the best way to clean them is to get a cake of one of the scouring preparations, "warranted not to scratch," and wet a cloth in warm water; rub the cloth over the cake, and then cover the panes of glass with the scourine, until it looks as though it had been white-washed; let this dry on the glass, then go over it with a soft, dry cloth or a handful of soft crumpled newspaper, polishing the scourine off. It will polish beautifully, and please you.

If the cellar room becomes foul-smelling through lack of ventilation, open it up on any day that has a temperature above freezing, and if this does not clear it, close tightly, and burn sulphur in it, to kill all mold and decay. The air will be sweet and healthful.

Kitchen blinds that will admit the light, yet give privacy, are inexpensively made by taking washed unbleached muslin, of good grade, run a hem at one end wide enough to admit a spring roller, and at the bottom end wide enough to run a slat through it. If you have any old roller blinds of which the roller and slat are good, use these for the new blind. If the spring is good in the old roller, instead of the casing, tack the end of the muslin onto the roller, as the old one was tacked, using the tiny tacks you find in the roller. A long tack will penetrate the spiral wire in the roller and ruin it. Such blinds may be washed at will, starched carefully, and will last a long time.

When the umbrella is so badly broken as to be ready for the scrap-heap, take out the ribs and lay away for use. One of the ribs sharpened at the end with the little knob on it, using the other end for the eye, will make an excellent needle for sewing through thick pieces, such as tacking the mattress when refilled, or fastening in place tufts of leather, or sewing mats. There are many uses for these ribs, and they should be saved.



GOOD THINGS TO KNOW.

When you are out walking, whether in a strange place or at your own home, do not keep your mouth open; an open mouth gives one a vacant stare. When you are chewing your food, keep your lips closed; do not show your food when in the mouth.

Do not try to talk with the mouth full of food.

High heeled shoes are often the cause of spinal complaints. No heels are just as bad as high heels; a medium heel preserves the arch of the foot and prevents it from breaking down. Medium heels also serve to keep the ankle round and supple, and is a help to a weak spine.

For the little hacking cough that keeps the household awake at night, bind a cloth wrung out of quite cold water on the child's throat, and over this pin a dry cloth. One application is usually enough, but if not, more than twice wetting the cloth will not be required.

Moths will do great injury in carpets and loose woollens kept in dark warm rooms in winter, the same as in summer. To protect the carpet, sprinkle with salt before sweeping, and be sure the edges next the walls get plenty of it. If signs of moth larva are found, rip up the edges of the carpet and wet the floor with strong alum solution, then relay the carpet. Spread a wet towel over the places and iron with a very hot iron, causing the steam to go through the carpet.

To "pick" a pineapple, peel, leaving the top leaves on to hold it by, using the left hand; take a silver fork in the right hand and tear the fruit into shreds with it; chill thoroughly before using.

Woolen stockings should be washed quickly in a warm lather, but must not soak in the suds; if they seem much soiled, add a little borax to the water, and they will clean quickly. Rinse in warm water and do not let freeze in drying.



AROUND THE BLOCK.

It is curious that living close together, as city dwellers do, does not promote the sense of neighborliness. People originally banded themselves together in the communal life because they were afraid of what might come out of the woods and devour them, or fall upon them with the tomahawks, or make life miserable and death terrible in some other way. Perhaps the Puritans went to church and listened to sermons that lasted all day not simply because they were deeply pious and liked to hear about the brimstone and the gnawing worm, but because it was a comfort once a week to gather into a congregation and

realize how numerous they were. Camping uncertainly on the fringe of a continent, a mere handful against the innumerable red men and the illimitable forest leagues to the westward, it was reassuring to count the muskets of Miles Standish's army at the church door or the wakeful occupants of the benches within.

But there are more of us now than there used to be. The bustling, thriving city thrusts into the background of oblivion the memory of the "fair green country town." We know long reconnaissance, but the faces of the city's human tenantry are mostly those of persons who are strangers to us and to each other. We are, as Longfellow truly has put it, but as the ships that pass, with a hail and farewell, on life's ocean, it may be never to meet again through the favor of wind and current or by the fact of destination. In a single city square, how diversified is the social existence of those who throw open their shutters to the same source of morning light, and at eventide kindle their lamps and fires against the sable curtain of the universal night.—Philadelphia Ledger.



"THE QUALITY OF MERCY."

That a more important object even than to assure the comfort of animals is back of the work of humane societies is an argument used by them to confute those who feel as if pressing human problems are too important to permit them to give thought to the question of kindness to animals. That is, an awakened sense of mercy and kindness in human consciousness is of more importance than the merely physical well-being of mankind or of animals.

A merciful man is merciful to his beast; and the very word "humane" points to the true purpose of these societies. Especially in children the tendency toward teasing and tormenting things that are weaker than themselves, things that are at their mercy, or the neglect of those dependent on them for well-being, needs as much parental correction as any other wrong tendency. To laugh at or ignore a boy's fondness for shooting birds or of annoying cats, as a mere childish impulse that will soon be outgrown, is to ignore the tendency underlying this mischievousness which in later years may come out in other forms of coldness, harshness and cruelty.

Therefore to cultivate a habitual mercifulness and kindness in every direction where there is room for such an expression is pointed out as of immense importance; and

training in kindness to animals both at home and in the schools is helping to rid the world of an animus of hate and ill-will.—Christian Science Monitor.



OUR YESTERDAYS.

We've traced our sweetest dreams, my dear,
in wonder fire's glow.

And never thought the pictures there
were of a long ago;

Unmindful of the fleeting years we've wandered on, we two.

And you have been the same to me and
I the same to you—

Your voice as sweet and hair as jet as
ever, till tonight

I saw a single strand of gray deflect the
ruddy light,

A single silvery strand of gray 'twas burn-
ished by the rays,

And then I knew the time has come when
we have yesterdays.

I had not ceased to think of you as blithe
and young and fair,

And I was strong and straight as when
I waited on you there.

Until tonight! Our youngest one sat here
upon my knee

And looked into my eyes for long and
studied earnestly,

Then looked at you, and said at length—
my heart was fairly wrung—

"I'm trying to 'magine how you looked
when bofe of you were young!"

I tried to laugh it all away, but, dear,
through all the haze,

There came the thought, "the time has
come when we have yesterdays!"

—John D. Wells, in Delineator; Selected
by Anna Lesh.



Fond Father—Yes, Johnny, when the
millennium is come the lamb can lie down
with the lion in perfect safety.

Little Johnny (doubtingly)—I s'pose
that's so, but I'd rather be the lion, just
the same.



Among the questions given by a county
superintendent was the following example
in arithmetic: "If a horse can run a mile
in one minute 50 seconds and another a
mile in two minutes, how far would the first
horse be ahead in a race of two miles?"

A very prim teacher returned the ques-
tion with this attached: "I will have noth-
ing to do with horse racing."

QUESTIONS AND ANSWERS

Question.—Should strangers who come to a church soliciting money be given any help?—B. E.

Answer.—Angels at times have been entertained, unawares, when they were taken in as strangers. If the stranger is hungry, feed him; if he is cold, clothe him. But if he is neither cold nor hungry and asks for money, you will be much safer to make a thorough investigation as to his character and find how the money is to be used before being too liberal. The same Bible which teaches us to entertain strangers also tells us there are in this world, "wolves that come in sheep's clothing." An honest man will be glad to have his cause investigated, while a dishonest man gets sore when he is questioned. If a man takes the liberty of asking for money, it is not at all out of place for the one who is asked, to look into the matter and make a thorough investigation before handing out any money. Worthy causes should be supported, and should be given every encouragement; but good judgment should be used in discriminating between worthy and unworthy causes. One ought to make sure that the decision is not merely based on a bit of sentiment, or an emotional fever. Deliberate common sense should always be used in such matters.



Question.—Is it right for an elder in the church to have an automobile?—L. T. A.

Answer.—Our impression is that it would be better for the elder to have an automobile than for a layman. The elder is generally supposed to make a respectable living, so that he will be able to command the respect of his members who are actively engaged in making money, and at the same time look after all the cares of the church. Now, to do this, it is necessary for him to be a little busier than the average layman, and so he needs to make every effort to save time in his work. If he had an automobile he could attend to his church work better, as he could use the time now used in driving to places, in making longer and more frequent calls upon the members of the church. He could have an opportunity to get closer into the lives of the members. The layman likely would want his automobile to help him in money making and to use it as a matter of pleasure, which is all right, so long as he does not become

lavish and extravagant in using it, or so long as he does not begrudge his elder the same privilege that he is enjoying. Suppose the well-to-do members of a congregation would purchase an automobile for their elder and give the matter a test, to see whether the elder could not do more efficient work for that church.



Question.—Is a man obliged to attend prayer meeting in order to be a consistent member of the church?—G. L. A.

Answer.—To be a consistent member of the church a man is obliged to spend a good deal of time in prayer. To be sure he is able to spend that time in prayer without attending a prayer meeting at a regularly-appointed place, but for a company to gather in prayer adds an inspiration that can not be secured by a single individual. Let us look at it from another standpoint. Why do you eat with your family? Could you not just as well stay in a closet and have all your meals brought to you, and eat there in the dark? Just try that for a year and see how your food tastes. The rest of the family can go on eating at the table, as they, no doubt, will not miss you. You can have the same food, only you will eat in the closet where you can be by yourself. That will save time, too; you will not spend so much time in talking, and will have more time to look after your business affairs. At times when you are especially busy you can slip a sandwich into your pocket and eat while you are working. See how much time you would save? Some people do their praying that way. Instead of stopping for it, they pray while they are on the go. Just as eating would become a bore if you would be obliged to eat alone all the time, so prayer becomes a matter of indifference and is neglected unless it is often stimulated by public worship.



Question.—Should boys be allowed to have Saturday afternoons off from their work, that they may go to town to have a good time?—Mrs. C. L. H.

Answer.—It is a good thing to let them have Saturday afternoons off sometimes, but why should they go to town to have a good time? It has been demonstrated again and again that the good times are not found in town so much as in the country. When boys have their time all taken up in hard work, sometimes almost slavish, it gives them a distaste for the farm. They would like to work where they can have regular hours and get an occasional holi-

ay. This is not an abnormal desire in the boy, but a splendid opportunity to direct his likes. Why not once in a while take off half-day yourself and enjoy the time with your children? Sometimes the time can be spent at home, sometimes in going on a fishing trip, sometimes in making a visit to the neighbors, sometimes in taking a drive across the country, sometimes in several families taking an outing together, sometimes in inviting some of your friends or of your boy's friends to your home to enjoy the day with you; or there are a hundred different ways in which you can make life enjoyable for your children, if you will only take the pains to do so. In the long run it will pay well, in a happy home, in contented children, and in pleased hearts and quiet minds of the parents. I believe after the life has been lived and the accounts balanced up such a home is far better off than one where the motto is "Time and children are money, and both must be changed into cash before they get away."

IN THE POULTRY YARD

POULTRY ON THE FARM.

No one feature that naturally belongs to the agricultural pursuits of our country can so thoroughly benefit the farm interest as poultry, if properly cared for. At the same time, nothing is more discouraging and unsatisfactory than poultry neglected, either in feeding or housing. It is a well known fact that there are thousands of hens and hundreds of cows kept in the country at a financial loss on account of careless methods, filthy houses and improper food. There are millions of dollars made each year in raising chickens and selling eggs, and many millions more could be made if the farmer would provide better accommodations for his good wife's work in the poultry line—instead of being so selfish and putting so much money in that hoghouse, cattle barn, or automobile garage. Nine times out of ten, the hen is the one that pays the grocery bill, buys Johnnie's clothes and the gasoline to make the auto go. Then why is poultry-raising not profitable? For these reasons: We do not hesitate to urge every one living in the country on the farm to raise as much poultry as possible, but at the same time not to try to raise more than they can properly care for, in the right way, for if they are neglected to a certain extent they will prove a loss, which is discouraging.

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than on the farm. Why? If you keep one variety, you can give them free range all over the farm, and plenty of room to roam makes healthy stock. With plenty of shade during warm weather for ten months in the year the fowls will almost take care of themselves and not impose on you for their feed, but sail away to green pastures to hunt for bugs, worms, grasshoppers, weed-seeds, etc.

BRAIN LUBRICATORS

An old woman who was brought into the Washington police court was very profuse in her gratitude to the judge, who had dismissed the charge brought against her, but with the warning not to do it again. "Oi thought yez would not be har-rd on me, your worship," said she as she retired, "for Oi know how often a kind heart bates be-hindt an ugly face."

"You say you are your wife's third husband?" said one man to another, during a talk.

"No, I am her fourth husband," was the reply.

"Heavens, man!" said the first speaker. "You are not a husband—you're a habit."

"Were any of your boyish ambitions ever realized?" asked the sentimentalist.

"Yes," replied the practical person. "When my mother used to cut my hair I often wished I might be bald-headed."—Washington Star.

Doctor—You are suffering, my dear sir, with a complication of diseases, six at least.

Patient—You can give me a discount on the half dozen then, can't you?

Little Willie—What is the difference between a close friend and a dear friend?

Pa—A close friend, my son, is one who will not lend you any money, while a dear friend is one who borrows all you will stand for.

Teacher—Thomas, I saw you laugh just now. What were you laughing at?

Tommy—I was just thinking about something.

Teacher—You have no business thinking during school hours. Don't let it occur again.

An Ounce of Fact

Is WORTH a TON of THEORY

**Fact
One**

**175 %
Interest**

On His Money

Mr. U. M. Gramley says:—"Five years ago I bought 40 acres of land in the San Joaquin Valley, California, paying \$100.00 per acre for it. It was a new place with 20 acres of peach trees and 20 acres of alfalfa. My income from this for the past 3 years was as follows:

Fruit sold from trees,\$1,908.71
Dried Fruits, 5,127.50
Alfalfa hay, 1,995.00

Total for 3 years,\$9,041.21
Average Income each year, ...\$3,013.73

Mr. Gramley has refused \$500.00 an acre for his property which five years ago cost \$100.00 per acre.

THIS IS OVER

75 % Annually

On his investment

This is **100%** Annual Increase on just his investment

**Fact
Two**

Mr. W. M. Hemminger says:—"Five years ago I came from Whiteside County, Illinois, and bought 23½ acres of land in the San Joaquin Valley, California (near Empire) paying \$50.00 an acre. I now own 67 acres of which 20 acres are vines and trees and the balance in alfalfa. My crop income each year is about \$3500.00. Today I could sell my farm for \$300.00 per acre.

600%
in 5 Years

**Fact
Three**

Mr. Andrew Kern says:—"Three years ago I moved from Pine City, Minnesota to the San Joaquin Valley, and bought 40 acres of land at \$80.00 per acre. I now have 16 acres of this in vineyard, 12 acres in alfalfa, and the balance in orchards and raw land. My vines and trees will come into bearing next year. My poultry yields me large revenue and the future looks bright. I would not sell my farm for **Five Hundred Dollars** an acre.

625%
in 3 Years

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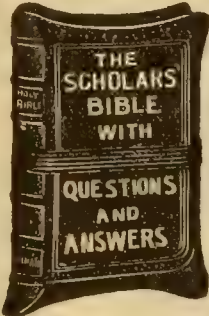
February 27,
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Vol. XIV.
No. 9.

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the priests, the Le'vites, the
the singers, the Ne'th'i-nims,
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EDITED BY S. CHRISTIAN MILLER

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THE INGLENOOK

Vol. XIV.

February 27, 1912.

No. 9.

RECENT SOCIAL PROGRESS

H. M. Fogelsonger

Fighting the Loan Sharks.

AN important decision has been handed down concerning the powers of the loan shark by the New York Supreme Court. The case is this: An employé of the Erie Railroad needed some ready cash and applied to a loan broker for a loan of thirty-seven dollars. There is a law in the State of New York which makes it very difficult for a loan shark to conduct his business, hence they have to resort to schemes that are very similar to those of the corporations which do business in one State under the laws of another. Maine has no loan shark regulations and this particular broker that gave the loan of \$37 had the note executed in an office in Portland, Maine. The borrower signed a note for \$45 payable in one month and received as the proceeds \$36.85. The rate of interest in this case was over 250 per cent. When the note became due the borrower had not the money to pay it and the loan broker made an assignment of his wages. The Erie Railroad Company refused to honor it. The case was taken into a lower court where the claim was allowed, but the railroad company refusing to pay, appealed to the Supreme Court. Strange to say the Supreme Court upheld the decision of the lower court. The claim on the borrower's wages was not made until one month after the note was signed. Now, the New York law says that the lenders of money taking the assignment of wages as security shall file with the employer a copy of the agreement, within three days after the notes are signed, and that if such an agreement is not filed within three days after the execution of the note the lender shall have no power to attach the wages or collect from the employer. If we are correctly informed such is the provision of the Personal Property Law of New York. In the decision of the

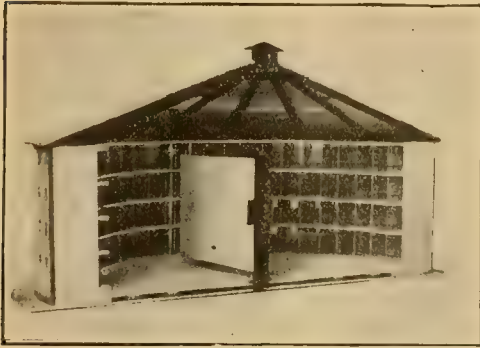
Supreme Court the "three days' notice" regulation seems to have been disregarded entirely, or almost so, and a rather strained interpretation put upon the law as a whole. The circumstances surrounding this case are such that the decision must depend largely upon the interpretation of the law. However, this much is evident, that it is a serious deficiency either in the law or the court that permits of such a decision. It opens the way for further imposition by the loan sharks.

In today's paper we read of two or three cases in Chicago which are typical in every respect: "A west side woman borrowed \$25 without the knowledge of her husband, just to satisfy the vain hankering of her son for a new suit of clothes. The knowledge that she had borrowed surreptitiously was fuel for the shark, and he goaded his interest out of the poor victim under threat to inform her husband when she needed the money for food.

"The 'interest' collecting kept up for years—until her son grew to manhood and kicked out the son of the original shark who had passed to his reward. The poor old woman paid a total of \$500 before her son overheard her negotiating with the collector at the kitchen door." Another case is that of a motorman who went security for a friend. Three successive payments were turned over to the shark to the neglect of his wife and babe. He was rescued by the Legal Aid Association.

The loan sharks prey upon people who need money and have nothing to give as security excepting furniture or wages. Such persons are rarely able to save enough to pay the original loan and are compelled to hand over exorbitant interest month after month until released in some way or imprisoned for the debt. All kinds of deceptive inducements are presented by the brok-

er until the victim is in his clutches, when the tables are turned. I have frequently seen such an advertisement as this: "Do you need money to pay those grocery and other small bills? We will let you have it, whatever amount you wish, without publicity. Nothing is easier. Get the money of us, pay your small bills and save your credit with your grocer and butcher. You can pay us back in monthly or weekly installments to suit your pleasure." A rereading of such an advertisement is sufficient without discussion.



Half-section Model of Proposed Illinois State Prison Cell-house.

A New Type of Cell-house.

At the meeting of the American Prison Association at Omaha, Nebr., the plans for a proposed Illinois State Prison were on exhibition. The plans involve something new in prison building. Several things must be taken into consideration when a prison is built. There must be sunlight and sanitary conveniences as well as security against the escape of prisoners. The accompanying illustration of a half section model shows the construction of this new type of cell-house. It is a circular building with tiers of cells along the outside, each cell being built separately. There is a window in every cell which is a great improvement over old methods of prison building. The inner sides of the cells not only have iron bars but are completely enclosed by heavy glass fitted in between the bars. This admits of complete privacy between the prisoners so that what is said in one cell is not necessarily heard in another. The diameter of the building proposed will be sufficiently large so that sunlight will reach the north side cells through the skylights. Thus the sun will reach each cell at some time during the day unless hindered by trees or other buildings. Another novel

feature in the plans is a central conning tower in which guards will be able to see every movement of the prisoner without his knowledge. In the illustration you see the tower standing in the center of the building and the entrance gained to it by an underground passageway. The guards watch the prisoners through narrow slits on a level with each tier of cells. When necessary, partitions can be placed within the building as illustrated without interfering with the watching of the guards. Such a building, besides being a saving in the cost of construction, would require less guards to maintain order. There are many other advantages that would tend towards better health and disposition among the prisoners. The plans for the new State prison include eight of these circular cell-houses about a central administration building. Passageways lead from the central building to the cell-houses, much as spokes of a wheel radiate from the hub.



A Preventative of Divorce.

In a recent magazine article Marguerite O. B. Wilkinson discusses the prevention of divorce, her theme being better education. The usual cry has been to teach the boys and girls more of such subjects as hygiene and physiology in order to raise the standards of social purity. The above writer takes issue with such a theory and very carefully shows that there must be education in other matters also. The young people should know more about the meaning and responsibilities of love and the relations that should exist between husband and wife. The old theory that the woman was created for the pleasure of man must be exploded. There should be complete partnership, man living for the happiness of woman as well as woman living for the happiness of man. Proper education will be the basis of all future reform in marital relations. Such is the gist of the article.

The problems relating to divorce are persistent ones. The daily papers are constant reminders. Frequently there are as many divorces as marriage licenses listed in our county paper. We must not forget, however, that divorces are often a sign of social advance rather than degeneration. When two people are so opposed in dispositions that they simply cannot live together without a constant quarrel it is better that they be separated in a legal way. At the present time both men and women are seeking relief in the courts more than they have ever done in the past so that the

great increase in the number of divorces from year to year does not indicate an equivalent increase in unfortunate marriages. But subtracting all such cases we still have entirely too many marital separations.

Education in our common schools will help the situation wonderfully. The next generation will reap some of the benefits of the present exertions. We need instruction elsewhere than in the schools also. We need it in the church from the pulpit and we need more active work in public by ministers. Is it beneath the dignity of a minister to talk to young people, and old folks too, about the love and devotion that should exist between life companions, and about sexual purity? We are not holding a grudge against the ministers and if we are wrong in our views we should like to be corrected. So far as we can remember we have never heard one minister come out boldly and discuss those subjects from the pulpit. We say bluntly that there is something wrong with a man's religion when he never kisses his wife from one week's end to another, no matter how high or low he is in official capacity in the church. The

sacredness of betrothal and marriage is losing its force and the remedy must come through the church. We have something to learn from the Jews at the time of Christ in this respect. Engagements publicly announced by some religious ceremony would have more holding power than our present ones. For fear that I may be called cranky I shall not say any more on that phase of the subject.

There is no one cause at the bottom of divorce. There is so much sham in everything. For the sake of appearances young people will sacrifice their honesty and sincerity. Dishonesty in winning the affections of some one is nearly always followed by marital tragedy. A teaching of ethics and social responsibility in the public schools and colleges will place a greater stability in the character of young people, but the church has its share of the work also. We hear more from the pulpit about loving our neighbors and enemies than about loving our wives and husbands. We must not forget that nearly every social reformation must begin at the home. The home is the birthplace of all the primary ideals of life.

COMMENT ON RECENT HAPPENINGS

Protestantism in France.

According to an article in the *Revue* the number of Protestants in France is decreasing. They now number 700,000. The Lutherans, who numbered more than a quarter of a million in 1870, can now boast of a membership of only 80,000 in France. The Calvinists are the most numerous sect left, numbering over half a million. But they are losing ground. At the same time the political influence of the French Protestants is out of all proportion to their numbers. This the writer attributes to their sturdy characters, to their superior system of education, and above all to their great wealth. Their wealth has, however, tended to sap their exclusiveness. They now pay less attention to their religion, and the result is, says the writer in the *Revue*, that Protestantism in France will in the near future be a thing of the past. This is a rather bold conclusion, and it would be interesting to know if this alleged decrease in the Huguenots is correct.—*Westminster Gazette*.



The Example of the Treaties.

A treaty of arbitration between the United

States of America and the Empire of Great Britain for the settlement of all national variances and disputes by an appeal to the province of reason and not to that of arms is worth more to mankind and to the cause of Christian civilization than all the inventions in ordnance and fireworks since gunpowder was discovered—more than all the men-of-war, battleships, steel cruisers, turreted monitors, and torpedo gunboats ever launched with which to vex the seas of the world, turning their green waters red. Even the name of such a method of peace, like a rich strain of melody, will salute the ears, the hearts, and the hopes of the peaceful, home-loving, home-toiling, and home-staying millions from whom mighty armies are now drawn and mustered by their rulers and hurled to carnage and death.

The example of a treaty for the honorable avoidance of bloodshed between the two strongest and most martial nations of the earth will light up the world and penetrate its darkest recesses like a celestial halo from on high.



Iron and Steel Exports.

The 250 million dollars' worth of iron and

steel and 35 million dollars' worth of agricultural implements exported from the United States last year found markets in practically every part of the civilized world. Steam locomotives and steel rails went largely to Canada, Mexico, Brazil, Argentina, and Japan, where the rapid development of railways enabled an increased absorption of those materials from this country. Structural iron and steel of American manufacture are being utilized in increasing quantities by most of the leading countries of North America, as well as in Australia and Japan. The farms of Canada, Argentina, Brazil, Australia, and New Zealand are requiring increasing quantities of American wire. Our sales of electrical machinery show a healthy expansion in such important markets as the United Kingdom and other European countries, as well as the newer communities of the western hemisphere. The same might be said of sewing machines and metal-working machinery. American cash registers and typewriters are facilitating business in offices scattered in every part of the world—in France, the United Kingdom and Germany; in Canada, Mexico and Cuba; in Argentina and Brazil; in India and Australia, and in many other countries, nearly all of them showing larger totals in 1911 than in any earlier year.



Growing Exports of Automobiles From the United States.

Over 20 million dollars' worth of automobiles were exported from the United States in the calendar year 1911, or 20 times as much as a decade ago. The exports to foreign countries last year, including tires and other parts, were valued at \$21,636,661 and the shipments to our own noncontiguous territories, Hawaii, Porto Rico, and Alaska, \$1,843,165. Ten years ago the exports to foreign countries were but \$1,069,782 in value; by 1906 they had grown to \$4,409,186; by 1910, to \$14,030,226, and in the calendar year just ended had risen to \$21,636,661, this increase of 20 million dollars in the exports of American-made automobiles within a single decade being one of the most notable achievements of our foreign commerce in recent years.

Meantime imports of automobiles into the United States show a decreasing tendency. From 1902 to 1906, before the industry had developed in this country, imports rapidly increased, from about a half million to 5 million dollars, the high record in imports of this class of vehicles. Since 1906, however, the imports have steadily decreased, last year's total having been less

than two and one-half million dollars. In 1906, according to the published reports of the Bureau of Statistics, Department of Commerce and Labor, imports and exports of automobiles were of about equal value, imports into the United States in that year being \$4,910,208 and exports therefrom, \$4,409,186. The following year witnessed a shifting of the balance of trade in automobiles from the import to the export side, since which time the excess of exports has steadily increased until in 1911 it was \$19,190,413, imports in that year having been but \$2,446,248 and exports \$21,636,661, or about 9 times the value of the automobiles imported in the same year.



"Tepid Teddy."

Dr. Blount, the woman suffragist of Illinois, who practices her profession in Chicago but is honorably famous throughout the State, might be suspected of never having heard of "Terrible Teddy." She criticises him as "tepid." But when you come to think about it, perhaps she did not choose her adjective lightly. For "Terrible Teddy" is a bit like the cold mince-pie at the county fair, which the hawker sold for "hot," not because it was hot, for, of course, it wasn't, but because, as he explained to disappointed customers, "Hot" was the trade name of the goods. "Tepid" is truly a more faithful epithet for Theodore than "terrible." He did not terrorize the Wall-street gang who ran off with the Tennessee coal and iron plunder, even if he did make terrible faces at everybody who shouted at him to stop them. A little boy once went hunting with his father's shotgun. When he came home to dinner he told his mother in great excitement how he had seen an awful animal sitting upon its haunches on a rock in the woods; how this animal had long teeth, a pointed nose, and great big staring eyes; how its ears stood up straight and stiff, and how big black-and-yellow stripes ran along its lithe body to a tail that "stood up immense"; and how it looked fiercely at him, the boy himself, as if getting ready for a terrible spring. But the boy wasn't scared. Not a bit. He raised his father's gun and blazed away at the awful animal, and he "fetched the beast, sure enough," and now its mangled body lay out on the stoop. The mother went to look at her son's "terrible beast" and it was a chipmunk. The "Terrible Teddy" is a good deal of a chipmunk, after all. Dr. Blount's adjective fits him best. He is "Tepid Teddy" when you look him in the eye.—The Public.

EDITORIALS

The Dull Boy.

Who is the "dull boy"? To the Greek professor he is the boy who cannot learn Greek. To the professor of mathematics he is the boy who cannot learn calculus. To the whole literary or classical faculty he is the poor fool whose brains will only absorb facts of physics or chemistry. To the witty man he is that awful creature who sits solemn over the latest joke or epigram. To the serious man he is the laughing ninny who persists in treating life as a comedy.

In brief, the "dull boy" is the square peg whom somebody is trying to fit into a round hole.

Big Opportunities for Boys.

This is indeed a young man's world. The youth in this generation has everything to hope for and to strive for. The vast industries of today are officered by the boys of twenty years ago. Time is relentless, and the present occupants must move on sooner or later. Then the boys of 1912 who have improved their chances will take the big prizes of trade and industry. It is not a succession for the youths who have been favored by birth and chance. It is a race of efficiency, the old law of the survival of the fittest being applied in its newest sense.

A boy will either "grow up" or "grow out." Growing up means steady advancement, while growing out means that he is out of the race for the trophies of life.

There is one important essential which does not directly bear on a young man's activities. He must be absolutely sure to live within his income. No matter how small his salary may be, it is ruinous to start by indulging wants which are out of reach of his financial condition. Debt is fatal; the saving habit is important.

A Dry Town.

Four years ago Mt. Vernon, South Dakota, abolished its saloons, in the face of the direful prediction that grass would grow in its deserted streets if it did this thing. But the town has made more development since then than in any similar period in its history. It has built some fine new business buildings, it has miles of cement walk, and only twenty-five feet of board walk left, it has put in a sewerage system, is installing an electric light plant, it has water works, it is enlarging and im-

proving its churches, its stores would be a credit to a town five times its size, and business flourishes in this dry town. This is an old story in Kansas, where the lesson that saloons are a detriment and not a benefit to a town has been thoroughly learned, but it is still doubted by many good but misguided people in saloon-ridden States. Now, do you know a town of six hundred people that can boast of all the modern things enumerated above along with its saloons? If so, please name it.

Beggars' Newspaper Printed in Paris.

Among all newspapers certainly the most curious is that called "The Mendicants' Journal," which has begun a semi-annual publication in Paris. It is, presumably, intended for restricted circulation among the "elect," but copies of it have been seen, and the government may commence operation on its own account tending to suppression. The columns of this newspaper are full of advertisements of which the following are samples "Wanted—A blind man to play the flute." "At Once—A cripple to supplicate in wealthy districts. One preferred who has lost his right hand. Person applying must have references and give bond for good faith." The newspaper also offers to supply lists of centers where begging may be pursued most profitably, with names of persons who may be approached. Facilities for obtaining costumes suitable for cold weather beggary are hinted at. Also a beggar well recommended and able to pay may obtain at the bureau of information of the paper a list of important weddings, baptisms, burials, and givers of social functions, together with servants who may be "worked," arrivals of distinguished people, and so on.

Prehistoric Finds in Turkestan.

Paul Pelliot, the young French explorer of Chinese Turkestan, has found in caverns at Tuan-Huang, silk rolls which are Chinese manuscripts, some of them embroidered by artists, who seem to have stepped out of "The Arabian Nights." These rolls have been immured in these grottoes for 900 years and when deciphered and translated will tell the story of a civilization that flourished over a thousand years ago and is dead. The explorer brought back 5,000 rolls, but as there are 500 grottoes he believes many more libraries will be found. In the last few years archæologists at work in the Mediterranean island of Crete have unearthed ruins and pottery which prove

that civilized people inhabited Greece as far back as 2,600 B. C. The system of drainage in the prehistoric city of Gnosus, in Crete, is more sanitary than any found in any historic age anywhere on earth until the nineteenth century. The life of the human race upon this planet is being traced further and further back. The earliest known civilization is being found to have been preceded by one still earlier. One curtain of the past upraised reveals another curtain which the scientists are certain conceals still more secrets.



Limit to Bodily Exertion.

Dr. Woods Hutchinson, the popular writer on health topics, says: "The man who stops work because he is tired is generally deemed lazy, shiftless, good for nothing. The man who stops eating when he is satisfied is a rational, praiseworthy being. As a result, muscular effort has been pushed to an extreme in daily toil. Though highly beneficial and absolutely essential to life and happiness, it has been made physically injurious and mentally degrading." Our lawmakers are constantly being called on to regulate these abuses caused by the prevailing customs of spending long days in hard toil in almost every line of industry. Men of thirty-five, who have used up under grinding muscular labor their total supply of energy, readily become the victims of disease or join the society of dependents. Employers, both on the farms and in the factories are beginning to realize that the skill of men gained through years of practice is absolutely wasted if the men do not have muscular power left to exercise it. Philanthropists are making an effort to open the eyes of these employers to the fact that there is a consistent limit to bodily labor, which should be observed not only in the interests of the worker's health but to the profit of the business. Whatever is healthful for the worker is profitable for the employer, has been demonstrated in many instances during the last twenty-five years. Under such conditions, more work is done and of better quality. The cost of labor is reduced, for there is less waste, less sickness and therefore fewer of the disadvantages that come from being short of reliable help.



An Example of Catering.

Riding on a street car the other day a conversation was overheard between a young man and a prominent business man.

The youth was busily engaged in reading a newspaper when the business man entered the car. All of the seats were occupied, so the business man stood up near the seat of the young man. Recognizing him he said cordially, "Why, good morning, George. Live out this way?"

The young man managed to mumble, "Yes sir," in a wild state of confusion, every vestige of his composure having fled. The older man seeing his embarrassment tried to put him at ease. The task was a difficult one and he became somewhat annoyed when the young man arose and offered him his seat, which was promptly refused.

"Never surrender your seat, my boy, to any other man unless he is a cripple or aged," the man admonished, while the youth colored more deeply and muttered something about "not liking to see his employer stand."

"And why not?" queried the man whom the boy's remarks had revealed as his boss. "I'm not maimed in any way, and I haven't paid any more than you to ride down town. Above all things, my boy, don't cater to a man simply because he happens to employ you. I expect you to obey rules at the office and to earn your salary, and if you were to occupy the chair in my private office while I stood up, I would undoubtedly assist you to vacate it without any degree of carefulness. But this evening, we are just fellow passengers on our way home from work."



Strange People Far North.

Mr. Stefansson, Arctic explorer, relates in detail in the New York Herald meeting with a race of Eskimos in Victorialand who had never before seen a white man, and as far as he could ascertain none of their ancestors had. There was a tradition in the tribe that a neighboring people had seen a man with white skin who wandered there and died because he could not learn to drink seal oil.

The natives prepared to attack the explorers with knives, believing they were spirits, but were finally mollified. They came up and felt the arms and the clothing of the party, and having made sure that what they saw was real they became more tractable. In one of their villages was a small piece of cotton cloth which was preserved as a charm.

The party was received at the village and regaled with choice pieces of freshly killed seals and stayed with horn flagons of blood soup. Even the dogs received large por-

tions of hot boiled meat. The party remained for several days in this newly found village, which is in the middle of Dolphin and Union Strait and north of Cape Bexley.

Mr. Stefansson expatiates on the details which he sent to H. L. Bridgeman and which have already been given in the *Herald*. He seems convinced that many of the strange race which he saw there, some with light beards and hair, were descendants of a Norwegian colony of three thousand souls which disappeared in the fifteenth century from Greenland. He also has something to say about the possibility of their being descendants from forty Englishmen who were lost from one of the

early Sir John Franklin expeditions.

"The Victorianland people," continues Mr. Stefansson, "differ strikingly from those of the mainland, except from the Akuliakattagmiut, who were much intermarried with the people of the North. They have a definitely European appearance, especially in the matter of beards, which are abundant and uniformly blonde, some even red. I have seen none with the blonde hair, but Captain Mogg and others who have wintered north of the Kanhirmiut, report hair dark brown and blue eyes. I have seen perhaps forty Eskimos, half-blood children and adults, and none of them had hair noticeably lighter than full bloods, and none had light colored eyes."

HUMAN HORIZONS

J. A. Clement, Ph. D.

THE tendency to do what others do is deeply rooted in human nature. From the time of infancy to old age it incessantly goes on. And it may assume many forms, at least as many as there are interests throughout the lifetime of any individual. Its earlier forms are comparatively simple, and in some respects quite similar to the behavior of any being which leads the way while the remainder of the flock follow without knowing the reasons why.

Observe a group of boys going Indian-file down the street or down the highway. Without a word from the leader, his pace sets the pace for those who are following him. When he pursues a winding course they instantly meander with him. When he leaps across a trench or ditch they in sheep-like fashion keep close to his heels. At the merest suggestion of the word "leap-frog" they alternately bound over the bended backs of their fellow playmates.

Whether we choose to name this process suggestion, or whether we choose to name it imitation, evidently it is always going on in some form or other, both in childhood and in adults. When the fire alarm in your town is heard, you are likely to follow toward the scene, in the first instance, much for the same reason that one boy follows another in his play, namely, because you can scarcely help yourself. No doubt the tendency for the fire-alarm idea to express itself immediately in action, as well as the mere movement of the leader or crowd before you, helps to turn you toward the place of the fire. There is usually,

it is likely, very little if any real deliberation on such an occasion.

At the time of the Chicago stockyards strike it was necessary only for the first man to make a move, and this was sufficient to touch off the whole mob. One day at the noon hour a certain man threw a piece of brick at a certain man in a certain building. In a few moments the air was filled with missiles. Let a street fight occur at most any hour of the day and in less time than it takes to tell it, there is collected a group of spectators. Ask the law-abiding citizen why he found himself congregated there with this group of men, and often he will not be able to give any reason except that he just followed the moving crowd.

Curiosity on the part of the onlookers together with the suggestions that are usually made by the street fakir may partly account for the fact that scarcely ever is he without an audience. But the ever present audience may also be partly accounted for by the fact that somebody is nearly always moving in that direction.

It is the custom of many persons who control the nickel shows to have certain individuals employed to walk up to the show window and buy a ticket and then walk into the show. They have been known to keep this sort of routine going on for hours at a time. In our larger cities you may see the same so-called advertising man make at least an hundred tours up to the show window, buy his ticket, walk into the one door, circle around behind the back row of seats, and pass out at the other

door. This agent will if you observe him closely, always note when a group of people are coming down the street. Just before they get to the place of entrance to his show he will walk up to the window, buy his ticket at the psychological moment of turning this group of persons into his entertainment.

The religious work done on the streets in our cities often involves some interesting common phases of the principle of imitation. The custom of the Salvation Army people is well known to every one. Their open air meeting on the streets is widespread. Their audiences are summoned through band-music, singing, preaching, talking and praying. They assemble where they find people already congregated for various reasons. There are always some who follow them in their procession. Some follow out of mere curiosity, some because the music inspires them, some because they are seriously seeking peace and satisfaction, and lastly, some because the crowd is moving that way. Suggestion and imitation find expression here. The nervous organisms of human beings seem to respond to a great variety of social stimuli.

This impulse to follow after others, because of its physical basis, gets started rather early in human experience. Some writers believe that even the higher animals have a tendency to imitate, others disagree with this. It is interesting to note, however, the commonly known fact that little chicks may be taught to follow any **moving** object. It is fundamentally true that movement is an essential factor to be taken into account in the child's earlier development. This factor is of large significance both on the side of organic and mental responses. Educators like Froebel have recognized the child's response to moving things. Other child-study writers since his time have done the same.

It is claimed by good authorities that we are born with an inclination to respond to rhythm. It is easy for the hands and the feet of children to respond to the actions which they see going on about them. Observe the choir leader as he stands before any large audience. The expert congregational leader may rather easily sway a large audience of singers. And interestingly enough even those who do not take part in the singing are likely to beat time with their hands, or feet, in response to the music which they hear.

Early imitation is probably less complicated than that which takes place later on

in one's development. The first attempts of a child to perform the activities of those about it are largely organic responses. Consciousness when present at all is probably at a rather low ebb.

That was a great epoch in the life of Edward's little sister, Lucy, when at six months of age, she first was seen to wave her hand good-bye to him. Her mother had been trying for weeks to get her to perform this feat, but even this accomplishment was too complex to be realized except through a long series of trials. And many children do not succeed in it so early as this. This waving hand was an indication that imitation had begun in her life. From this time on until the age of four this process will lengthen rapidly the diameter of Lucy's human horizon.

When she began the use of words, she caught up so very many in a day that they scarcely could be numbered. Every one about her became her living model. No word or movement seemed to escape her notice. She did not always seem to listen but yet she often later reproduced the words that she'd heard in the busy conversations. She was now at the age of four superlatively imitative, just as all normal children are at that stage of life.

The models which Samuel, Henry, Martha, Walter, Katie and Nell follow vary. Sometimes they are people, sometimes animals, and sometimes the wind that blows, or other inanimate things. Often interest, curiosity, and the desire to understand will probably be the reason for trying on the experiences of others. And again it seems to be little beyond fancy and crude imagination.

A four-year old boy will frequently take on the likeness of some wild beast in its ferociousness, and in a few minutes he may become the hunter who pursues the beast, and a little later he may become the person who is attacked by the wild animal itself. This make-believe, dramatizing tendency in one respect is very similar to the more serious phases of imitation, namely the attempt to reproduce the experience of the model, whether it be the voice of the wind, or the voice of some animal, or the voice of an imitated person.

The give and take process consciously or unconsciously goes on between human beings. No man liveth unto himself. Mental, moral, social and religious borrowing from our fellows begins in childhood, continues through adolescence, and passes on into old age, each being reciprocally the models and imitators of the other.

THE ILLINOIS SOIL SURVEY

Charles H. Keltner, A. B.

WITHIN the last few weeks a successful farmer, one whose land has been yielding him a net income of ten per cent, came to me and said, "Say, can you tell me what ails one of my fields? I have applied heavy applications of manure and tried everything I know of, but nothing grows well, and clover won't grow at all. Is there any alkali in this country?" On other occasions I have received inquiries concerning "spots" in cornfields. Almost every farm has fields or portions of fields which are less productive than the remainder of the farm. Such an unsatisfactory condition is easily recognized by every farmer, but, heretofore, information to aid the farmer in applying an effective remedy has not been at hand. It is a somewhat lamentable fact that science has been very tardy about investigating those problems which directly pertain to the food supply of the race. Perhaps too frequently the spirit which prompted research was similar to the taste of the mathematics teacher, who, after demonstrating a theorem, is reported as saying, "Isn't that fine! And the beauty of it is that it has absolutely no practical use at all."

The time of blind, indefinite activity in farming is rapidly passing. No matter what the phase may be, information is now becoming available to the intelligent farmer. To answer such questions as those mentioned above, or rather make it unnecessary for the farmer to ask them, the Experiment Station of the University of Illinois is carrying on what is in many respects the most extensive investigation of its line ever attempted. During the past few years skilled judges of soils have been hard at work under the direction of Prof. J. G. Mosier studying, sampling and mapping the different types of soil in this great State. So extensive is this line of investigation that it includes every ten acre area of the territory studied, which is already more than one-third of the one hundred two counties of the State. The young men who are doing the field work in this survey enter a county and make their headquarters at some town in that portion of the county, going out each day to their places of work. Each man carries a small auger capable of sampling the different strata of

soil to the depth of 40 inches, while each party is provided with an extension with which it is possible to easily secure samples at any depth to 80 inches. As fast as the different types of soil are identified and their exact location determined the surveyor records his observations on the pocket map that he carries. During the past summer Mr. John Woodard, a graduate of the Missouri Agricultural College, who has frequently favored Inglenook readers with written articles, was a member of one of the surveying parties.

The report on the soils of Clay County, the first county to be surveyed, is before me. Although small, only 32 pages, yet it is a comprehensive report of a great work. Of necessity the lithographic work of its maps is extremely accurate—so much so that the authors experienced great difficulty in getting engravers to undertake so difficult a piece of work. For this reason, date of issuing this report has been delayed much longer than those who have had the work in charge had intended.

This, the first of the soil reports, is being mailed to not only the farmers of Clay County but also to all farmers in Illinois who are on the mailing list of the Experiment Station (any citizen of this State may be placed on this list by requesting the Director, Urbana, Ill.), and consequently it will come into the hands of a large number of the Inglenook readers. While only those readers who are in Clay County will find it of greatest personal interest, I trust others will pardon me for suggesting that they should not feel that it is helpful only to the landowners in Clay County.

The soil type, gray silt loam on tight clay, the area of which in Clay County is 110,720 acres, is the common upland prairie soil of "Egypt." When one travels through southern Illinois it is almost always visible from the car window and is easily recognized by its extremely light color, which, in summer, may be tinged with red by the red sorrel which grows abundantly on it. Farms of this kind of soil are sometimes purchased by men from the North who have been told by unprincipled real estate agents that the land needs only tile drainage and a reasonable amount of northern industry, a flattering statement which appeals to the land seeker. Now the facts are

that the surface soil is underlaid with an almost impermeable layer of tight clay which is locally called "hard pan" and up to this time State experiments have not shown that tile drainage will greatly benefit this soil. In addition, it is very acid and no amount of northern industry, alone, without the application of some corrective will ever neutralize this acid condition. It is impossible to grow clover or other legumes successfully on an acid soil. An aged farmer who spent all the working days of his life tilling this type of soil once told me that he had given up all hope of getting a stand of clover anywhere except on newly broken timber land.

No soil survey of itself could greatly benefit the great mass of farmers, but the usefulness of the survey is greatly increased by the system of experiment fields which is being maintained in connection with it. When the farmer can refer to the published report on the soils of his county and see what types of soil are on his farm and then visit the State experiment fields on the same types of soil and learn the benefits of the best treatment, the system will be ideal.

It is not only cheaper, but more satisfactory, to have scientists, paid out of the State treasury, carefully study the needs of each type of soil than for each farmer to perform his own experiments. For example it is so much better for the State to test the effect of tiling on the above named soil,

gray silt loam on tight clay, than for each farmer to learn by experience that it does not pay. In that case, experience would surely be an expensive teacher.

Likewise the experiment field demonstrates much concerning clover growing. The experiments in southern Illinois show that the acidity of the soil is corrected by the application of ground limestone. The report of Clay County contains pictures of portions of the field, at Fairfield, in Wayne County adjoining Clay. The picture of the plot where only manure was applied shows but little clover and only a scant growth of foul grass, yielding only $\frac{3}{4}$ of a ton per acre. On the other hand, where the same amount of manure was applied with ground limestone to correct the acid condition and ground rock phosphate to increase the supply of the element phosphorus the yield was $2\frac{3}{4}$ tons of clean clover hay. The effects upon the corn and oats crop are also given in the report. The limestone is quarried and ground by the convicts in the State penitentiary and the railroads are taking it to the farms at a special rate.

Not the least of the effects of this extensive survey with its many attendant experiment fields is its great aid to the conservation movement. On the fields farmers have convincing evidence of the fact that it actually pays to practice systems of farming which do not deplete the soil of its fertility and leave it in the condition of the abandoned soils of the East.

THE RESPONSIBILITY OF MOTHER TO DAUGHTER

M. Elizabeth Binns

THE relations of mother to daughter or of daughter to mother are subjects which cannot be lightly treated. Each must be treated seriously for it is one of those relationships which stand at the very foundation of the human race and particularly of the home.

In our Bibles we find considerable about the bringing up of sons but little upon the subject of daughters. When it is mentioned at all, however, it is in most serious manner. When we think that in the course of time the daughters must become the mothers of the sons, why should not their life preparation be of as great importance as that of the sons?

Some one has said that most great men

have had great mothers, and the mother to be great must have a well trained, well balanced mind, and that comes through training, the beginning of which is usually given her by her mother in early life.

The relations of mother and daughter cannot be too close, the closer the better, for the mature judgment of the mother can often balance the impulsive youth and lack of judgment upon the part of the daughter, and thus save many a heartache for both.

One authority says that the training of the child begins with that of the mother, but since the mother cannot control her own early training, she cannot be held responsible for it. The only thing she can do when she recognizes her inefficiency to

cope with the problems presented in the bringing up of her own daughter, is to seek all the help she can get, first from God, the Spirit of help, and then from human sources. These human sources may be other mothers, either friends or in mothers' clubs and societies, or reading. In these days there are many mothers banded together into companies for mutual help, and many good magazines which devote space for this kind of help, with many articles written by mothers for mothers, and questions can be sent to such for help upon points not mentioned.

It is the birthright of every child that she receive the best mentally, morally, and spiritually, that her mother can give, and the duty of the mother to improve if that best is not as good as she can make it.

The responsibility of the mother to her daughter begins with the birth of the daughter if not before. Very early in life the little traits that show themselves must be guided or they may develop into habits that will not only make the child unhappy but all those about her. The mother will need to devote time and thought to correcting every wrong tendency as far as possible, and to shielding the young life from contact with such as would lead her into evil. To do this it is absolutely necessary to gain the daughter's confidence and to keep it. As a small child the daughter has supreme confidence in her mother, and just as long as she finds her mother's statements to be relied upon that confidence will be maintained, but if the mother continually makes assertions which are soon found to be false, the child's confidence is lost and can never be perfectly regained.

There is no more beautiful sight upon earth than that of a mother and daughter in perfect accord with one another, and to be so there must be perfect trust. The mother will find it necessary to explain many things that are difficult and delicate to handle wisely, but the inquiring mind must and will be satisfied, and if not by the mother then by some one perhaps not so scrupulous, for the child will not be satisfied and will persist until she knows, and the more unscrupulous people are the more willing to tell. The very fact of the mother's hesitation and unwillingness to tell arouses suspicion where perfect frankness would retain that trust which is so necessary in order that the child may feel she can go to her mother in every perplexity.

One mother said, "I cannot tell my daughter such things, it makes me so ashamed," but that same daughter found out all she desired to know from an older

girl friend in the neighborhood, and learned it so easily and it was so branded that she ceased to ask her mother and went to her friend for all information. Now which situation was the worse, the feeling of delicacy and confusion upon the part of the mother during the telling, or the after knowledge that the child had learned what she wanted to know, and in such a way that the brand of shame, if not of real evil, had been placed where it need not have been, had that mother performed her full duty and taken her daughter fully into her confidence? There should be no shame in that which has come to us from God, and if rightly used is a blessing, but when abused becomes a curse.

Would it not have been better to overcome the feeling of delicacy, or as she put it "shame" in the first place and tried to impress upon her child the wonders of the construction of the human body, so wonderful that it could only have been planned in the mind of God, and that its functions were such as were necessary to carry out the divine plan, that they were not to be considered as evil, but used and cared for as that which is pure and necessary in all plant and animal life? Plant life, or even animal life may be used in illustration.

The greatest authorities today agree that knowledge is safety if rightly gained and rightly used in all moral questions. The closer the intimacy between mother and daughter, the more likely will it be for the mother to have power to protect her daughter from possible danger.

Mentally the mother to be a companion to her daughter will enjoy entering into the problems the child finds it necessary to solve. The work brought home from school will at least be of interest to the mother, even though, through lack of early training, she finds it beyond her. The books the daughter reads can and should be inspected. As soon as found unfit, they should be cast aside, but if the mother reads a book thoroughly, then forbids her daughter to read it, she will find the daughter thinking that what is fit for her mother is fit for her, and disobedience is almost sure to follow. The mother must be and do as strictly as she expects her daughter.

In the daily tasks about the house the young hands and mind must be trained for the work of life, a task which will require infinite patience upon the mother's part. One says, "I'd rather do it myself than have her mussing round," another says, "Oh, she'll get enough of it by and by" and in neither case does the child learn how to

do things to help herself when it becomes necessary. On every side we hear of the incompetency of young women when about household tasks or in caring for their own clothes, of their inability to do for themselves when away from their mothers, a condition which could not be if mothers, taught their daughters all they know about such things and began in early childhood to do it. To have the name of being capable of doing things is far greater than to have the reputation of being a lady of leisure dependent upon the whim of others.

There has been a paragraph in the newspapers lately telling of a great millionaire's daughter cooking for her father, and saying how much such an ability added to her worth and character. This capability the mother can give to her child, and can then

have the assurance of having given as full a preparation as possible for the struggles of life.

When every possible thing has been prayerfully, carefully done by the mother to prepare her child mentally, morally, spiritually and physically, for mature womanhood, surely it must bring about the deepest feelings of love and trust upon the part of the daughter.

If, when a mother has done all of this that she possibly can, and still the daughter becomes wayward, she can scarcely be held to blame for what she has made every effort to avoid, and can only continue to "pray without ceasing" for help and mercy for herself and her child, well knowing she has done what she could.

MILK FOR BABIES

Harry Ellington Brook, M. D.

AN Eastern magazine recently contained articles—evidently "inspired"—descriptive of the great care taken in the preparation of a well-known brand of condensed milk. That is well. Too much care cannot be taken in the handling of such an excellent culture medium for microbes as milk. At the same time, do not forget this: The milk of a cow, when drawn direct from the nipple, is a natural food for the calf. Also, that sterilized milk is a starvation food, in which the organic salts have been greatly changed and the albumen coagulated, so that the nerves of a child are starved when fed on it exclusively and the child develops, first constipation, then more serious diseases, such as anemia, rickets, scrofula, and consumption. Children fed on sterilized, boiled, or condensed milk may put on flesh for a time, but it is not healthy flesh, and will not last. The small amount of condensed milk consumed by grown people makes little difference to them. They get their organic salts from other food.

The only natural food—the only thoroughly wholesome food—for an infant is the milk of a healthy mother—or of some other healthy mother. Next to that, the milk of a healthy goat. The Minnesota legislature not long ago passed a law making it a misdemeanor for a mother not to suckle her babe, when physically able to do so. Always trying to reform by legislation instead of education.

If a woman is unhealthy, or if she persists in eating altogether wrong, or in using stimulants freely, her milk is, of course, not good for a child. In such case, failing a midwife, or a goat, it is best to take the chance of cow's milk, diluted with distilled water. It has been advised that milk should carefully be filtered through a thick layer of absorbent cotton.

With exceptions above noted, all mothers should nurse their children. Japanese children are noted for their placid good nature. Why? One reason is that ninety-nine per cent of the infants in Japan are nursed by the mothers. In an address on "Adolescence," delivered at the University of Maryland, by Dr. G. Stanley Hall, president of Clark University, he cited statistics showing that every three months added to the period of natural nursing not only increases vitality at every stage of life, but makes children taller and heavier in body and brighter in school, less frequently rejected for the army, and morally better. In Greece, children are sometimes suckled until after they attend school. That is going rather too far.

"But," say many American mothers, "I have no milk for my child." Then, madam, that is your fault—a fault that may easily be remedied. The reason why women have no milk—also the reason why infants are often so puny and peevish, and die so young—is that women do not eat food that feeds the nerves—they eat starva-

tion food, and their babies are starved, even if they have milk to give them. This, though they may be living "high" on fish, flesh, game, stimulants and "tonics." The idea still prevails, to some extent, that to make blood you must drink blood, and to make milk drink milk. What folly! It is like the idea of the savage that to be brave he must eat the heart of a courageous enemy. Or the idea that to get iron you must eat iron filings.

The foods that pregnant and nursing women particularly need are foods rich in the organic salts, such as fruits, salads, vegetables (raw), nuts and whole grain. These salts are greatly lacking in white flour and in refined cane sugar. By eating sensibly, a woman may not only be sure of milk, but also be sure of a child whose nerves do not force its lungs to keep her awake half the night. Even when a woman has not eaten right, and has no milk, she may, in most cases, develop it within a few weeks by following a rational course of diet.

Some time ago in the North American Review, Henry Dwight Chapin, M. D., had an article on milk, in the course of which he said: "Pasteurization kills most of the harmless bacteria and leaves a free field to some of the worst forms, which are often killed off by the harmless kinds." He added:

"This is often seen when unsweetened, canned condensed milk is used. If the can is left open in a warm place it does not sour, but putrefies and becomes like tainted meat, which is often intensely poisonous. Pasteurized milk should be kept cool, or it will soon be swarming with bacteria which are likely to be more harmful than the bacteria of unheated milk."

In a great majority of cases, a civilized child is fed too often. The consequence is that it gets an attack of indigestion and cries. Then it is given some more, to keep it quiet. Four feeds a day, and one at night, are enough for very young children. Children six months old should be sent through the night without food. It may be said that if children are fed so seldom they will have to nurse for a long time. Not necessarily so very long. When they are fed too often, and have no particular appetite, they will "monkey" around the mother's breast, or the bottle, just like an overfed man, who is not hungry, at a big dinner. When, however, they are really hungry, they go for their food in a business-like way.

One of the drawbacks to bottle feeding is the fact that the ordinary rubber nipples

let the milk out much faster than it comes in the natural way, from the mother's breast. This is undoubtedly a frequent cause of distress and colic in infants. There is a good opening for an improved nipple, that will more nearly resemble the natural channel through which an infant draws its milk supply.

Another danger that has recently been added to the milk supply of children is the "tuberculin test" of dairy cows. Tuberculin is a fluid extract of the germs of tuberculosis. Water is added, and it is then percolated and evaporated to one-tenth part of the bulk. When dead matter is injected into living tissues the effect is blood poisoning. The doctors say that the tuberculin test shall be taken twice a year. This not only is a menace to the health of the people, but it is an outrage upon the dairy-men. It does not protect—but rather injures—the health of the people.

The tuberculin test is impracticable, inhumane, unscientific, and dangerous. It has been so declared by the State of Illinois, and its practice is forbidden in that State.

The use of tuberculin as a diagnostic agent dates from Koch's failure to establish its value as a general means of cure—one failure based upon another. When Koch first "invented" this tuberculin cure for tuberculosis it was hailed as a marvelous gift of God to man—through the medical manufacturers—as so many other wonderful remedies have been. It is now being used less and less by physicians, as they have been forced to acknowledge its dangers. Many eminent members of the allopathic fraternity have issued warnings against the use of tuberculin.

Tuberculosis in cows, as in human beings, is largely due to the lack of certain necessary organic salts or mineral elements in the food, and this again depends to a great extent on the nature of the soil. Thus there are soils containing no phosphoric acid, while the percentage of phosphoric acid in wheat ranges between six and sixty per cent of the ash. It is certain that if you feed cows on herbage grown on chalky soils deficient in phosphoric acid and iron, the milk from these cows will be poor and alkaline, and they will have a tendency to tuberculosis, especially if they are kept in close, poorly ventilated buildings, and not allowed much exercise. In the same way human beings, when fed exclusively on cooked food, and largely on white flour and sugar, will often develop tuberculosis from lack of the same necessary mineral elements.

In this tuberculin test we see another step toward poisoning the food supply of the people.

Whenever deprived of the mother's milk, it is a good idea to add to the dietary of children uncooked vegetable and fruit juices, to supply them with the important organic salts that are lacking in their food. Between each feeding give a tablespoonful of the juice of whatever fruit may be in season, taking care that the infant sips it very slowly, as it would milk. Or, better still, feed it from a bottle. It may be mixed with a little distilled water, to give it more bulk.

Here are the various grades of milk for infants, according to their desirability, as the writer sees it:

1. Milk of a healthy mother.
2. Milk of another healthy mother.
3. Raw milk of a healthy goat.
4. Raw milk of a healthy cow, diluted.
5. Pasteurized milk.
6. Condensed milk.
7. Boiled milk.
8. Sterilized milk

Let it be added, there is no doubt in the writer's mind that four-fifths of those who die in infancy die from improper feeding—and this includes those whose mothers nurse them.

In an article on "The Feeding of Young Children," by Dr. W. A. Potts, of England, published in the *Edinburgh Medical Journal* for October, 1906, he called attention to the following two important principles, which are usually overlooked:

"1. The capacity for salivary digestion is at first altogether wanting, and even later in childhood tends to be deficient.

"2. The teeth, directly they begin to appear, require proper exercise."

As Dr. Potts intimates, this question of saliva is an important one. The saliva does not develop at all until the child is about six months old. While it is true that saliva changes the starch to a much less degree than is usually supposed, yet it performs an important office.

In Germany a successful vegetable substitute for milk is prepared by making an emulsion of blanched almonds, and mixing thereto fruit or vegetable juice. This would be rather expensive. Remember that, in addition to the objections previously referred to regarding starch, most infants' food have the life cooked out of them. The late Dr. Lahmann's imitation milk, made in Germany, consists of a mixture of nut cream and vegetable juice. The latter is necessary, as there are certain salts—especially sodium and calcium—which are to a great extent lacking in nuts.

A newspaper item recently told of a milk for babies produced from a nut, the "lam yam," imported from China. Investigations are being made by the Department of Agriculture at Washington in regard to the value of this nut as a substitute for milk. It is said to be the stone of a species of large Chinese olive, which, when cracked, gives out a form of pasty emulsion. Chinese mothers are said to use it as a milk for infants.—*Health Culture*.

A NEW BEGINNING

Elizabeth D. Rosenberger

THERE was trouble in the large department store of Hunter & Hardie. One day a piece of silk was missing, another day some expensive bolts of lace were gone, and so it was from counter to counter. The vigilance of the clerks went for naught, the most easy-going clerk in the place wished that the thief could be caught, every one felt that he was under suspicion.

Lucile Drayton was wrapping up some packages when she said, "I do believe that the old lady who fidgeted so and wanted to be shown things in the drawers was a detective. She looked at me so suspiciously that I almost forgot her order."

"Nonsense, Lucile, you are getting nerv-

ous. There is no use in that! Let's keep cool and not worry," and Eileen who worked beside her turned to her next customer and found it all she could do to wait on her and keep sweet and smiling.

Belle, the head clerk of the lace department, overheard the girls talking. "It is all very mysterious," she put in, "but I believe they are on the track of the thief now and it will be impossible for him to escape; we'll all be relieved when things are settled once more."

Then Ida, who sold lawns and prints, said a queer thing to Eileen. The two girls had worked close together ever since Eileen had been at work. They were good friends too, so Eileen knew that it was not

malice which prompted Ida to say, "I believe that you know more about this thieving than some of us."

"Oh, what makes you say that?" answered Eileen in real distress. "How glad I am that no one heard you for even a suspicion is dangerous at this time!"

"Now don't take on like that! Of course I know you never took anything, you surely know I didn't mean that?" cried Ida remorsefully. "But I have sometimes thought when you were so quiet while the rest of us were telling all we heard and knew that you suspected some one."

It was a relief to Eileen that Ida's calm, searching gray eyes were not on her at this instant for the warm color flooded her cheeks crimson. But a customer approaching just then claimed Ida's undivided attention and so she did not see how her chance shot told.

Eileen tidied up her counter with her head full of contradictory thoughts. She did not even dare warn Ida against telling any one else what she had suspected. She could not talk again to Ida on the subject without giving away her secret. And as she hurried into her hat and cloak she debated within herself the propriety of telling all she knew. Out on the street with the cool evening wind fanning her fevered face she felt better, and it seemed more likely that she could make a right decision; perhaps after all she should escape without any questioning and so she might risk holding her peace a while longer.

"If I do anything, I would have to go to Mr. Hardie and say, 'I know nothing about this trouble, but I do know that the clerk who is here under the name of Malcolm Weaver used to be a bad boy whom we all called Dick Gellar at home; he stole and was sent to the reform school five years ago.'" As Eileen thus formulated her statement she shook her head vigorously. "I cannot do it. It looks as if I was butting in and it may not be Malcolm at all now." But as she walked slowly toward her home she found that the question was not settled. Her home was a bedroom in a cheap boarding-house. There was no one there who could advise her.

She was almost thinking out loud now. "The queer thing about it is that he sees me every day yet he never by word or sign recognizes me or asks for mercy, he just does the day's work, same as I do."

For several mornings after this the excitement was intense. In spite of detectives, more goods had been taken and the clerks were almost in a panic. It was in

the Christmas shopping season and they were tired with the unusual strain any way. One evening, Eileen remembered that she had forgotten to check several packages for special delivery. She might be able to attend to them in time the next morning, but it would be better to go back that evening and register them properly. Then no blame could come to her if they were lost. So she went back to the store about nine o'clock, the night watchman let her in and she was soon busily engaged in marking the packages properly.

Some one was coming up to her counter; some one who walked slowly and deliberately. Eileen looked up, startled and half frightened to see Malcolm coming towards her. When he was opposite her counter he stopped, as if to speak. "I am helping unpack some goods here tonight, and I wondered whether there was something you wanted to say," he began.

How often Eileen had longed for such an opportunity; during these last weeks of suspicion and suspense she had wanted to go to Malcolm and say, "You were guilty of stealing five years ago, are you guilty now?" Of course not in so many words but in some way she felt that she must know. But now when he stood there so quiet and calm, she found that there was but little she could say.

"People all think, 'Once a thief always a thief,' and I have seen you looking at me as if you wanted to accuse me," he continued.

"O Dick, or I mean Malcolm of course,"

"Either name is correct. I have a stepfather and so I use both. It was only a natural instinct to protect myself as long as possible that made me use my own true name here."

"'Malcolm' seems to belong to you; I just cannot stand it to see you go wrong again. What will your mother say?" Eileen's tightly clasped hands and pale face revealed her agitation.

"If it will be any help to you, I mean if there is the faintest chance of my convincing you that I am as innocent as yourself of what is going on here, I came to say that I am not even tempted to take things, that you are not more innocent of the thieving here than I am." And as Eileen looked at him she felt that he spoke the truth.

"I wanted to tell you too that when I saw you here, I said to myself, 'It's goodbye to this job now.' Every day I have been looking for a discharge and wondering when the day was over what kept you from going to Mr. Hardie and telling him all

you know." Only the tense lines about the mouth showed how deeply Malcolm was stirred; he spoke quietly as if he were discussing a third person, and not his own affairs.

Eileen's hands trembled as she tied a package better, and Malcolm assisted her. She could think of nothing to say, the relief of knowing that he was innocent was so great; and suppose she had gone to some one and given voice to her suspicions! It was Malcolm again who broke the painful silence; for the life of her Eileen could not speak: "There was something else years ago: you know it was I who destroyed your garden and made trouble for you in school and since you are here I wondered whether you had ever forgiven me for all the hateful things I used to do."

"Never say anything more about it." Eileen found her voice at last, and she was conscious only of a glad relief that Malcolm was not only innocent of this theft but also willing to talk of these things which had caused trouble when they were at school together; it added to her confidence in him. "You were not happy at home in those days and I have fancied since we have grown older that your stepfather was largely to blame for what happened then."

"I blame no one," answered Malcolm. "I only thank you again for not turning me out of my position here."

"I shall never speak of the past, you can depend on me for any help I may be able to give you." She was putting on her coat by this time. "And now good-night. I am more glad than I can tell you that we understand each other."

The next morning, as Malcolm passed Eileen's counter a floor-walker came up to him and asked him to go to the office of Mr. Hunter at once. The clerks who overheard this order looked after him suspiciously as he left the main floor, took an elevator and went up to the office. "I wonder who is in trouble now," said Ida. "I only hope none of us will be summoned to the office," said Belle. "It's like living in a glass house for sure," and she looked curiously at Eileen. She believed that Eileen knew something of the thefts. But as for Eileen she went on with her work so calmly that even Belle could not detect any signs of confusion such as had excited her suspicion in the past few weeks when every one was wondering who could be the guilty one.

Malcolm went to the office of Mr. Hunter with a heavy heart. He had been try-

ing to confess everything since he entered their employ. Only the fear of not being permitted to remain had kept him silent. He was in desperate straits when they gave him a chance to go to work in their store.

Mr. Hunter was alone in the office. "I wanted to see you on a little matter of business," he said as Malcolm stood before him. "You are a good typist I presume?"

"Yes, sir, I have less speed now than when I left the business school but I can develop speed by practice."

"Did you try to get a position as typewriter before you came to us?"

"Yes, sir, I failed and then was glad to get anything to do that would make an honest living."

"Have you any idea about these thefts that have been going on at this place?"

So it had come at last. For a moment Malcolm was too dazed to reply, then he said, "No, sir, I do not know anything about them."

"Well, you know we are getting any information along those lines we can and I thought perhaps you had some theory." Mr. Hunter paused here as if giving Malcolm a chance to reply.

"Mr. Hunter, I believe this is the time to square myself. I should have made a confession to you when I came here, but I was desperate and past experience had taught me not to take any chances, so I was cowardly enough to enter this place without telling you that I had served my time in a State's prison for stealing money. I shall not attempt to explain or make any excuses for my offense. I only wish to say that I have no defense to make for what I did five years ago. Today I would starve before I would steal." Malcolm's tense form, quivering lips, and flashing eyes all bore eloquent testimony to the truth of what he was saying.

Mr. Hunter's gaze was fixed on a pile of letters lying on his desk. One might have thought that the subject under discussion did not interest him. He too was looking into the past, and what he remembered of his own fierce temptations made him unaccountably merciful in dealing with Malcolm. "A hard man, hard as nails" his clerks called him. "He never forgives an offense," some one had said and Malcolm knew all these things before he entered his employ. Truly he had taken desperate chances. Mr. Hunter turned at last and asked, "Are you the chap who is working up that class of young men at the Rescue Mission in this town?"

"Yes sir."

"Are you not afraid that your past record may queer you? Don't they look up to you as a kind of model saint?"

"My past record may queer me, yes." He paused a moment and then continued, "But in my class I have only to direct those boys to the Strong Helper who alone can help a man to avoid such pitfalls as I fell into."

"I see, you teach them that they are weak in themselves, that God will help them to overcome. Well, well—this is straying from business. If I had discovered your past record in any way but this one of open confession, you would have been discharged at once without a hearing. I am without a private clerk this morning. You may put these into shape please—according to the notes I have scribbled on them. You know the proper form of course."

Malcolm sat down feeling perfectly dazed. "I never can thank you for what you have done this morning for me," he began.

"Then don't try," replied Mr. Hunter as he left the office. In the outer office Mr. Hunter met a detective who had discovered that the thief entered the building through the floor and most of the goods had been found. The clerks all breathed freely once more.

Malcolm worked steadily at the typewriter until noon. Then he told Eileen everything. "You might have made this impossible for me; how can I thank you?" he said. And when he thought of the miry clay and the pit from which his Savior had rescued him, the goodness and mercy which had followed him down to a prison cell and the deliverance from a past so painful, he could only praise the Lord for it all. His work among the boys of the Rescue Mission was most fruitful. They trusted him and never a boy fell so low that he was beyond Malcolm's care. Always he gave them hope and courage to begin again.



**IF A GIRL AND HER BROTHER DIS-
AGREE THE GIRL IS GENERAL-
LY TO BLAME, SAYS ANNE
McCALL.**

In a talk to girls, in the February Woman's Home Companion, Anne Bryan McCall makes the following remarks on a girl and her brother:

"There are three things essential to a happy relationship between brother and

sister: sympathy or understanding; confidence or faith; honor or respect. Now I make bold to say that where these things fail, it is very nearly always the fault of the girl. I go so far as to tell you that if you told me that you and your brother were not congenial, I would even, without hearing the case through, believe myself to be right in saying that the fault was, ninety-nine chances out of a hundred, yours, not his. The thing is easily reducible: That atmosphere and surrounding which fosters and preserves the integrity of this relationship between you and him and brings it to a happy issue is primarily the atmosphere and surrounding of home. Home is essentially your province. If the relationship fails of fineness, that failure is due most probably to a failure in the ideals of home, and you, more than he, are likely to be responsible.

"The world of men and affairs is his world, but this fireside world is yours. In this world of yours he is, in a sense, always a guest. It is forever you who must offer him comfort, happiness, and cheer. Similarly the outside world, for which he is so surely destined, should be admitted to be his world. Here you are his guest; here it is his affair, his privilege, to offer you that consideration which men of gentleness and breeding instinctively offer to a woman. We see the distinction between these two worlds clearly enough in the general social custom of entertainment that prevails amongst us. In the home it is you who play hostess, who entertain his friends, he too, being, as it were, a guest; in the outside world it is he who plays host, who entertains your friends and you along with them."



A PRAYER FOR A CHILD.

O Lord, O God, take pity on this little soft child. Put wisdom in his head, cleanse his heart, scatter the mist from his mind and let him learn his lessons like other boys. O Lord, thou wert thyself young one time; take pity on youth. O Lord, thou, thyself, shed tears; dry the tears of this little lad. Listen, O Lord, to the prayer of thy servant and do not keep from him this little thing he is asking of thee. O Lord, bitter are the tears of a child, sweeten them; deep are the thoughts of a child, quiet them; sharp is the grief of a child, take it from him; soft is the heart of a child, do not harden it.—Extract from the Irish play "The Lost Saint," by Dr. D. Hyde.

THE RELIGIOUS FIELD

INTRODUCTION TO THE TEN COMMANDMENTS.

J. C. Flora.

MOST Christians, I presume, fail to appreciate the great contrast between the ancient revelation of God to the Jewish people and his revelation to us through the Lord Jesus Christ. The Bible is not a single book but a library. Some of us have become so accustomed to exalting the teachings of the Old Testament that we do not appreciate the loftier idea contained in the New. It is just a little difficult for us to admit that "the least in the Kingdom of Heaven is greater than John the Baptist," although John was as great as the greatest of prophets, is a fact that cannot be disputed.

There are two opposite views to be avoided. First we do not wish to underestimate the value of the Old Testament; and, second, we do not wish to exalt the Old Testament above the New; to do the latter is to run the risk of misunderstanding both Moses and Christ. It will help us to have an intelligent conception if we remember that the various books which have been brought together in the Bible were written at different times, by different men, for different people, for different purposes, and that the Divine revelations which they contain become gradually clearer and fuller. We recognize that the coming of Christ and the Holy Ghost has changed things in a measure. The apostles no doubt did not undervalue the revelations made to their fathers. Until John, Peter and Paul became Christians, they were ardent followers of the law of Moses. Regardless of all the troubles of the Jewish people it seemed sufficient glory to them to belong to a nation in which God had so wonderfully manifested himself. They were not willing to transfer the great traditions and the greater hopes of the descendants of Abraham for all the power and splendor of Rome. Yet they all felt that through Christ they had passed into a new world. They had known the prophets but when they came to know Christ, they exclaimed "The true light now shineth." What the ancients had hoped for they now experienced. The Christian faith is sometimes spoken of as a development of Judaism, but it is infinitely

more than a development. The apostles realized that they had been born again, that they belonged to a new race, that they had received a supernatural life.

We are not to conclude that God began to reveal himself with Christ but he began long before when he miraculously led the children of Israel out of Egypt. His interest was constantly manifest in them and his will was from time to time revealed to them accordingly as they grew in the knowledge and wisdom of God. But we must remember that these commandments represent not the claim of God on us, but on a comparative barbarous people, people whose morality had been corrupted by habitual contact, for several generations, with the vices of idolatrous nations. To us, he has given precepts, requiring a far loftier perfection. If we fail to keep these laws required of the human race in its lowest and weakest conditions, how imperfectly we will keep those higher laws which are the rule of the higher life, and by which we must be judged. These commandments hold a unique place in God's revelation to mankind therefore they can never become obsolete.

The ten commandments rest on the principle that God claims authority over the moral life of man. God has ruled in all past ages and he will rule in all epochs to come. Most of us know but little of the sternness and rigidity of law. Our lives may not be tested by its statutes. Assisted by money, or by social caste or by political friends, many citizens of our country are at law. Therefore many have been persuaded to conclude that law is a farce. The parental hand has been influenced by our modern spirit of liberalism to rule by making concessions. Children in our homes of to-day do not recognize that there are parental obligations that are compulsory. Such political and social organization produces disastrous results on our religious life. We are not trained to obedience and reverence, and the conception of God's authority appears to have no real hold on even the hearts of religious men. God built the world for our home and he regulates all the laws of nature for our benefit. Then we must recognize that God is our governor and not our servant.

It is God's privilege to assert and vindicate the universal authority of the eternal laws of righteousness. He has given laws which it is the duty of his moral creatures to obey. Those laws are not arbitrary but in relation to us they are absolute. Righteousness is not right because he commands it; but everything that he commands is right. Some may wonder if conscience does not render definite Divine precepts unnecessary. Is there not an inner voice which to every man is absolutely supreme? To the external revelation of moral law, allow me to say that men do not come into this world with a clear and a perfect intuition of all moral obligations. Although I have deepest reverence for the human conscience, I believe we should constantly try to develop it by appeals and discipline addressed to man's moral nature from without. Men have a faculty for recognizing what is right, but it needs training and cultivation. Our conception of duty has been obscured and degraded very much by sin. We must obey the moral law to have a true apprehension. To perfect light a perfect life is necessary. God is law. He does not compel us to obey his law because of any so-called personal feeling or desire, but simply because God is law. God is right and if we adapt ourselves to the right relation with him, all obey his laws.

It is my sincere conviction that God expects us to keep these commandments. Some conclude that they are to merely remind us of our duty and to suggest to us the things for which we are to ask forgiveness. The thought of obeying them may scarcely ever occur to them. It is not what God asks—to only be sorry we do not do what he requires. God requires obedience. The laws of the New Testament like the laws of the Old are given to be obeyed. "If any man love me he will keep my commandments."

These commandments deal largely with action, not with thought and emotion. Man does not consist of intellect and passions alone. God does reckon with the intellect and insists on a pure heart, yet he does not concede that the religion is wholly internal but that it has an external bearing. It is not all to have a pure heart but our language must be clean. We are not justified by forgiving inwardly an offense, only, but we must outwardly do our part in order that the reconciliation may be brought about.

Before God gave to the Jewish people these commandments he wrought a series

of miracles to bring about the emancipation from slavery and to punish their oppressors. He first made them free and then gave them the law. We cannot conclude that this is God's method of dealing with us, yet I think it is a type. It might not have been impossible for the Jews to have kept these commandments in Egypt, but the difficulties would have been almost insurmountable. Oppression had crushed the nobler elements of their nature. In the atmosphere they breathed, purity and virtue could hardly have lived. In this condition it would have been hard for them to have had vigorous faith and trust in God who had revealed himself to their fathers. He did not begin by asking them to acknowledge his greatness and authority but he performed deeds of valor for them and manifested a spirit of helpfulness that appealed very much to their imaginations and their emotions, the only seeming avenue by which faith in him might be aroused. It was his love that led them across the Red Sea and into the wilderness that he might there give them these commandments under conditions that they might receive them—so he does with us. He leads us by love to recognize our complete dependence upon him and that we are not our own, but that he bought us with a price.

It has been more than three thousand years since these laws were given to the Jews and a new period began in God's revelation to our race. Through all these years God has been incessantly struggling with our sins and those of our fathers. This struggle reached the most critical moment in the life, death and resurrection of Jesus Christ. It reveals the life and glory of God as nothing else can. "Not in pleasant sunshine, or in the distant stars, or in the beauty of flowers, or in the yellow wealth of the harvest, or in music of wind and streams, or in the majesty of mountains, or in the peace of silent valleys hidden among the hills, is God's love for mankind most perfectly revealed, but in the sternness and the generosity, the anger and the mercy with which he has striven to win or to terrify us from sin, and to discipline us for perfection." After three thousand years of faithful effort and so little accomplished, it seems as if God might give up in despair but his great end is our perfection. For that end he has brought great calamity upon men and nations. No reconciliation is possible between us and him until we accept our aim as his.

HOUSEHOLD HELPS AND HINTS

Bits of Information.

If you buy celery salt ready prepared you will think it expensive. Instead, get ten cents' worth of celery seed and grind quite fine—like black pepper; then mix it with fine table salt—about ten parts of salt to one of celery will be about right, but you can make it to suit your taste. Put in small bottles and cork well; it is always ready, and you will find it one of the best flavorings for soups, stews, and meats. It is cheap enough.

One of the most convenient things for the kitchen or dining room is the swinging shelf. The shelf should be of convenient width, and the length should conform to the situation in which it is placed. A board, or boards joined together, about two feet wide and as long as you like it, should have attached to the front side of it by a hinge, a leg, or standard; or there may be two, one at each end. The back of the shelf should be joined to the wall by hinges, and it can thus be lifted and buttoned or hooked to the wall, out of the way, or dropped down, resting on the front legs, to form a table. There is nothing more convenient; yet few kitchens have them.

Wherever there is an out of the way corner, there should be a corner shelf or cupboard. Built-in closets and furniture are now being advocated, and they are very economical, as there is no dragging them about when one has to move. They are always in place, and easily kept clean. By having the corner shelves or cupboard, many steps are saved during the day's work.

One of the necessities in the house is the short step-ladder; many times things have to be reached beyond the height of the worker, and a chair, in addition to its liability to damage, is also unsafe to climb on. A two-step ladder can be used for a chair for the kiddies when not in use for the "climber." So many labor-savers can be home-made that it is too bad not to have them on hand.

Looking Over the Catalogues.

If you have not sent for them, do not delay. Look over the advertising columns and write to each firm advertising; send for the catalogues and study their contents. Read directions for planting and cultivation; you may know a lot; but you

can always learn a little more. Now is the time to clear up and reseed the lawn; cover the bare spots and put on fertilizers, smooth down the knobs and rough places, and make of your grass-plot a thing of beauty. A smooth, well-kept lawn is a good advertisement, even if you do not want to sell; a slovenly lawn gives the impression to the passer-by that the inside of the house is of a like brand, and does not speak well for the self-respect of the householder. Clearing up the lawn is not necessarily the business of the women of the family; indeed, it should not be, for it calls in most cases for stronger muscles than the housewife usually has. A few minutes devoted to it several times a week insures results.

Look over the bare spots, the unsightly views, and see what you can do. The outer rim of the yard should be like the frame of a picture, and it can be made a very lovely frame with either suitable shrubbery or vines to be trained on the fences. And there is, or should always be, some dividing structure between lots. A very excellent one is a well-kept hedge, and there are many very fine things in the way of hedge plants; some of these plants are bloomers, some are just foliage; but whatever kind you have, it simply must have care in trimming, clipping, keeping smooth and even, renewing dead plants, or cutting out unsightly ones. This is the season when these hedges are to be started, and the sooner you make your selection the better. Send in your order now, and the nurseryman will fill your order when it is time to set the plants. Take pride in your home, and make it "worth while."

Health Notes.

The continued use of a dirty comb and brush is a fruitful cause of scalp diseases such as dandruff, falling hair, and loss of life. To clean a brush and comb, draw the comb through the brush to remove all particles of hair; then make a strong lather by dipping the brush into warm water and rubbing a piece of white soap on it; then rub the brush briskly with the fingers, working the lather down among the bristles, and with the soapy brush scrub the comb; when all the dirt is removed from the comb, and the roots of the bristles, rinse each one thoroughly, rubbing the

comb with the brush while you are rinsing it. The comb and brush should then be dried by rubbing with a coarse and warm towel, and turn the brush bristles down, on some absorbent paper, where it will not dry too fast. Another way, when the brush is not very dirty, is to prepare the warm lather in a basin, and dip the brush, bristles down, in and out of the water, keeping the back dry. Strike the brush on the palm of the hand frequently, which will bring down from the roots of the bristles any dirt. Rinse in the same way, and dry slowly. This will preserve the back.

If you suffer from corns, bathe the feet every night in water as hot as can be borne, then rinse in cold water quickly; paint the corn with iodine, to relieve the soreness; put on a clean pair of stockings every morning, and rub the shoe over the corn with a little sweet oil, letting the oil dry in over night. After bathing the foot the hard, horny scale may be peeled off the corn, but do not cut to make bleed.



A COLD IN THE HEAD.

"A-choo!" Also and likewise: "Ka-choo!" Got another. And what, ladies and gentlemen, fellow-sufferers, is going to be done about it? We have had symposiums upon the Great White Plague; we have had treatises upon the less-to-be-spoken-of Black Plague; now what is to be done with this Red Plague? Shall we allow it to continue along its fell course, clogging brains, spoiling appetites, and rasping tempers? Shall we accept its fell attack upon mind and body, and merely wait to be thankful when it has left us one handkerchief for post-mortem use?

For the benefit of the Universal Society of Periodic Sniffers, I will tell what I know about the Red Plague.

It usually appears when the furnace fires are started in the fall, and the dust circulates through the house by hot air. It also appears with the dryness of steam heat. It also appears with the dampness of spring, after the furnace fire has gone out; and of fall, before the furnace fire has begun. It also appears when the house is too warm—and when the house is too cold. It frequently is due to overeating, when the resistance power of the blood is lowered by toxins; and it very frequently is due to undereating, when the resistance power of the body is lowered by lack of nourishment. Particularly is it encouraged by chilled feet—and more particularly by a chilled head.

Much bundled-up people are its favorite victims—but it loves to seek the folk not bundled-up enough. You should wear warm clothing—but you also should expose yourself freely, so that you will not need clothing.

It is a product of insufficient air—and also of too much air. It thrives on lack of ventilation—and floats gaily upon a draught. It is very prevalent in New York and Boston, because of the dampness and the rawness, and in Chicago and in Minneapolis, because of the windiness, and in Des Moines, St. Louis, and New Orleans, because of the humidity, and in Denver, because of the dryness, and in Portland, because of the trains, and in San Francisco, because of the fogs, and in Los Angeles, because of the tourists.

Noting the above facts, we may learn how to fight the Red Plague. A malady so readily diagnosed and segregated, so exact in its workings, offers little difficulty, you see. For the Red Plague is nothing but a cold in the head. That's all. Ka-choo. My dear, where are the rest of my handkerchiefs? What? But, what am I going to do, then?

Now, the methods which I, personally, have found most efficacious in fighting the Red Plague, are as follows: I drink lots of water, to increase the secretions and carry off the toxins; I also do not drink any water, or other fluid, for three days, in order to dry up the secretions. I exercise plenteously to promote the circulation and oxygenize the blood; I also go to bed and stay there, in order to save my strength and foster my resistance power. I take quinine and—root-beer, to stimulate; and I take aconite, to quiet. I take a good hot bath, to draw the blood to the surface; and I refrain from the hot bath, because it congests the mucous membrane of the nose. I take lemon, for its acid properties; and I take syrup, for its balsam properties. I sniff camphor, ammonia, hartshorn, benzoin, menthol; I sniff adrenalin, salt and water, witch hazel, bay rum, vaseline. I quaff pepper tea, and I gulp ice-cream. I stuff to give me endurance and draw the blood from the head to the stomach; and I fast to avoid digestive disturbance and to let the stomach rest. I sleep out of doors for the invigorating ventilation, and I sleep close indoors to be safe from draught.

Now, all this is simple home treatment, within the reach of everybody A-choo!

Ka-choo!—Edwin L. Sabin in February Lippincott's.

QUESTIONS AND ANSWERS

Question.—Is novel reading a bad, dangerous custom taught against in the Bible? Are not serial stories, in papers and magazines the same as novels?—F. M.

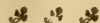
Answer.—The selection of proper reading material is certainly an important consideration. It is a wise thing for boys and girls to be guided in their reading by those who have a more mature judgment and are able to direct wisely. There are thousands of novels and cheap stories that are not only wasteful but are vicious and dangerous in the hands of the readers. Such stories are often found in newspapers and magazines sold at the news stand. With the tremendous supply of good books and wholesome magazines there is no occasion for any one to spend time in reading that which gives them a lower standard of morals. Parents should carefully select the reading matter for their children, and if they do not feel competent to make such a selection they should seek the help of some one who has read extensively, and who holds a high standard of right, as well, as one can sympathize with the child mind as it matures from year to year. Children will read something and if they are not supplied with wholesome reading they will some time resort to that which is not wholesome. When they are not allowed to have any reading at all their minds become filled with other evils. An idle mind is the devil's workshop. Keep the mind busy with that which is clean and inspiring, gathered from good reading material and a large part of the foundation for good character will have been laid.



Question.—Is it wrong for a person professing Christianity to go to a picnic?—H. S. E.

Answer.—That all depends on the kind of a picnic that is attended. I have known a number of men to take their guns, a keg of beer, some bottles of whisky and some eatables and go off on a picnic. Such a picnic is decidedly wrong, and no civil man should ever attend one of that kind. But there are other picnics of an entirely different nature. Many of the Sunday-schools of our church hold a picnic every summer. The superintendent, the teachers and all the members of the Sunday-school go out to some river or to some park where they

can have a good visit and recreation. They take well-filled baskets and the entire Sunday-school is well fed. Such an outing is a good thing for all the children as well as the older people. In many communities there are family picnics, where all the relatives take their dinner baskets and meet in some park or in some grove for a family reunion. This is certainly more sensible than for some woman to invite all those relatives to her home and break down her health in preparing to entertain them. When a woman attempts such a thing she generally has to work for a week before the time of entertainment comes, and a week after it is all over, and meanwhile her children who need her attention are obliged to rough it through as best they can. If all the relatives pitch in and prepare a basket it will not take long, all the children can be taken along and can have a good time, and still have the proper care by the parents. Many communities have what is known as old settlers' picnics. This is especially nice because it brings all the people of the community together, and gives them at least one day of the year when they can visit and become better acquainted. We would all like our neighbors better if we were better acquainted with them. A day off from the hard toil of the farm, if it is taken once in a while, in getting closer to the neighbors helps to keep a man and his wife from getting old so quick. It ties them closer to their children, because they can see what their children are doing when they are associating with others.



Question.—Does philosophy in general, as we have it agree with the Bible?—G. B.

Answer.—Philosophy is a very general term. Every age since the beginning of civilization has had a philosophy peculiar to itself, each succeeding one differing somewhat from its predecessors. Then again we must remember that within every age there existed many philosophies which were widely different from each other. Now taking our present age and viewing the philosophy of the general public mind, we must say that it is more nearly in harmony with the Bible than any philosophy of the past. Of course, we have many philosophies existing today that are in direct conflict with the Bible, but the philosophy as accepted by the general public mind is more nearly in harmony with the Bible than that of any age of the past, due to the fact that it has been influenced by the truth of the Bible. Truth will finally win. The Bible is truth.

As ages go on, and the Bible continues to affect the philosophies of the world as it has in the past, these philosophies will be more and more made to conform to the standards of truth as held by the Bible. The final philosophies of life and the Bible must agree because both are based upon truth, both are an interpretation of human existence and both come from the same source, from the mind of God.



OCEANS, THEIR USE AND ABUSE.

Oceans are a vast waste of highly seasoned water, which keeps three-fifths of the globe out of the hands of real estate agents. They are utilized by bathers, steamship lines, fish, and poets; but outside of that they are of little benefit to mankind. They first came into prominence when they were referred to by a writer of verse, who called them "Water, water everywhere, and not a drop to drink." The theory that the ocean is blue on account of the bluefish that inhabit it has been exploded by eminent scientists, who insist that its blueness is due to the fact that when it reaches the shore with a roll it immediately strikes the bars and gets broke. The oceans are a cause of great expense to our government, which is attempting to fill them up with warships, torpedo boats, and other kinds of useless and expensive material. Many strange things are taken from the oceans. Pearls, devices used to help keep the unearned increment in circulation, are found there, but not in submarine mines, as one might think. Lobsters, one of our greatest sources of income, amusement and indigestion, are found both in and out of the ocean. They are green and raw when discovered, and turn red when they are roasted. An ocean voyage has a strange effect on some people. Though regular tightwads on shore, they are often ready and willing to give up everything when they come in contact with the generous ocean swells. Light housekeeping is carried on extensively all along the shore, also many other aquatic pastimes. The deepest spot on the ocean is near Denmark; the driest spot is Asbury Park, and the wettest spot is Atlantic City. Now you know as much about the ocean as it is really safe for you to know.—Judge.



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Goober—How did you lose your health?

Bumpus—Earning money to go abroad,

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"Yes."

"And what did you get?"

"A slip with one word printed on it: 'Eat'!"—Boston Transcript.

"Are you first in anything at school, Earlie?"

"First out of the building when the bell rings."—New Orleans Times-Democrat.

Lights were out and an animated discussion on various occurrences of the day had given place to wearied silence. Suddenly the smaller of two very small boys opened a new channel of thought with an abrupt question.

"Maurice," he asked in a whisper intended to deceive parental ears, "is a man who has two wives called a pygmy?"

"No, you crazy loon! He's a pygamist," muttered the youthful sage between stifled yawns.

"Well, I think he ought to be called a hogamist. No man has a right to have two wives. Has he?"

Aunt Mirandy put her head in at the shop door and accosted the plumber:

"Here, you; when can you come up and put a buck in my spring?"

"A buck in your spring?"

"Yes; my spring's down to the foot of the hill and they tell me to put a buck in it to fetch the water to the house."

"Oh! You mean a hydraulic ram?"

"Aw, maybe so. No matter. I knew it was some kind of a sheep."

A prominent clergyman tells with great delight of a brother minister who was called to a certain church. A committee visited the minister and asked that he accept the call.

"I have been considering the matter," replied the reverend gentleman, "but my wife fears she may not like the church."

"But your wife doesn't preach," protested a committeeman.

"True enough," replied the clergyman thoughtfully, "but she frequently lectures."

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Vol. XIV.
No. 10.

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EDITED BY S. CHRISTIAN MILLER

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RECENT SOCIAL PROGRESS

H. M. Fogelsonger

Our Milk Supply.

SPECIALISTS in sanitation and health have not had much to say in the past about farmers. The general opinion has been that out in the country where there is plenty of pure air all the one does not need to pay so much attention to the regulations of the health departments. However, the farmer is not immune from attack and he may expect to hear something in the future about filthy cow stables and the careless handling of milk. The better class of farmers keep their stables clean so far as custom goes, but custom has not been very stringent in these matters. We have little respect for extremists in such things about the farm because it is one thing to talk about immaculately clean stables and quite another thing to carefully tend and milk a cow in all kinds of weather, during the hot summer months when flies are thick as well as during the winter when the thermometer registers below zero. So long as there are no regulations affecting the farmers and so long as there are no inducements offered in the way of better prices for milk or butter that has been carefully handled no one can expect the farmers to pay more attention to sanitation. The large dairies near some cities receive better prices for their milk when it is certified by official inspectors but as yet these advantages have not come to the average farmer. Another point must not be overlooked. When the careful housewife who is particular about keeping her milk utensils clean sees the driver who collects cream for the butter factory scrape out the inside of the cream can with his unwashed hands, can you expect her to keep up her ambition for cleanliness? The premium that is usually put upon so-called creamery butter would take a sudden tum-

ble frequently if the customers could see the "inside of the works."

Dr. P. G. Heinemann in the Popular Science Monthly attacks the farmer for his carelessness in keeping the milk pure. We shall quote a small part of his article and those of you who live in the country go out and take a second look at your stable before you become angry at what he says. It has been established beyond doubt that dangerous diseases have been spread frequently by milk coming from filthy barns and milkhouses. We owe it to our fellowmen to give attention to these matters. Dr. Heinemann says: "Who has not seen a barn where cows, horses and pigs are stalled under the same roof? Filth, cobwebs, dust, manure are allowed to accumulate and at long intervals are shoveled to a place not far from the barn, where they dry out and are blown in the form of dust into the barns. Ventilation in the barn is absent, screens to keep out the disease-carrying flies are rare, light is admitted by small windows, and the cows are permitted to rest in their own filth, which covers the hide, dries and is brushed or shaken into the milk when this is drawn from the udder. The modern cow is covered with filth and the owners ridicule the suggestion that cows deserve more care than horses." Concerning the milking he continues to say, "The hands are not washed, and just before milking are wetted with milk, water or even saliva. Thus the dirt is washed from the udder into the milk. The virus of contagious diseases is sometimes carried from the milker to the milk, and epidemics of serious nature are thus started. Not least in importance is the universal presence of flies in cow barns. Such is the food we consume every day; such is the food we depend upon for bringing up our babies,

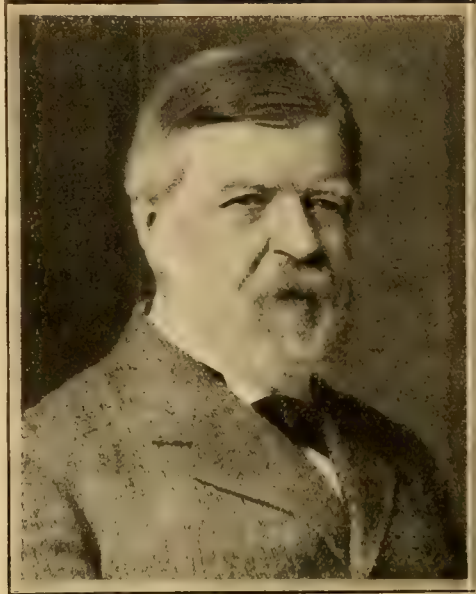
if the mother is unable or unwilling to nurse her offspring. . . . The 'cowy' taste, sometimes innocently supposed to be characteristic of fresh milk, is due to nothing but cow manure, which has been suspended and become part of the milk during the process of milking." When Dr. Heine-mann says that such conditions are universal he is mistaken but his description does fit perfectly many a cow barn.

The Rural School Course of Study.

This is the time of year for farmers' institutes. Our County Institute was held last week and while we were unable to attend all the sessions on account of very severe weather we enjoyed what we could. We must say that it takes a little ambition to drive eight miles through a snow storm to attend a farmers' institute when the thermometer is chasing around zero. A new subject is being discussed at many institutes this winter. It is the teaching of agriculture in our country schools. It has been talked of in educational circles heretofore but when the farmers themselves demand it some progress will be made. Our county superintendent of schools talked on the subject and seemed to be perfectly willing to coöperate in any way with the farmers. In fact he has made some steps towards interesting the pupils in the work on the farm. It was brought out very clearly that such undertakings as corn contests and agricultural exhibits should be conducted by the public schools. There are many things about animal and plant life that could be studied very profitably in the rural schools. The Department of Education has prepared a bulletin on the preparation of country school teachers about which we shall have something to say at another time.

Frederick Howard Wines.

Those interested in prison reform have lost a valuable leader through the death of Frederick Howard Wines at his home in Springfield, Ill., the first week of February. Dr. Wines has held many important public offices, one of the most important being assistant director of the United States Census for 1900. At the time of his death he was statistician for the Illinois State Board of Charitable Institutions. It does not always occur that the son continues the work of his father so successfully as did Dr. Wines. His father, Dr. E. C. Wines, who died in 1879 at the age of seventy-three, was the founder of the International Prison Conference. Through his efforts the first meeting of the Conference was held in



Frederick Howard Wines.

London in 1875. It meets every five years and the last conference, it will be remembered, convened in Washington, D. C. It is a significant fact that the son of the veteran prison reformer gained a very important victory at the last International Conference. It was the indorsement of the indeterminate sentence by the whole delegate body. There was much opposition but Dr. Wines by well stated arguments won the day. Five years before the same resolution was defeated.

Hitting the Nail on the Head.

About two years ago President Taft secured an appropriation from Congress for a thorough investigation of economy and efficiency in the government service. The committee has made a preliminary report and the President presented it to the present Congress with a request that a further appropriation of \$250,000 be granted to continue the work. In submitting the report the President says: "It is clearly the part of wisdom to provide for the coming year means at least equal to those available during the current year; and in my opinion the appropriation should be increased to \$200,000, and an additional amount of \$50,000 should be provided for the publication of these results which will be of continuing value to officers of the government and to the people."

The expenses of the national government are enormous, amounting to something like \$1,000,000 every year and at least four hundred thousand persons are employed in the service. Among other reforms which the President recommends is that all the administrative officers be placed under the civil service which would make a financial saving as well as an improvement in efficiency. Many of these positions are appointive and are simply political plums. The official himself does no work but leaves it to assistants and deputies. Thus two salaries are paid when there should be only one. It must also be remembered that efficient work cannot be obtained when there is a general shift every four years.

This brings to my mind something that I have been thinking of for several years. Why not have our minor county offices filled by examination under the civil service system? Such offices as clerk, recorder, auditor and surveyor should be taken out of politics. The way it is now, the holder of the office receives a large salary and hires deputies to do the work or teach him how. A large share of the work done in

the county court house is simply a matter of bookkeeping not any more complicated than is done in the offices of large business enterprises. When we compare it with the efficient organization of the office force of a great manufacturing plant our county system appears ridiculous. I firmly believe that a third of the salary paid our county officials is simply wasted. A thorough reorganization of the management of our county affairs would result in the elimination of many of the favorite offices and would clarify much of our muddled politics. Here is an example of what we have to endure: It takes about two years for a transfer of land to be properly recorded in the treasurer's books in the name of the new owner—a thing which should be done within a month if modern office methods were used. There is no reason in the world why abstracts should not be furnished and deeds written out by the county officers. Under a well organized management the county could build its own bridges, erect its own buildings instead of letting them out to the "lowest bidder." These are only a few suggestions on the subject to start us thinking.

COMMENT ON RECENT HAPPENINGS

Revenue in Public Water Power.

A recent report of the new Conservation Commission, which has just been submitted to the New York State Legislature, finds that the waters of the State which are under public ownership and control, with the undeveloped water rights in the development of which private interests will have to be taken into consideration, furnish a total flow representing a capacity of 1,271,000 horsepower. Ordinarily, development for manufacturing purposes is based upon an estimate of only 60 per cent of the time of continuous flow. A well-considered plan of conservation would yield an available horsepower of about 1,780,000. In an investigation before the Foreign Affairs Committee of the House of Representatives it was shown that the Ontario Power Company of Niagara sells electric power for \$9.40 per horsepower; from which figures it will be at once evident how large a source of income will be available to the State, whenever it takes in hand the economical administration of its water powers.

Banana Cloth.

There is not a village in India that has not its clump of banana trees and not a village in which the fruit is not gathered and the fiber in the stalk wasted. It has been left to the Chinese to teach us how the tons of banana fiber thrown on the rubbish heap every year can be converted into banana cloth and sold at a most remunerative price. The process of manufacture is very simple and quite within the reach of the natives of India, particularly those—and there are thousands of them—who have had some little textile training in cotton or jute mills. One year old plants are selected and the stalk is unrolled and steamed over cauldrons of boiling water till soft. It is a simple matter then to remove the green outer skin, by passing strips of the stalk through an instrument provided with a couple of blunt blades, which act as scrapers. The fiber thus obtained is placed in cloth, and pounded, in order to drive out excess moisture, and is next cleaned and twisted into yarn for weaving. Banana cloth is said to be eminently suitable for tropical wear and is very durable. At

present the price would seem to be almost prohibitive, as a roll of banana cloth, five yards long and one yard wide sells for about \$5.70. As this enterprise is a brand new one, high prices are to be expected; but they are sure to right themselves as the demand for this kind of cloth grows, and the supply endeavors to keep pace with it.



The Human Family.

The human family living on earth today consists of about 1,450,000,000 souls—not fewer, probably more. These are distributed literally all over the earth's surface, there being no considerable spot on the globe where man has not found a foothold. In Asia, the so-called "cradle of the human race," there are now about 800,000,000 people, densely crowded, on an average of about 120 to every square mile. In Europe there are 320,000,000, averaging 100 to the square mile—not so crowded as Asia, but everywhere dense, and in many places overpopulated. In Africa there are, approximately, 210,000,000, and in the Americas—North, South, and Central—110,000,000, these latter, of course, relatively thinly scattered over broad areas. On the islands, large and small, there are probably 10,000,000 more. The extremes of the blacks and the whites are as 5 to 3, the remaining 700,000,000 intermediate, brown, yellow, and tawny in color. Of the entire race, 500,000,000 are well clothed—that is, they wear garments of some kind that will cover nakedness—250,000,000 habitually go naked, and 700,000,000 only cover the middle parts of the body; 500,000,000 live in houses, 700,000,000 in huts and caves, the remaining 250,000,000 virtually having no place to lay their heads.—Sel. by Anna Lesh.



An American Quaker's Work for Peace in Japan.

Japan is a jingoistic and warlike nation. It has always been preëminently military. Unlike China, it has never produced a great philosopher, but it has had many great warriors. The valor and patriotism of its people are of world-wide repute. This land of fine fighters would seem like stony ground for a peace propaganda. None the less, all close observers know that a great change has come over the spirit of Japan within a decade. There is now a peace party that is not only respectable but powerful as well. The Japan Peace Society is a national force today, with many of the best names in the

empire on its roll. The explanation is, primarily, Gilbert Bowles and the trend of the time. He and his fellow Quakers established the society, keeping well in the background themselves.

Then, after this had become an assured success, he launched the American Peace Society in Japan, in which may be found the foremost American business men resident in that land, as well as, naturally, the missionaries. These two organizations have done more to keep the peace, and promote a spirit of good will, between Japan and America than all the warships and honorary commissions put together. They have helped to hold Japan steady during the trying days of the war talk in America, and what Japan endured during this period is creditable to the self-restraint of a proud and confident people. In unsuspected ways, these peace societies have worked in both lands, to allay irritation and stimulate mutual understanding. No diplomat in Tokyo has been busier upon international affairs than this soft-spoken, apparently embarrassed representative of the Society of William Penn. He knows the way to editorial offices; and, what is far more difficult, he knows how to avoid becoming a bore. Behind many of the functions in which American visitors to Japan figure is his soft-stepping activity.—From "An American Apostle of Peace in Japan," by William T. Ellis, in the American Review of Reviews for February.



The Great Cities.

Some interesting facts relating to the population statistics of the world's great cities are cited by Prof. W. B. Bailey in the Independent:

There are at present ten cities in the world with a population of over 1,000,000. Of these, three are in the United States. Russia is the only other country to have more than one city of this size.

London leads with a population of over 7,000,000; but its area is over 440,000 acres. The area of Greater New York is less than half that of London. If New York City could annex enough of its suburbs to make its area equal to that of London, it would at present have a population of over 6,000,000. Even without annexing any more territory, New York may, within twenty years, become the greatest city in the world. If it were possible to include suburbs, as has been done by London, it might become the leader within ten years. The area of Registration London, not including the outer ring, is 74,839 acres.

EDITORIALS

Letters to the Folks Back Home.

In this issue we give the first of a series of letters written by Brother Galen B. Royer, Secretary of the General Mission Board, when Brother and Sister Royer made their trip to Europe, a little more than a year ago, under the direction of the General Mission Board. The letters were written to the children at home, but they are far too full of interest to be kept away from those who enjoy reading the experiences of travelers. We will give one letter each week for a few months, so that our readers will have the opportunity of seeing a few glimpses of European life as seen by a writer who is wide awake. The letters are all the more interesting because they were not written for publication.

The Present-Day Ministry.

No doubt the weakness of the churches today is in a large measure due to the weakness of the ministry. The minister who is not in advance of his congregation is not going to be able to lead his congregation very far. People today are as willing to be led as they ever were but they ask that their leader shall be more than a mediocre. If the minister has no more leadership about him than the average layman, he himself should be a layman. We have accustomed ourselves to saying the minister is only a man among men, and we expect to find many of the same weaknesses in him that are ordinarily found in other men. The president of the Newton Theological Seminary struck a vital key when he said, "Much is said about the minister being only a man among men, and the implication of the phrase often is that we ought not to expect conduct in a minister greatly different from the prevalent code. But let me tell you, my brethren, if a minister is only a man among men, if he does not rise above other men in thought and motive and conduct, he is not fit to be a minister. You might as well say that it is not necessary for a naval commander to be more skillful in navigation than other men, or for a soldier not to be braver than other men. The integrity of his moral life, the wholeness of his reactions in every situation, is the essential qualification of every minister." Men in all walks of life look to the minister for instruction in righteousness and for an inspiration which alone can come from a personal example of genuine spirit-

uality. If the minister falls the confidence of these men is shaken and they question the sincerity of every one who proclaims the Gospel of Christ. The minister needs to be a man of strength, of leadership, of convictions, of ability, and above all else he must be a man with a devout spiritual life.

The Young Men's Christian Association in the Philippine Islands.

The Catholic archbishop of Manila has placed the Young Men's Christian Association under ban in the Philippines. In a communication with the "faithful" in the islands he warns them that the Association is simply a stratagem on the part of the Protestant churches to spread their "heresies" among the Catholics. The following admonition was issued: "I warn the faithful under my care that they may neither join the Y. M. C. A. nor coöperate with it, whether from human respect or other motive. Parents must not permit their children to reside in its buildings, and no Catholic is permitted to attend its lectures on religious matters, much less join in its services. Catholics shall not accept shelter from the Y. M. C. A. nor avail themselves of physical culture or educational advantages offered." If human nature is the same in the Philippine Islands as it is in other parts of the world, this will be a splendid boost for all Protestant institutions in the Islands and especially for the Y. M. C. A. After having been so urgently forbidden by the archbishop to frequent the Y. M. C. A. the young men of the Islands will no doubt have a desire to know something about the Association. Perhaps the archbishop's ban will after all work to the advantage of the best interests of the largest number of young men there and induce them to affiliate with the very organization that he is so strongly opposed to. It is strange that the Catholic church has not long ago learned that such treatment of her members awakens a desire to know something about the thing forbidden. Such methods of treatment are not entirely peculiar to the Catholic church alone. Sometimes they are found in American Protestant churches. Intolerance belongs to another age. It has no place in modern Christianity.

The Passing Opportunities of the Church of Today.

The churches of today are being tried by a test that has never before been brought to bear upon them. The church has passed

the day of ecclesiastical authority, it has passed the day of political dominance and it has passed the day of state control, but now it is talled upon to grapple with the materialism of the day. Has Christianity been thoroughly enough grounded into the public mind so that the church will be able to stand the strain of the commercialism of the age? Materialism deals with the physical comforts and the sensual pleasures of the moment. It appeals to the average man because it brings physical comfort and well-being. Houses, cattle and lands or industries, stocks and bonds are all an index of a material plenty which produces an indifference toward all the higher and finer natures of the human being. Is the Christian world strong enough to awaken a desire in the public mind for that which is not made of substance? The answer to this question can only be revealed by time. If the church is to fill its mission in this generation it must awaken to the immensity of its problem and must adapt itself to the work in hand. The church problems of today, naturally, are entirely different from those of thirty years ago. The issues of that day are not now troubling the church but the new materialistic problems have taken their place, leaving many of the Christian professors pondering about dead issues. This brings a spiritual dearth that means a double load for the church. With the Christian people talking about the practices of yesterday and the general public contentedly living in material plenty, the real issue is missed and the church is weakened. The world today needs less of religious dogma and more Christian reality. It needs Christianity in its broadest sense to be brought to the attention of the public mind.



Dr. Wiley's Prediction.

Dr. Harvey W. Wiley, the government pure food expert, in a recent address said, "We are rapidly approaching a state when we will be faced by a mob in the streets instead of justice in a court of law. The great vice in this country is the insane worship of money. When the working people are deprived of their means of sustenance there is going to be an uprising. The sentiment of unrest, which must be allayed by thinking people, comes from an over-capitalization of great industries, selling of watered stock, promotion of worthless land schemes and extortions of express, telephone and telegraph systems." It is this desire to accumulate large masses of wealth in a very short time that is creating a spirit

of unrest among that class of people who depend upon wages for a living. They see others with a comfortable income from an investment made a very short time ago and naturally they become dissatisfied with their slow rate of accumulation, in depending upon the meager salary or wages for which they are obliged to work. If they are able to save anything ahead they become the easy prey of one of the thousands of promoters found in every section of the country. As this happens year after year there will be more and more discontent among the laborers and the working classes, until they finally assert themselves in mob violence. The wealth of the country has increased so rapidly during the last ten years, and the industries have been multiplied so that there is a correspondingly enlarged demand for laborers who must work for wages. As this enlarged number of laborers becomes dissatisfied there are enlarged dangers unless they can be assured of having justice and fair consideration, as well as freed from the spirit of "the get rich quick idea," which is an enemy of progress.



Picking Up After Molly.

"I have always trotted about and picked up after Molly," said a weary mother, as Molly disappeared down the street on her way to school. Molly in her early teens and her first year of high school left the house every day after breakfast in a mental state that might be supposed the fit accompaniment of a cyclone. She had invariably lost her grammar or her algebra, the report that had been signed over night was missing, and even her hat and jacket had perversely hidden themselves out of sight. To start Molly for school took as much energy on the part of the household and subtracted as much from her mother's vitality as if the child had been booked for an ocean steamer and was setting out on a twelve months' absence. This is no exaggeration. It is only a plain statement of a commonplace fact. There are Mollys and Bettys and Dollys almost without number who can never find their raincoats, umbrellas or overshoes when they are needed; who grow desperate as the relentless minute hand points toward nine, and who inaugurate confusion in the home before they leave it in the morning, all because weakly, indulgent mothers have trotted after them and picked up what they dropped. If you really love your daughter do not be a slave; do not run here and there to find what she has mislaid; let her learn the blessedness

order by having a place for everything, and personally depositing everything in its place. In her closet, on her special nails,

in her bureau drawers and in her room a girl should be neat and look after her own belongings.—Margaret Sangster.

EDUCATION IN ARGENTINA

C. F. Yoder, Rio Cuarto, Argentina

FORTY years ago some of the geographies represented South America as being mostly a jungle in the north and a desert in the south, with cannibals for inhabitants and a climate like an oven. As applied to certain parts of the continent the picture is true, but taken as a whole South America has a smaller percentage of waste land than North America, and a climate that is not inferior. It is just a few generations behind in its development, that is all. In fifty years we shall see the jungle cleared and the desert irrigated and the inhabitants civilized to a degree comparable with that of the natives of North America. The iron horse is plowing the wilderness and the currents of commerce from all quarters of the world are bearing each its contribution to the development of this great continent.

Of all the South American countries Argentina is most like the United States in the fertility of the soil, the healthfulness of its climate and character of its products. But in the character of the people there is a vast difference. Argentina received her first immigrants from Spain and continues to receive the larger part from Spain and Italy. The native Indians disappeared partly through war and partly by intermarriage with the whites, so that the native population is now a mixture. Of the seven or eight millions of inhabitants the peon or servant class is made up of these half-breeds or Creollas, the merchants are largely Spaniards and Italians, while the railroads and estancias are largely owned or managed by English. Recently there is an increasing number of Germans and North Americans.

There are some 500,000 children in the public schools, of which there are over 5,000 with 11,000 teachers. There are also 1,200 private schools with over 3,000 teachers and 65,000 pupils, and besides a great many church schools, both Protestant and Catholic. There is one kindergarten, one industrial school, 2 schools for deaf mutes, 2 commercial colleges, 25 normal schools with

558 teachers, 20 national colleges with 509 teachers and 3 national universities. This number of schools is inadequate to supply the needs of the population and thousands of children are growing up without being able to read or write, while one half of the voters are illiterate. The country has been under the dominion of the Roman Catholic clergy for four hundred years, which is a sufficient explanation for its backward condition to anyone who knows Romanism. The type of Romanism seen here is not that of North America, but that of Europe before the Reformation. There are church schools to be sure, but little is taught in them but the ritual of the mass.

The great apostle of education in Argentina was Sarmiento, who is honored by a special memorial service in the schools every year. He received a part of his education in North America and returned from Washington aflame with zeal for the education of his people. At great sacrifice and heroic struggles he succeeded in establishing the present school system, which is modeled somewhat after that of the United States. The primary schools prepare for the national colleges or high schools and these for the universities, while the normal schools prepare for teaching.

According to the latest statistics I am able to obtain there is but one government kindergarten. There is therefore a great field for such work,—need of some leader like the young lady missionary who a few years ago went to Japan and began the kindergarten work which has now spread all over Japan.

The preparatory or secondary schools are almost wholly in the towns and cities. The owners of estancias (large farms) send their children to the cities, if they do not already live there, or else employ private teachers for them at their homes, while the rest of the "campesinos" or country people grow up in ignorance.

The law requires all the children in the towns to attend school at least five months out of the year, but this law, like many others, is not enforced.

In the secondary schools there are nine

grades, the first two of which each covers two years. There is a system of uniform grades and records established by law. Each school, however, selects for itself the textbooks, most of which appear to me to be fairly good. The schools open March 1 and close Nov. 15, the hot months here being precisely those which are coldest with readers of the Inglenook. Corporal punishment is prohibited by law but permitted in practice; but from all I can learn discipline is almost wanting in most schools. Many of the better people send their children to private schools rather than have them corrupted by the vices prevalent among the scholars of the public schools.

The system of normal schools was originated as early as 1870 and has become quite important. The normal schools are conducted by the national government while the primary schools described above are supported by the provincial governments. The normal schools are not for those who are ready to specialize as teachers, since they include pupils from six years of age and upwards. The department for the training of teachers can be entered at sixteen and includes a special training course of two years. The normal schools are well equipped and the teachers receive from \$100 to \$150 gold a month; but sometimes they must wait for months for their pay, and this last year some schools closed early because of lack of money to pay the teachers. There is general complaint in the towns I have visited that the teachers are incompetent and we receive many petitions to open a school. Those missions which have schools do not find it difficult to obtain scholars.

The national colleges, which correspond to our high schools and academies, prepare for the universities. They have rectors appointed by the president of the republic. The teachers, called professors, are of two classes, regular and free. The regular professors teach the prescribed courses and the others teach any special course for which there is sufficient local demand. There is a special order of assistants, called *coladores*, whose duty it is to keep order, mark attendance, enforce penitencias. The attendance at these schools is limited and when there are too many applicants those who pass the best examination are supposed to be chosen. The national colleges have many critics because they are too classic and do not prepare for the practical duties and occupations of life.

The national universities have a long history, as the oldest was founded in Cordoba in 1622. They were largely clerical and

therefore opposed to the movement for independence a century ago. They consequently declined after the inauguration of the republic, but have been revived again. The University of Cordoba has some 500 students and turns out most of the priests of the country. So strong is the influence of the clergy in the faculty there that it is impossible to graduate, I am told, without yielding outward conformity to the church. The university in Buenos Aires has nearly 5,000 students nearly all of whom are irreligious or at least sceptical. In this university, as in the other large one at La Plata, the principal departments are those of law, medicine and dentistry. These courses are very thorough, in fact those of law and medicine are said to be more thorough than similar courses in the United States. Doctors and dentists coming from abroad to practice in this country are required to pass examinations here before they can obtain license, and these examinations are almost prohibitive, so as to give the natives a monopoly. However, since doctors and dentists here charge two and three times as much for their services as those in the States and at the same time have plenty of clients, it would well repay young men to prepare themselves for such work in Argentina. There are scarcely any medical missionaries in this country although they have the largest means of access to the people.

Professional schools are not numerous in Argentina. There are mining schools in two provinces, San Juan and Catamarca, and schools of agriculture in Cordoba and Tucuman, and the promise of another in Rio Cuarto soon. Money has been voted for a national college here also as the normal school is overcrowded.

Of private and religious schools there are a great many. The Catholics have their schools for the purpose of teaching their doctrines but they are said to be very inferior as schools. There are a number of English and North American schools which are doing high grade work. The Morris schools of Buenos Aires (American), being subsidized by the government, have over three thousand pupils. A number of missions, especially the Methodist missions, have schools in connection with them, but it is a question with them whether it pays to conduct a school unless there is a specialist in charge of it so that the pastor need not divide his time. A new difficulty has been added to such schools recently by the passage of a law, instigated by the Catholics, requiring civics and Argentine history and geography to be taught only by Argentine citizens.

There is need of a good English school in several of the larger provinces (Buenos Aires, Cordoba and Entre Rios) and also of high grade primary schools in Spanish. There is a great opening, as I have already said, for Christian doctors and dentists, and may add, for nurses, and for lady music teachers and art teachers. The lady who conducts the music conservatory here has an income of over \$7,000 a year, being practically without competition.

The Spanish language is not difficult to

learn, especially for a young person; and while many ideas and customs here are revolting to Christians, yet for this very reason Christian young people who wish to help the kingdom of God in the world, cannot plant themselves in better places than in the cities of this land, which has a veneer of civilization, but is just turning from the darkness of its superstitions to infidelity. It is the strategic time to bring the light of the Gospel, without which all other education is incomplete.

THE JEWEL OF THE SAHARA

Dr. O. H. Yereman

Part I.

ITALY'S rash act in precipitating a sudden war upon the quiet shores and lazy people of Tripoli has brought that land and its Arab inhabitants into the limelight. As we read about the various battles that are being fought, we wonder that we had heard so little, and know even less of that country. As we learn of the hard time Italy is having in maintaining her position against the warlike sons of the desert, we wonder what kind of people the Arabs and other inhabitants of Tripoli are.

To satisfy said curiosity let us take a peep into the country and its people. In the bygone days of long ago, Tripoli was a prosperous Roman province. The poets wrote about her splendor, riches and glory. The sculptors carved arches bearing the inscription "Provincia Africa Illustris," which is still to be seen in the city of Tripoli, and which means illustrious African Province. In the year A. D. 164 they erected an arch to the honor of Emperor Marcus Aurelius, which stands in the heart of the city to the present day. In fact columns and numerous carvings of Roman origin are found scattered all over town, having been used in the erection of buildings; and you often see one of these ancient relics used here as a doorstep, there as a bench, and yonder sticking as part of a stone wall, silently witnessing to the ancient splendor of the country.

However, as we approach the Tripoli of today, we find that many changes have occurred since that time, for the city is

squalid, the country barren and the people poor. The contrast is so great between what we had read about Tripoli in the tomes of the poets, and what actually greets our eyes, that we are led to conclude that either the poets used an excessive stretch of imagination as the foundation for their lyrics, or else a wonderful, degenerative transformation has taken place since that time. And so it has been. In the dark days of slavery Tripoli was rich and prosperous. Her marts were the destination of the countless caravans, consisting of hundreds of souls and thousands of camels, which traversed the Sahara coming from all sections of the dark continent. Here was the market to which the European nations repaired to buy their slaves. This extensive handling and trafficking in human beings put much money into circulation, so that the country grew in wealth and splendor from day to day. Not only this, but these caravans on their return journey for more slaves carried back the manufactures of the various European countries, so that Tripoli was the clearing house between Africa and Europe. No wonder then that one finds the ruins of magnificent, palatial buildings and strong forts, as a witness to the past richness and prosperity of the country.

But let us leave "the dead to bury their dead" and look at the country as it exists today. The city of Tripoli is the capital and principal harbor of the country by the same name. The latter is a province of Turkey called Tarabulous-el-Gharb, and consists of the district of Fezzan added to that of Tripoli. Adjoining these in the

east is the sub-province of Cyrenaica, with a separate administration which is directly responsible to the Sultan.

The harbor of Tripoli is not a very good one. During stormy weather ships cannot enter it because it is full of rocks at its entrance. This fact militates against its present commercial prosperity. The city, however, presents an ideal vista to the traveller who is seeking the original color and charm of Eastern life. For here these have not been spoiled by factories and railroads, as in so many other Oriental lands.

The people of the city are very interesting. Here you will find the ever-present Jew in large numbers. It is estimated that there are ten thousand of them in this one city alone. Then there are Berbers, Arabs, Maltese, Italians, other Europeans, and Orientals of other lands. Imagine what a pretty picture the admixture of such a melee of different races would make. The crafty Jew at his trading, the Bedouin Arab with his long gun and girdle full of daggers, the Berber with his camel, the Tuareg serf with bare feet and a long, dusty, white tunic cast about his body, and the Turkish soldiers in ragged uniforms; with a sprinkling of bare-legged, veiled-face Mohammedan women, make a combination of such rare colorings that a connoisseur would travel a long way to behold it.

The Arab and the Turk you have frequently heard about; but probably the Berber and the Tuareg are new to you, hence let me enlighten you about these people. After the Arabian conquest of Tripoli and northern Africa, and their thorough Mohammedanization, some of the Arab conquerors remained in this section of the country. As time went on they intermarried with some of the negro races of Africa, and their descendants, although proudly claiming to be Arabs, are called Berbers. A further dilution of Arab blood in the intermarrying of Berbers with Sudanese and other African tribes, produced the race of people called Tuaregs. The Tuaregs are usually engaged in brigandage, holding up lonely travellers, and attacking caravans as they go to and fro across the Sahara desert.

As we look around Tripoli we are charmed with the picturesque effect which the sun produces as it shines on the ensemble of the snow white buildings; for every building in town is plastered white on the outside, and kept so by frequent liberal coats of whitewash. The tall minarets, lifting up their lofty heads above all other build-

ings, present their usual charm. Perhaps it is the noon hour, as you are looking around town, and you are startled by the song of the muezzin. Look up yonder on the dizzy height of that minaret. Do you see the muezzin, the Mohammedan priest, with his flowing robes? He has his hands placed at the sides of his face, and he sends forth his song, the call to prayer, so that the faithful may know that it is time to engage their devotions. Five times each day he mounts the long winding stairs leading to the top of the minaret and gives the same call to his flock. And should you chance to be near a mosque at this time, you will notice how the people leave their work, and taking their water cans go to the fountain in the yard of the mosque, where they go through their religious ablutions. These consist of washing the face, hands, feet, arms to elbows, the top of the head, as well as the mouth. This done they take the prayer rug or mat, as the case may be, and either go to the mosque or spread it wherever they may chance to be, and go through their prostrations and genuflections; not standing up, in a few moments squatted on their haunches, then bowed with their heads on the floor, next kneeling and so on for fifteen minutes or more, and that five times each and every day. Think of it!

The stores and various vendors are very interesting. Here is a man with a large round wooden tray full of fresh loaves of flat bread. He has his tray on the street corner and waits on his customers in that open place. He has no scruples about the street dust soiling his bread, for "is not dirt healthy?" The man selling grapes carries them in a large, round basket as big as a barrel, which he has loaded on his own back, and with scales in hand he walks the streets calling out his wares. Here is a store where they sell veils for the ladies' faces. For don't you know? Mohammedan ladies must have their faces veiled before they venture out of their own doors, for fear of being seen by some man beside those of their own household. Not that they are afraid that their extreme beauty will lead to their being kidnaped—although many of them have great beauty—but because it is a religious custom with them. Do not imagine however that you will see no native woman's face while you are in Tripoli, for there are many of the lower classes and mixed races who go about barefaced. But no reputable woman of the higher type is ever seen in public without having her face veiled, not only in Tripoli but in every Mohammedan country.

DO YOU KNOW?

Dr. S. B. Miller

First of a series of articles on Health by Dr. S. B. Miller, of Cedar Rapids, Iowa.

IN the beginning God created man and breathed into him the breath of life and he became a living soul. And so long as one continues to breathe he is a living soul. The very fact of respiration makes possible the heart beat and circulation of the blood. We have often wondered how the heart could force or pump the blood to every part of the body, and just cause for our wonder! Maybe after all, the heart isn't a pump, but only a reservoir for distribution. Perhaps the heart regulates the flow of blood,—regulates the distribution to the arteries as demanded and does not force it through the minutest distribution.

Perhaps the matter could be tested in some simple ways. First, if an animal is chloroformed and hung up by the hind feet, then the large arteries tied to prevent any force from the heart giving any new blood into the arteries they ought to remain full, as fluids don't run up hill. But instead the arteries steadily empty their blood into the capillaries and the veins. Why? Second, after the artery is empty, open it and inject other fresh, warm blood, and you can not force it through the capillaries into the veins! So how much force does the heart exert? Third, again, remove the band from the arteries and the blood courses onward in the usual way. Give the animal some very impure air to breathe, and the blood becomes darker and flows more slowly, due to the impurities in the air and the lack of oxygen.

Suppose we assume that the air we breathe regulates the blood flow, the heart beat and blood pressure,—that the air is the universal dynamo in the powerhouse of life,—that the air circulates the blood and burns up the byproducts of the food eaten. Why are the children of our poor people usually more healthy than those reared in the lap of luxury? They undergo all kinds of exposure and still keep going and growing. Oh, well, they get plenty of air, even though short on food supply.

A stove with a good draught will make a good fire out of most any kind of fuel, but a poor draught will make a poor fire and lots of refuse with the best of fuel. It is far more important to have plenty of pure air, and even poor food, than to have poor air and the best of food. When poor air is breathed, the lack of oxygen in the

blood makes combustion imperfect; or, if you please, a poor draught and slow fire, leaving the byproducts of the food not burned up for the skin, kidneys, bowels and lungs to throw out of the system, and thus the furnace of life becomes clogged with clinkers, and the bodily functions become impaired or hindered in performing their duties. Every furnace must have some fuel, no matter how good the draught, so the body must have some food containing at least the elements necessary to nourish the body.

It is a simple and universally admitted fact that a person working out of doors on a cold day can eat with impunity what he would not dare to eat if confined to the house in a close room and taking no exercise. The whole matter resolves itself into the matter of pure and abundant supply of fresh air.

The thing that continually surprises me as a physician, is not that people get sick, have complicated diseases and come to untimely deaths, but the surprising thing is that we live as long as we do, and have as good a degree of health and bodily activities as we do have!

The cycle of human life is subject to our breathing, eating, working and sleeping. To know how to regulate and estimate our physical capacity relative to these four great factors is the individual problem of life. To understand the atmospheric conditions and its effect upon the bodily functions; to know the effects of our voluntary acts pertaining to the food we eat, the work we do, and the rest we give the body,—this includes all that pertains to physical life, in either health or disease, while the balanced proportion of these same factors is the condition ideal to the health of the individual.



THE HUMOROUS BARBER.

The champion joker of Elizabeth, N. J., is dead, and while dying he planned a joke that he could play after death. He was George Seipert, for many years a barber at 432 Front Street. He provided for the placing of a silver plate on his coffin and told the inscription that he wanted. Friends who gathered at his funeral did not know whether to laugh or be shocked when they read the plate's legend. It was: "You're next."

THE RESPONSIBILITY OF DAUGHTER TO MOTHER

M. Elizabeth Binns

THE responsibility of daughter to mother is a feeling which usually does not come to the daughter when a child. The childish mind is not capable of comprehending such a thing as responsibility of any kind. It is not for extreme youth, but only for maturer years.

As a child, the daughter can only love her mother, obey without question, and depend upon her for everything. She goes to her mother for what she wants with no thought, whatever, of how the demand is to be supplied, only with the desire that it be supplied.

The child who has found that her mother will listen to her questions thoughtfully, and try to answer them in a way found to be reliable, will not find the need of going elsewhere for information, for in every perplexity the one way out will be to "ask mother." The daughter who has learned that mother is the wisest person to ask, has woven about herself a screen that will protect her from much of the evil in the world around her, for although she may not know it, that evil exists, her ignorance of it will not remove it, nor will it always help her to avoid it. She will always find some other people ready to tell her wrong things, but her mother ought to be trusted.

There are two things which every daughter owes to her mother. They are respect and obedience. No matter what the mother is or has done, the daughter should at least give her the respect due to superior age, but if she is a woman who tries to live according to the best she knows, the most perfect respect is her due. The respect should insure courteous treatment at all times. The writer has heard both small girls and large ones say: "No, I won't," when told to do something, and even heard the mother called rude, disrespectful names. Any girl who will talk to her mother in that way has something very wrong with her, and should be promptly taken in hand at the first offence. If firm, serious remonstrance fails to prevent a repetition of the offence, you all know what Solomon says, and is it not that a parent to do full duty must not "spare the rod and spoil the child"? It is not an affair only of the moment. Disobedience

of parental law is an offence that has been recognized as far back as any records of any kind can show us, and invariably incurs punishment. If the punishment (in order to prevent repetition) is not visited upon the offender by the parent, the offence grows only to incur greater and far more far-reaching punishment in the more acute mental and moral sufferings of later years; for a child who has no regard for the rights of parents will, as she goes out into the world, disregard the rights of others in a way that will not always be tolerated.

The daughter may think this is unreasonable at first, but let her ask herself if she has any feeling of real admiration for any other girl who is flagrantly disobedient. Does she not usually see and remark it is a matter in which the other girl needs correction?

For the first few years of life the daughter can only render obedience, respect and love to her mother, but when in her teens, she can, if she tries and cares to, learn many ways in which it is possible to help her, and it is a first duty to do so. By the performance of some household tasks, and, to some extent, caring for her own clothes, she may lighten her mother's work, and by care in the selection of her associates, she can prevent the wrong which many mothers suffer upon that subject. A mother, by her larger experience of life, can see the character of the girl friends far more quickly than her daughter can. The daughter may think certain girls very "lovely," and when remonstrated with for being with them may think mother unreasonable and over particular, but later after some unpleasantness she usually finds that mother is right after all.

One of the obligations every girl owes to herself, her mother and society in general, is to learn self-control.

The mother tells the daughter not to do so and so, giving the reason or not, just as she sees fit, but instead of obeying, the daughter goes straight on doing as she pleases. It may be something in the way of conduct which the mother knows will reflect upon the reputation of the girl, but the girl sees no reason for restraining herself and goes on until she becomes loud and coarse, or even vulgar in her manners.

Very soon she finds herself without any respect from the people around her, when by learning to restrain and govern herself, she might have become a gentle, lovable character, respected by all with whom she came in contact, and loved by many.

When she is out she may hear such remarks as, "I wonder what sort of a mother she has;" or, "I am surprised that her mother allows it," or of a particularly nice girl, "She has a lovely mother," all of which, with many expressions of similar nature, will show that what she becomes is a reflection upon her mother. If she grows up to be a good, thoughtful girl, and develops into a womanly woman, she is an honor to her mother just as a coarse, wild daughter is a disgrace.

The beginnings of character in very early years depend, of course, upon the mother, but the daughter as she grows up can mold herself very much as she chooses, so that what she becomes depends to a great extent upon herself.

As she is growing older, so is her mother. She is growing into the stage when she can return to her mother some of the care and work which her mother previously bestowed upon her. Mother says: "I don't want her to do anything for me, if she will only do for herself, instead of my having to do for her, I shall be satisfied," but does any good girl feel quite satisfied in doing only and always for herself? Is not doing for others one of the surest ways of finding happiness? The writer has seen young women pride themselves upon beautiful dresses and lingerie upon which all the work of making and laundering had been performed by the mother. No doubt the mother enjoyed doing it until it became so much as to become a form of slavery, but should she do it on principle? Is it not better for the daughter to do most if not all of that sort of work for herself as soon as she possibly

can? Perhaps the mother has worked, or reached an age, when her strength is waning. Is not the daughter responsible for taxing that waning strength? Can she not only do much for herself, but some for her mother? Besides saving her mother, a loving care for her will strengthen the daughter's character.

In some cases it becomes necessary that either the mother or daughter go out to earn something. In every case it should be the daughter. It will then become impossible for her to do in the home all she might otherwise do, for her hours at home will be short. She should only do as much as she can. She must have some time for recreation or reading, some hours with nothing in them in the form of work, for if she works all the time she will become stupid and weary.

There will also be visiting. The daughter owes it to herself, as well as to her mother to see that her visiting is with the right sort of people. Her mother should always know where she is and that the hours will be reasonable. No self-respecting girl stays out until eleven, twelve or one o'clock, except upon rare and unavoidable occasions, and then her mother should know all about it.

It is to be hoped that each reader of this article will thoughtfully go over in her own mind all that has been written, digesting each point brought up. Look carefully and see if any point is impossible. Is it not all such as can be lived in the daily life of any girl, and will not any girl who tries so to live and do her part toward her mother, have at the close of that mother's stay with her upon earth, a feeling of having made of herself the best she possibly could, done all she could, and so faithfully discharged the highest responsibility toward her mother?

RELIEF FOR TIRED MOTHERS

Lula D. Harris

A MOTHER'S devotion is the loftiest trait the world ever knew. Even the cynics who are supposed to despise every human relation admit it. She toils unceasingly for those she loves; usually the first to arise in the morning and the last to retire at night. The sun puts a limitation upon her husband's work but hers is never done.

All work begins to be slave work as soon

as there ceases to be play-impulse in it. There are two kind of slaves: those who are made such by the whip of their task-master and those who become such by the scourge of unjust circumstances. To the latter class some mothers belong.

The intelligent mother of today is rapidly deserting that class and devising ways and means whereby she may not only do her duty by her family but improve her

mind as well and become a useful member of society. The mother who can find time to read the late books and magazines, attend her church services, belong to a woman's association, or attend a course of lectures is all the better fitted to perform the duties of wife and mother.

You may ask how can she find time for all of these.

In the first place I notice that the mothers who enjoy all or some of these diversions simplify their housework. The children's clothes are not ruffled and tucked but plain, neat and serviceable. The house is not strewn with fancy work and bric-a-brac. The beds are not dressed in dimity or dotted swiss, all of which is very pretty but requires both time and labor to keep them fresh and clean.

Then simplify your housework if you would find time for rest and recreation. But even with the amount of work reduced a mother is often unable to leave her children long enough to make a call or attend a meeting. I know one mother who has two small children, a house of seven rooms to care for and yet she attends the lecture course and meetings of various kinds. There is a widow of limited means who lives near her home, who is only too glad of the opportunity to earn a little extra money. She will care for the children for an afternoon or evening for fifty cents. The mother says she always feels contented when she leaves the children in this lady's care. Such a person can be found in almost every community if one would but take the time to look for them. The work is not hard and it means so much for the mother to be able to go shopping or attend a lecture once in awhile and at the same time know her children are being well cared for.

Another mother tells me that she gained twelve pounds last summer. She said, "I think rest did it." She has three children all under seven years of age, a large house, many social duties and no help. "Rest," I said, "how will you manage to rest?"

"Well," she said, "you know I always said the greatest kindness anyone could do for me would be to relieve me of the care of my children for a few hours. Last summer a public playground was opened in our city. A supervisor was paid to remain on the grounds and look after the children. I hired a competent nurse girl to take the children to the playground every morning about 9:30 o'clock, except Sunday of course. She brought them back at about 3:00 o'clock in the afternoon. I paid her

twenty cents a day. I gave the children a bath in the morning and dressed them in dark colored rompers, girls and boys alike. I packed a lunch for them and baby's cab was taken along to serve as a bed should he take a sleep.

"They always came home tired, sleepy and hungry. They were then washed and dressed for dinner, after which they were ready for bed. I had all that time from 9:30 o'clock until 3:00 o'clock for work or rest, for my husband carried his luncheon, too. The children are well and strong and I never accomplished as much work and never felt better in my life. If I could not send my children to a public playground I would surely have a sand-pile in my own yard."

Another mother tells me that she sends her small children to bed at 8:00 o'clock and then reads an hour or two before retiring. She belongs to a literary association and is doing systematic reading. Merely because a woman is married and realizes that more or less she is settled for life is no reason why she should become a fossil. Fewer parents would be considered "back numbers" by their grown-up sons and daughters if they would keep abreast of the times. This can be done only when one has the desire for knowledge and the opportunity to obtain it.

Let the children help you as soon as they are able. They can save you many steps and will be learning lessons of usefulness as well.

Rest whenever and wherever you can.

"Rest is not quitting this busy career, rest is but fitting the soul for its sphere." Thus we see rest does not always consist in idleness. We may rest the body while the mind is busy.

I hope all mothers like to read. If I had to skimp my wardrobe I would buy books, magazines and music if I were a mother. If I did not care for these things I would cultivate a taste for them for the children's sake.

Nothing can educate like study. We are, none of us, too old to learn. To think we can do, is almost being able to do.

I have in mind one woman over forty years of age who is being taught piano lessons by her eighteen year old daughter.

It is common to see people past middle life in our colleges today—a thing unheard of twenty years ago.

Goethe worked upon his greatest book when he was past eighty.

So, mothers, refuse to be laid on the shelf. If present duties require most or all

of your time now look forward to the time when your children will be older and will help lift the burden from your shoulders, giving you the rest and the opportunity for self-improvement you so long for now.

One little gray-haired grandmother, who has a family of eight children, all of whom have married and left the old home, writes me she is taking china-painting this winter. She said, "I have always wanted to do

something of this kind but never had the time, opportunity or money to satisfy my longings until this winter."

Knowing her to be a refined, dainty little woman I can imagine how much she will enjoy that kind of work.

In conclusion I would say, keep interested in something. Don't let your gray matter go to waste even if you are a busy wife and mother.

THE RIGHTS OF CHILDREN

CHILDREN are the dividends of love. From a purely utilitarian point of view, their advent is the luckiest thing that can "happen" in any well regulated family.

Nothing is duller than a childless home. Even a motherless one cannot rival it in dreariness. In the dove-cote, when love simmers down to normal, when ways and means occupy the minds of the young husband and his bride, when cherished plans have begun to shape toward real home-making, the coming of the child naturally becomes a subject of serious consideration. Pulpited anathema to the contrary, the majority of young American wives desire children, especially those who cannot afford to find their pleasures outside the home. That they are going to be pinched in order to pay for the supreme joy of parenthood, they realize, but not for a moment do they call upon the gods to deliver them from the cost to come.

It is asserted that the average wage is adequate to the average family. Mothers who use their brains and fingers to save their purses are amply rewarded. It is the born heritage of every child to be cared for during certain years; to have its youth-time unfettered, to learn essential things in books and nature, to have opportunities to develop its brain and muscles under instructions. No child is here by its own volition, hence its rights are doubly binding.

Among the inherent rights of little children is that to be heard. "Speak when you're spoken to, answer when you're called," was written by an unwived churl. Questions may not always be definitely answered, for little querists are often wiser than those who listen, but at least an effort to enlighten is due an anxious child. Peace at meals is a just desert, for serious results have attended habitual scoldings at table. The children of the refined reflect their elders, so table etiquette is best taught by

dainty example. Among the dimmest memories of a child should be of a serene mother, and a father whom it has honored instinctively, not by precept: two parents who dwelt happily under one roof. If the direst domestic calamity has occurred, those children able to comprehend should be told the truth at home. It is hard wholly to deceive a clever child. To tell children the entire truth is not always wise, but to tell them a lie is a fatality. Chattering should be limited, but speech should be free.

Above all, should a talented youth be encouraged to talk over its vocation again and again. Parents should listen as interestedly as they expect to be listened to. Parenthood should mean Sesame. All that mother and father are or may be should belong to those who call them "dad" and "mother." If American parents fall down in their duty to their offshoots, it is because they cannot say "No" to passionate pleaders. Lamentable as the figures are that prove America's indifference to the higher education of her children in comparison to England's progeny, nevertheless the parent heart here beats as strongly. It is the lack of far-sightedness that is so reprehensible. The terrible thorn-bit of pretense cheats many a child out of an adequate education.

Than all else, for the young, the sustaining home influence is desirable. To permit a fledgling of either sex to go out into the adult world without adult information is criminal, unless the wolf howls. And yet countless parents, who love their growing children, being persuaded against their will, finally permit young daughters and youthful sons to "take positions" in order to dress as well as their neighbors, or belong to clubs, or do those modern things that, in the ignorance of youth, boys in their teens deem vastly important. Alas, years later, these disenchanted volunteers bitterly or sadly arraign their parents for having given them the right of way.—Lippincott's.

A TRIP TO EUROPE

Galen B. Royer

June 20, 1910.

Dear Children at Home:

We are on a splendid train on our way towards Detroit, the place we pass tonight about eleven. We are too weary to sit up and see the transfer across the ferry when the whole train is taken on the boat. Indeed, we both are very weary and I hope will enjoy the rest of the night. It is very warm and that will be against us some but then we are tired and that will help on the other side.

We have said little since on the trip. Mostly we have been thinking,—thinking of dear ones behind and of the trip ahead of us. I said to mama that my feelings were much different from what they were three years ago. Then I wondered. My heart swelled with the fears of possible mistakes through experience in the trip. Now I have a certain degree of knowledge of what is before us and know what to expect. In fact it is not possible to have the same experience the second time in life and in some ways that is a sad fact to us.

Mama pitied me so in Chicago because I had two pieces of baggage that I asked her to walk ahead of me so that she could not see me. I do not think it is so much,—I am used to it.—and yet she insists that it is quite a load. Well, it is lighter now for we ate two pieces of chocolate and in time it will

grow lighter and lighter if I do not add to it.

On the way to the station in Chicago I met our first embarrassment with mama. Not far from the Polk Street depot in that tough quarter there sat on the doorstep two dirty, dirty little white children that were black with dirt and sweat. Oh, they were beauties and mama wanted the youngest right away. I told her to move on and finally she did. I see what I shall have to watch.

At the station Laura and Norman, Milard and Grandpa Royer gave us good-bye. I mailed you some cards and we boarded the train. Every one I asked so far on the train is going abroad. A lady has the upper berth over us and she is on the same ship we sail. She is from San Francisco and is "first class." "Don't cher know." Ta ta.

This is a splendid train but one would think a very poor country for the train does not hesitate at all but keeps on going. I suppose that the country can't afford stops. Well that suits us for we can not go too fast until we reach the other end of the trip. We have about 12,000 miles before us and while we want to do our work properly we shall be glad when we can return home; you may depend on that.

But my machine has a spell and I must close for this evening. God bless you at home. Affectionate Papa and Mama.

PAYING THE PRICE

Ada Van Sickie Baker

THE carriage containing Geoffrey Linden and Eleanor Brown whirled down the hard road. On one side a forest of trees flung their bare branches skyward. To the left the land sloped, then ended in abrupt cliffs, beneath which the river wound, a glittering stream of silver.

"Please drive slower, that we may longer enjoy this splendid scene," said the girl, as leaning forward with clasped hands and shining eyes she seemed to fairly drink in the beauty about her. At last she raised her deep-blue eyes to those of her companion.

"Oh," she breathed, "when one communes with nature, as we are today, it fills one

anew with love for their country; they become patriotic from the innermost recesses of their soul. What a grand old country America is! There was never another like it!"

He looked at her, while a tinge of humor shone in his world-weary eyes.

"You should have been a man, and lived in the time of the Revolution. America would have had a loyal subject in you," he said, half laughingly.

"There are other ways to show loyalty besides facing a cannon's mouth," she said quietly. "Do you not think so?" Her eyes sought his questioningly.

"How, for instance?" he asked, evasively. His dark eyes had fallen away from her

clear gaze, and a dull red mounted to the roots of his hair. This girl with her child-like face had eyes that seemed to penetrate to the depth of the man's soul, and bring to light things that he would have preferred to keep secreted in his own heart.

"Well," she replied, "although those men who fought and died for their country have elicited my profound respect and admiration, still a case occasionally comes to my notice in these days, that compels even greater wonder and higher regard from me, than do the tales of loyalty of those men of old."

"You have aroused my interest. Can you mention one instance that has brought forth your admiration?" Then he added in a lower tone: "I would that I could gain your approval in some way, Eleanor."

She turned a trifle pale, as her eyes regarded him almost affrightedly. "What have you ever done to say these words to me,—you are cited as a person of successful, but unscrupulous methods?" she demanded.

He leaned toward her gently.

"I stand forth accused in your eyes, Eleanor. Would that I could clear myself, but I will not attempt to do so. Every word that has been said about me, and more, too, is true; yet of late there has been a great desire within me to meet the approval of people that really count—you most of all, little girl."

He saw the startled look in her eyes, as they drooped away from his, and a wave of sorrow for his past life, and for the sweet-faced girl beside him, passed over him, for she was trembling like a wind-tossed lily.

"Eleanor," he said gently, "forget what I have said to you. I shall never trouble you in this way again, dear. But you have spoken of a case occasionally coming to your notice that compels greater admiration than the loyalty of the forefathers. Will you not tell me of one instance that has led you to say this?"

Sitting there beside him she told him the story of one who had given his time, his wealth, his very life for the cause of humanity; how the life that had once given promise of such a bright future, had been sacrificed in almost its very beginning for a noble cause.

Geoffrey Linden, listening to the voice of the woman he loved, contrasted with bitterness the life of the man of whom she spoke, with his own past; and for the first time in his life vowed within himself that the future should hold no secrets he would fear to tell the gentle girl, whom he had

learned to love with the strength of his manhood. The man after parting with the one who had aroused all the nobility of his nature, resolved to erase the old life and its associations forever, when suddenly, looming up in the semi-darkness before him, he was confronted with a dark specter of the past. A beetle-browed man stood before him, laughed mockingly in his face and said:

"So, Geoffrey Linden, you renounce old friends and the past, do you? It seems all for the sake of a girl this renunciation is to take place. Ah, I know you; don't try to deceive me! Well, I will not be the one to hinder your plans, after—," he paused, with a smirk on his countenance, "you have paid the price."

"The price? What do you mean?" Geoffrey Linden tried to say the words unconcernedly, but his lips seemed to stiffen, and the blood freeze in his veins.

"The price of silence, of course. Five thousand dollars by tomorrow night, and I will then disappear from your life, and the secret of your indiscretions will remain a closed book, forever."

Geoffrey Linden towered above him in righteous indignation. "Never!" he almost shouted. "The price will be unpaid by me! I may have sinned in the past, but I will not further barter my self-respect!"

"Very well," coolly replied the other. "You have failed to comply with my request. Tomorrow at this time the story of your past will stand forth revealed," and entering the shadows by the roadside, the man disappeared.

The long, tortuous hours of the night were slowly lived through by Geoffrey Linden, and in the early morning light he took his suit-case and started for the station a mile away. His face was drawn and white, and he seemed to have aged a dozen years in the past few hours.

"I am sacrificing my life, but my very manhood shall not be bought by this evil one, and the letter I will leave for Eleanor will explain all to her," he thought, as his weary frame that yesterday had seemed so full of new life, almost tottered and fell to the hard road beneath him.

Upon rounding a curve he stopped in amazement, for he beheld the form of a man, lying face downward. Quickly turning his face, he saw it was the persecutor, who was quite dead. The lips that had uttered the threats were now mute and stiff in death, forever powerless to blight the life of the man he had persecuted.

It was soon found he had been seen rid-

(Continued on Page 273.)

THE RELIGIOUS FIELD

THE FIRST COMMANDMENT.

J. C. Flora.

"I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me" (Ex. 20: 2, 3).

The first commandment does not necessarily declare that there is but one God. The fact that the Jewish people were to only worship the God who led them out of the land of Egypt does not require them to deny that other divinities exist. This commandment would admit that every nation might have its own god, on whose protection they might rely. Jehovah was the national God of the Jews, and hence the commandment insists on his exclusive right to their service. Other races might worship other gods, but the Jews were bound to serve him.

The absence of a dogmatic assertion of but one God is in direct harmony with God's revelation of himself to our race. It is not in harmony with such relation to ask a people, much less enforce them to worship a being in whom they have no faith. The moral and spiritual nature of man must be disciplined by the traits and characteristics of a personal God before they can believe in him. They must then be able to comprehend the necessary truths and facts to constitute such a being before these abstract propositions should find their place in a compulsory creed.

The Jews are told not to worship or pay homage to the gods of other nations. The most effective way to exclude any personality or thing from our mind is not to permit our thoughts to dwell upon it. If the Jew had faithfully kept the first commandment and refused to worship the idols of surrounding nations, monotheism would soon have been established in the individual as well as the national life. It is a vital truth, that we must recognize in the connection that even several centuries later, at the time of Christ, truths were promulgated in advance of the mind's grasp. So it has been in every period of history that the creed of the intellect followed the reverence and trust of the heart. Jehovah became God to the Jews before they had any clear apprehension that he was Divine. God, in all periods of his revelation, has manifested his love and mercy so conclusively that the intellect of the searcher after

truth was compelled to acknowledge him.

The same principle is true in morals. Men hated and condemned before they arrived at the dogma that falsehood is a vice. The spirit of generosity and self-sacrifice filled the hearts of men before they gave a place of honor to their great virtues. Moral and spiritual truths govern the lives of men before the intellect defines them. Although the first commandment does not declare that there is one God, yet the whole Jewish system rests on that sublime truth. The experience that the Jews had just gone through with had done much toward distressing their superstition and belief in idols. The abnormal thing that had recently happened to the Egyptians compelled them to conclude that the gods of the Egyptians were not to be envied. But on the other hand when they made a review of the miraculous things Jehovah had done for them they surely must have been strengthened very much in God. These demonstrations had a powerful influence, but they were not sufficient to wean them away entirely from their former belief. Radical changes are not wrought suddenly. The traditions which an imperfectly civilized people have inherited from their fathers, the terrors which have haunted them from their childhood, are not to be dislodged by a bare dogmatic statement of truth.

The very roots of idolatry were destroyed in the reign of the universe. We cannot account for creation only through the power of God. Light is not Divine. It began to shine at God's command. The sea is his, and he made it, and his hands formed the dry land. All forms of life came into existence in obedience to his word. He is separate from the universe and must not be identified with it. "By the word of God were heavens made and all the host of them by the breath of his mouth." "He spake and it was done; he commanded and it stood fast." But it took time for these half-civilized tribes, ignorant of science, undisciplined by philosophy, to become trustees of the great truth that God is Jehovah. It seemed impossible for them to completely overcome idolatry. By virtue they seemed inclined to polytheism. Regardless of the fact that their whole national organization was intended to restrain them from idolatry, yet they were idolaters. Their

leaders tried to point them to God, but invariably they would fall away to recognize foreign divinities. Their laws forbid idolatry, but the laws were powerless. It was only after much suffering and being exiles from their own land for two generations that they were subdued, and monotheism won its final victory.

The historical preface to the commandment, "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage," has great significance. The Jews did not think of him as the course of the universe. They thought of him as a Being, with infinite power and with inflexible love. It never occurred to them that they must think out a God, or that they should establish by logical conclusions that there be a God. They knew him more vividly as One who had held back the walls of the Red Sea; as One who had brought plagues upon the Egyptians; as One who had slain the first-born of their oppressors. They looked upon him as the God who had saved Abraham, Isaac and Jacob. We learn what men are, from what they do. The Jews learned what God is, not from the logical deductions, but from the facts of a divine history. The Pentateuch, if for nothing else, is essential for the facts pertaining to God and his manifestations to the patriarchs contained therein. In these facts is perpetual revelation, as new and fresh today as when it was just written.

This commandment may not appear to have any practical value for us. Few of us have seen an idol, save in a museum. I am sure that none of us are to be accused of worshipping idols. We may worship wealth, or honor, or our children; but after all, these are not the things intended in this commandment. There may not be a plausible reason why God should say to any of us, "Thou shalt have no other gods before me." Our supreme sin may not be the one which the Jews were warned against. Jehovah said to the Jews: "Thou shalt have no other gods before me." If he were to speak to many of us, it would be necessary to condemn us for having no God at all. We may profess to worship him, but our hearts are not hushed with reverence, and there is no fire nor rapture in our praise. We do not live as if God was our element of joy in our lives. The appalling truth is that many of us have sunken into atheism.

The way our fathers and many nations bow to idols, even today, provokes our pity. But it is a sad condition of affairs now that the impulse that caused our fathers to bow in submission and in recognition of some

power that was Divine has been lost and we have little consciousness that we are akin to a form of existence that is superhuman. They manifest some instincts and emotions of infinite love that are still energetic and intense; in us they have perished altogether. We and they are in sin. We shrink from contact with God. Yet he loves us. It is a blessed thought, however, that we have the power of passing out of the world which is separated from God into the kingdom of heaven, and while we are very imperfect we may find in God's presence fullness of joy, and at his right hand pleasures forever.



THE BIRD WITH A BROKEN PINION.

Hezekiah Butterworth.

(Printed by Request.)

I walked in the woodland meadows,
Where sweet the thrushes sing,
And found on a bed of mosses,
A bird with a broken wing.
I healed its wing, and each morning
It sang its old sweet strain,
But the bird with the broken pinion,
Never soared so high again;
But the bird with the broken pinion,
Never soared so high again.

I found a young life broken
By sin's seductive art,
And touched with a Christlike pity,
I took him to my heart;
He lived with a nobler purpose,
And struggled not in vain,
But the life that sin had stricken,
Never soared so high again;
But the life that sin had stricken,
Never soared so high again.

But the bird with a broken pinion,
Kept another from the snare,
And the life that sin had stricken,
Raised another from despair;
Each loss has its own compensation,
There's healing for each pain,
But the bird with the broken pinion,
Never soared so high again;
But the bird with the broken pinion,
Never soared so high again.



PAYING THE PRICE.

(Continued from Page 271.)

ing an unmanageable horse, and it was supposed he had been thrown, thus causing his death.

When he had learned the details, Geoffrey Linden turned back to the village he was about to leave, while the freedom of the new life surged through his being.

HOUSEHOLD HELPS AND HINTS

NEEDLEWORK NOTES.

M. Andrews.

HEMSTITCHED tablecloths and napkins may be easily mended when the hemstitching breaks, by faggoting the edges together with strong thread. This will wear as long as the article itself.

In stringing beads it is often necessary to use a needle so fine that it will not carry a strong enough thread for stringing the beads upon. Do not use a needle at all, but sharpen the end of a course thread and stiffen with glue.

For padding large scallops in center-pieces try using raw cotton instead of filling the space with so many stitches of darning cotton. Take up a tuft of the cotton and roll between the thumb and forefinger, having it taper to a point at each end. Fasten to the scallop with a few stitches and work over with buttonhole stitch. For petals of flowers and dots make a little pad of the cotton and tack well inside the stamping line. Another way is to take spool darning cotton and for deep scallops use three strands, tacking at intervals with thread. For medium scallops use two strands, and for narrow scallops one strand will do, and may be carried along as you work without any previous tacking to the scallop. A quick and simple way to pad a plain scallop is to take narrow, white soutache braid, shrink it by dipping alternately in hot and cold water and ironing straight. Stitch this around the scallop with the sewing-machine and work over as usual.

For those who dislike to use embroidery hoops, try tacking your article to be embroidered to stiff brown paper very firmly. You can wrinkle and crush it without fear of disturbing the design.

For a pretty table cover cut figures from flowered cretonne and buttonhole to a square of linen to form a border. This is particularly pretty in a room when the furniture is upholstered in cretonne.

Keep a small whetstone in the sewing-machine drawer, and when the needles become blunted sharpen instead of throwing away.

When the bedquilts or blankets are too short sew a stout piece of cloth to one end. This can be tucked under the mattress and the bed clothing held firmly in place.

Home-made sheets always wear much

better than bought ones which, as a usual thing, are too short. Get the wide sheeting and allow two and three-quarters yards to each sheet. When sheets get thin in the center tear off a strip twenty inches wide on either side and seam up side and bottom, and turn a two-inch hem at top, and you have two good pillowcases.

It is not comfortable to work in a high, stiff collar, but do not go without any. A turnover collar may be made to the dress, or a turnover or sailor in white may be worn.



THE FAMILY DOCTOR.

M. Andrews.

For the Eyes.—If the eyes are tired and red lay a soft, white linen cloth that has been dipped in as hot water as you can bear on the lids. When the cloth cools dip it in hot water again. In half an hour your eyes will be free from all distressing sensations.

A Useful Hint.—Sleeplessness on a cold night is often caused by the head which is exposed being cold, while the rest of the body is warm. In nine cases out of ten if a silk handkerchief is put over the head it will induce sleep.

For Diphtheria.—A teaspoonful of powdered flowers of sulphur put in a wine glass of water and stirred with the fingers instead of a spoon is an excellent thing to use as a gargle.

Watercress is an excellent blood purifier and should be eaten daily for breakfast by those who suffer with pimples.

A Simple Cure for Croup.—When a child is taken with croup instantly apply cold water,—ice water if possible,—suddenly and freely to the neck and chest with a sponge. The breathing will be almost instantly relieved. As soon as possible let the child drink as much as it can, then wipe dry, cover warm, and soon a quiet slumber will relieve all anxiety.

For Bleeding at the Nose.—Wash the temples, nose and neck with vinegar, or snuff vinegar and water up the nose. To prevent this complaint eat quantities of raisins.

To Prevent Swelling from a Bruise.—Apply a raw thin beefsteak to the parts.

Treatment for Sore Eyes in Children.—Pour some cold tea in a saucer for this purpose, dip a soft linen cloth in it and bathe

the eyes with it, throwing both tea and rag away after each treatment and getting a fresh supply.



HOUSEHOLD HELPS.

M. Andrews.

Before hanging out clothes in cold weather rinse the soapsuds from the hands and rub a little vinegar over them, and dry them well. This is a sure preventive of chapped hands and will help to keep them soft and white.

White paint, when dirty, should be washed with skimmed milk and the dirt will be easily removed. Colored paint should be washed with cold tea.

A most appetizing dish for an invalid is to spread the beaten white of an egg on a softened slice of toast, then drip the unbroken yolk in the center of the white and place it in a hot oven long enough to set. Season with salt and pepper.

If postage stamps have been glued together, do not soak them in water but cover with thin paper and run a hot iron over it. They will come apart easily and the mucilage will all be there instead of being soaked off.

If you will keep a small pail hanging by your kitchen table and drop all pieces of twine in it when untying groceries you will find them very convenient to use later.

To keep blue clothes from fading try adding bluing to the starch instead of the rinse water, and they will retain their color better. Make the starch a good blue for blue clothes.

If yarn is thoroughly steamed while in the hank, shawls and other things made from it will not shrink when washed. Place the yarn on a dinner plate in the steamer, and when thoroughly steamed and dried it will be soft and fluffy and unshrinkable.

A teaspoonful of cold water added to the white of an egg will make it beat more quickly and will add to the quantity.

Before applying a plaster to the back or chest take a deep breath, holding it until the plaster is set in place. This does away with the unpleasant drawing sensation so often felt when wearing a plaster.

Washing is greatly simplified by mixing equal parts of turpentine and ammonia used to boil the clothes, adding a tablespoonful of the mixture to each pail of cold water and the usual amount of soap or soap powder. Put the clothes into cold water without previous soaking and let them boil about fifteen minutes after coming to a boil. Rinse as usual.

If you wish to drive a nail into plaster,

try boring a hole about twice the diameter of the nail or screw and filling it with soft plaster of Paris. Insert the nail and when the plaster hardens it will hold like iron.

Paint the bottom cellar step white and save a tumble.

If grease or coal-oil is spilled on a carpet, sprinkle flour over the spot and let stand twenty-four hours, sweep up and apply more flour and let stand a few hours, then sweep again and you will find that the spot has entirely disappeared.

When a cork has fallen into a bottle, if enough strong ammonia is put in the bottle to float the cork and allowed to stand a few days it will break or eat up the cork, and it can be easily removed.

In laundering table linen the wearing qualities will be greatly preserved and a greater whiteness secured if the cloths are not hung on the clothesline to dry. When the tablecloths are properly washed, boiled and rinsed first pass them through a wringer, then spread them on a dry cloth and roll up tightly. In two hours they may be ironed or may be left until the next day. Use very hot irons on the linen and a beautiful shine will be imparted to it.

To prevent sediment from gathering on the bottom of the teakettle keep two or three stone marbles in it.

To remove chocolate stains from linen, wash first in cold water and then pour boiling water on the spots until they disappear.

Matting may be freshened by washing with salt water and rubbing dry quickly with a cloth.

When putting away your fruit turn the cans upside down and no mold will form.

To boil a cracked egg add a teaspoonful of salt to the water and the white will not come out.

A teaspoonful of castor oil poured on the soil at the roots of a dying palm or asparagus fern will make it grow like magic.

Don't throw away water in which a piece of meat has been washed if you have plants. Water them with it. It is especially fine for geraniums.

The life of a large pumpkin can be prolonged after cutting by putting a piece of plain white paper over the cut portion. The paper will stick as though glued, making it air tight. Place in a cool place.



Claudio—Let me shake your hand, dear boy. This is the happiest day of your life.

Benedick—You're too previous, old man. I'm not to be married until tomorrow.

Claudio—That's what I say. This is the happiest day of your life.

QUESTIONS AND ANSWERS

Question.—Was Zacharias deaf as well as dumb?—C. W.

Answer.—There is no definite information in the text concerning the deafness of Zacharias. Luke 1: 20 says, "Thou shalt be dumb, and not able to speak, until the day that these things shall be performed." Luke 1: 64 says, "And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God." Neither of these texts mentions anything about Zacharias' hearing. However, in Luke 1: 62 the author says, "And they made signs to his father, how he would have him called." This would lead one to believe that Zacharias was deaf, because the relatives had been discussing the matter of naming the child and had decided upon the name Zacharias. If the father had been able to hear the conversation, no doubt he would have stopped the discussion much earlier, and would have communicated the information he received from the angel. Instead of doing this, however, the conversation of the relatives went on to the point where they had settled the question to their own satisfaction, and then when they did communicate with him they had to do so by means of signs. Had he been able to hear they could have talked to him instead of using signs and he could have answered them in writing. This would lead one to believe that he was deaf as well as dumb.

Question.—Are skating-rinks and dance-halls the same? What are some of the dangers arising from them?—F. M.

Answer.—No, they are not the same, but they should be avoided for the same reason. They are frequented by the same people, and the moral tone of the one is as low as that of the other. The skating-rink is a fad which seems to come in regular successive periods, while the dance-hall is always popular. The dangers of these places lie in the allurements they offer to young boys and girls just reaching maturity. These boys and girls, through the skating-rink and the dance-hall, become an easy prey for the many agencies of social evils that lurk everywhere. Such places are patronized almost entirely by boys and girls under twenty years of age and the large majority of them are left free to follow their own inclinations. Here is where the dan-

ger lies. These young people will be led into evils which they later will regret very bitterly. Of course, a few people above twenty attend dances, but usually by that time they become interested in more substantial activities. If every one under twenty would be prohibited from frequenting skating-rinks and dance-halls, those places would be forced out of business. They say dancing brings culture, but our observation has been that it brings better results when the culture is put into the head than when it is put into the heels.



Question.—Is a child fifteen years old blameless, and is it right for a parent to censure a child for not being blameless, to call it a deadbeat, and to say it does not do enough in a whole week to pay for a single meal, or to say if it would be obedient it would be a blessing but instead of that it is nothing but a curse, and to show no love nor appreciation toward the child? Is there any religion in such a parent?

Answer.—This is certainly a pitiful state for the child and an unjust attitude to be taken by the parent. The child is to be pitied because at that age it needs wise parental guidance. It is not blameless by any means. It is just developing into maturity and is likely to make many mistakes. Nagging and scolding have no place in child training. A fifteen-year-old child is a human being with a good deal of intelligence, with ideas and ambitions, trying to adjust itself to the community in which it lives. It is wrong for the parent to try to humiliate the child by scoffs and threats, because the ambitions of the child are not curbed in the least, and instead of being benefited it brings a resentment against the parent so that the child will have no regard for any instructions given by the parent. This breach will widen until the child finally drifts entirely away from home, and will follow its own inclinations. The attitude of a parent described in this question is a very poor index of a religious life. Such a parent should have used a good deal more wisdom and a good deal less scold during the last fifteen years and the child would now be quite different. But here now is the perplexing problem: those fifteen years are gone, the mistakes have been made by the parent and the child is now the result of those mistakes: what is to be done? There are still a few things that can be done that will help the situation wonderfully. Let the parent quit scolding and nagging. Talk less and act more wisely. Rest assured the child will make many mis-

takes during the next three or four years. Some of them no doubt will bring heart-aches, but be kind, patient and considerate, show a spirit of love and appreciation and in the long run the child will turn out far better than if the next three or four years will be continued as the last fifteen years have been. There is far more good in this child than the scolding parent thinks. Foster all the good, and this child will be a blessing and a comfort in old age. At best there are only a few years left for this child to remain with the parents. Then come the days when the children are gone and the house will be dreary and lonesome. Instead of driving the child away, keep it as long as you can, and show it a spirit of love instead of despotism.

IN THE POULTRY YARD

EGGS IS EGGS.

The time for egg storage is with us. Feeding for eggs is on the program, and still the eggs come very slowly. Perhaps it has been an "unusual" season, but that's no reason; all that I can remember have been, and I never expect to see any other kind. Let's forget winter eggs and diseases and balanced rations and storage eggs and health—hen health. Health goes with a clean body, within as well as without; to have the hen's body clean outside means a clean house, a clean floor, clean litter for the stormy weather and for these cold, frosty mornings, clean roosts; of course there are no mites, but give roosts and nests a good soaking just because. Your hens have no lice, but it is a safe bet that an ailing fowl has had its vitality sapped by lice and mites; give her a dose of powder, gunpowder, if she is very sick, otherwise lice powder.

Now, for the inside: a teaspoonful of epsom salts for each half dozen fowls about once in two weeks, in a warm mash; for the daily noon mash, cooked vegetables, the greater the variety you can furnish the better, and with these thoroughly mix bran, fine corn chop, a little oil meal, and season with salt. Use the proportions you find they like and don't give more than they will eat in a hurry. Go make them jump for this feed; only a little small grain in the morning and with this grain plenty of exercise; nasium. At night cram them so full of corn that they will need an elevator to lift them up to the roosts. Don't crowd; allow the forenoon should be spent in the gym-

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plenty of fresh air, clean, fresh water, and milk, if possible, and if all this don't bring plenty of 50c eggs it is not your fault; anyway, sleep easy, for you are probably getting as many as the other fellow.—W. E. Vaplon, Colorado Agricultural College, Fort Collins.



BRAIN LUBRICATORS

Whose Little Boy Was He?

An iron hoop bounded through the area railings of a suburban house and played havoc with the kitchen window. The woman waited, anger in her eyes, for the appearance of the hoop's owner. Presently he came.

"Please, I've broken your window," he said, "and here's father to mend it."

And, sure enough, he was followed by a stolid-looking workman, who at once started to work, while the small boy took his hoop and ran off.

"That'll be four bits, ma'am," announced the glazier when the window was whole once more.

"Four bits!" gasped the woman. "But your little boy broke it—the little fellow with the hoop, you know. You're his father, aren't you?"

The stolid man shook his head.

"Don't know him from Adam," he said.

"He came around to my place and told me his mother wanted her window fixed. You're his mother, aren't you?"

And the woman shook her head also.

—Ray Trum Nathan.



Willing to Help.

Mrs. Brown was hurriedly finishing her morning's work in the kitchen when she saw a tramp approaching her back steps. With the coffee-pot in one hand and the frying-pan in the other, she was wildly looking for some scouring-soap, and could not be bothered with hunting up cold victuals. Being by nature somewhat easily flustered, she grew more and more excited as the soap appeared not and the man approached.

Helplessly waving the coffee-pot in his direction, and turning round and round in her excitement, she called out:

"I can't stop! I can't stop!"

"Keep a-goin,' then. Keep a-goin'!" came the quick reply. "I guess I can find the refrigerator."—Florence E. Hubbard.

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March 12,
1912.

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No. 11.

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EDITED BY S. CHRISTIAN MILLER

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THE INGLENOOK

Vol. XIV

March, 12, 1912

No. 11

RECENT SOCIAL PROGRESS

H. M. Fogelsonger

The Gas Tank Nuisance.

GAS is a necessity in the city and with it we usually accept the gas tank as a necessary evil. In order to have adequate railroad facilities or receiving coal, gas companies usually build their plants outside of the residential district where the offensive, odor and hideous looking tanks do not create much of a disturbance. A notable exception to this usual custom is found in South Bend, Ind., where not many years ago the gas company moved their plant out in the very heart of the residence section of the city. What should have been a park was sold for manufacturing purposes. There is nothing beautiful about a gas tank any way we look at it. It has no more of an aesthetic effect upon the mind than does the gas bill that makes its presence felt only once a month. Gas plants have been a troubling problem for those interested in civic improvement and for the solution of it we are indebted to Germany. We Americans can teach the Europeans how to manufacture cheap products but we have little or nothing to give in the way of beautiful homes and towns. The city of Dresden, Germany, overcomes the gas tank nuisance by simply building a decorative wall around it. Such a plan has been suggested by different ones in this country, and just recently Mayor Speer of Denver has sent the following message to the gas company of his city: "Your company is progressive and interested in the development and beauty of Denver. I want to suggest and ask you that you build a wall around your gas tank at Thirteenth Avenue and Harrison Street, resembling a castle from the outside. With vines properly planted, it could be made one of the attractive points of the city. The cost would more than be paid back as an advertisement for your company. When abroad I found

a number of gas tanks made very attractive by walls surrounding them."

County Ministers' Associations.

The ministers of nearly every city and town are organized and meet regularly to discuss questions that are of interest to all, but rural ministers thus far have not seen fit to organize. There are only a few county associations of ministers in the United States and it is impossible to say definitely whether they will be a success or not. Why should not country ministers get together in their work? It seems to us that there is equally as much need for co-operation in the country as in the city. The day is past—at least we hope it is—when denominations were so jealous of each other that they were unwilling to unite in making the world better. There are differences between denominations certainly, but neighbors can get along nicely even though their dispositions are not the same and they have different methods of working. There is a strong ministerial association in Medina County, Ohio; and probably the best way to tell whether this association is a success is to give the words of two of its members. Read carefully what they have to say on the subject. Rev. Albert D. Knapp, of Le Roy, speaks thus: "First, I enjoy the acquaintance with the ministers. There is an inspiration in their fellowship. Away from them I can think of them, pray for them, and feel, taking them all in all, what true men they are.

"Again, in their presence, I feel the thrill of being a worker in a larger field than my own village and rural life. To see them and hear their voices makes the larger world more real than the printed page can make it, although both voice and printed page are necessary. I am not alone, many of us work together.

"When I see them and know what they are doing, I am prompted and almost driven to do what otherwise I would leave undone or do lazily. Their way of doing things is sometimes better than mine, so I change."

Rev. L. A. Wood, of Medina, Ohio, gives suggestions of things that may be undertaken by an association. He says: "It greatly encourages me to feel that the pastors of other churches and denominations are brothers on whom we can depend for encouragement, counsel and support. I believe that this sense of brotherhood among pastors is needed, especially in village and country churches where it is so easy to become discouraged or dissatisfied because of one's isolation, or to become unduly proud of one's local success or attainments. A County Association will quickly come to grief if this sense of Christian brotherhood is not sincerely cultivated."

"It gives an opportunity for the presentation, by an able speaker brought from outside the county, of some general church topic or problem, thus bringing the pastors helpful suggestions, and also awakening of the discussion of the question presented."

"It furnishes a most convenient opportunity for the discussion of local moral questions, and the outlining of a general plan to promote local righteousness."

The last point is one of the most important ones. Such problems as the prohibition of saloons, cheap entertainment, vulgar shows and resorts could be disposed of much better if the ministers in the country were united in their efforts. By working together probably the ministers could do more towards keeping the boys and girls in the country under elevating influences. It is always better to work peaceably and in union.

Child Labor.

The Report on the Condition of Woman and Child Wage-Earners in the United States by the Commissioner of Labor brings to light some startling facts. There is one thing to be regretted about the report and that is the comparatively small number of cases studied, but a more comprehensive investigation would certainly not vary very much in the conclusion. While there are some deplorable child labor conditions existing yet in the United States we can be consoled in the fact that they are not so bad as they were ten years ago. Here is one of the many instances cited in the above report: A widow and four of her children, aged eleven, thirteen, sixteen and eighteen, worked in a mill. The mother was up every



Cotton Mill Workers.

morning at three o'clock to do the cooking for the family. Before leaving for her work at the mill she prepared a cold lunch for two of her children who were under eleven and who were supposed to care for themselves during the day. It was absolutely necessary for this mother and her children when old enough, to work in the cotton mills in order to have food and shelter. Think of a child eleven years old working in a mill day after day for wages, and what is more pitiful the two small ones left at home to care for themselves as best they could! To aggravate the situation still more the mill companies in some places offer cheaper house rent to those families which have several children who are old enough to work. In one instance in Columbus, Ga. families in which three or more work in the mills can obtain rent for almost half the rate that a man must pay when he has no children old enough to work. Can anything be more heartless? The report gives three principal causes for children leaving school to work in the mills or shops. They are (1) poverty, (2) dissatisfaction with the schools and (3) the habit of considering it the proper thing for children to do. It was noticed that where the schools offered a manual training course fewer boys left school to learn a trade or rather earn a liv-



Doffer "Baby" at His Machine.

ing, for few "trades" are learned any more. No better evidence of the value of manual training courses could be given. At Hazelton, Pa., and Columbus, Ga., only a few left the schools early because they were dissatisfied. These towns support good manual training courses in the public schools. At Plymouth, Pa., where the course of study is of the older academic type, the "intense hatred of some of the children for school was startling."

There is a form of child labor that is particularly destructive not only physically but morally. It is the night messenger service

in the cities. Several States prohibit the employment of boys on the night service. New York, New Jersey and Wisconsin, I believe, have laws to that effect. It is well known that many of the messages at night are addressed to houses of prostitution. The damning influence upon the young boys needs no comment. In 1910 the National Child Labor Committee through Edward Brown made an investigation of the night messenger service in Birmingham, Ala., and personal interviews were had with some of the boys. At the age of fifteen and younger they boasted of their familiarity with the under-world and their experiences in vice. Many were able to write from memory the names of the notorious women of the city and the addresses of the infamous houses. You may talk about your boy problems if you wish. There is something more than a boy problem here. There is a man and woman problem also. Birmingham is no special city for it is only a sample of what is taking place in every city in which the night employment of boys is not prohibited.

The government investigation found that the children were employed at trades which do not promise very good wages to them when they become older. Only three per cent of the children were employed at trades in which the maximum wage is fifteen dollars per week. Ninety per cent were working at occupations where adults receive less than ten dollars per week. In spite of this situation over half of the children were ambitious and under more favorable conditions would be able to accomplish something. Only fifteen per cent were without interest in life whatever. They were simply drudging along day after day without hope or desire—a pitiful sight. One boy in a mine "working in solitude and darkness at as uninteresting and mechanical a task as the mind of man can conceive," longed to be an electrical expert.

COMMENT ON RECENT HAPPENINGS

The Taft Administration.

The Pittsburgh Gazette-Times reminds us that we owe to President Taft's administration such progressive measures as "The postal savings-banks, the non-partisan tariff board, the strengthening of the Interstate Commerce Law, the investigation by a commission of the over-issue of railroad se-

curities, the affirmation by the United States Supreme Court of the Employers' Liability Law for railroads, the enforcement of the law limiting hours of labor on railroads, the extension of rural free delivery of mail, the creation of a Federal Bureau of Mines with its life-saving devices and the enforcement of the Anti-trust Law."

Standpipe Failure in Wisconsin.

A standpipe 20 feet in diameter and about 150 feet in height suddenly collapsed on January 15, at Sheboygan, Wis. The failure occurred after a stretch of unusually cold weather, during which the maximum temperature was +23 deg. Fahr., and the minimum -22 deg. Fahr. The effect of the cold was to cause a gradual freezing of the water inwardly from the shell, while on the surface of the water itself an ice cap formed. Ultimately the water column was entirely inclosed within a shell of ice, and the pressure eventually burst the standpipe at a point where a slight fracture already existed. The moral of this accident is that particular care should be taken in very severe weather to prevent, as far as possible, the forming of such an ice envelope in standpipe towers.



Electric Railway to the Summit of Popocatepetl.

It has been announced that an English syndicate contemplates the building of an electric railway from the City of Mexico to Puebla, with a branch line running up to the summit of Mount Popocatepetl. This famous old volcano rises to a height of two miles above the City of Mexico, reaching far above the snow line. At the summit, 17,794 feet above the sea, a large hotel is to be built. The power of the line will be supplied from the Necaxa hydro-electric plant. This line will not only be used for passengers, but for transporting the sulphur mined from the crater of Mount Popocatepetl. The use of electricity for obtaining the sulphur from the crater will mark a distinct advance over the present primitive methods. According to recent estimates, there are 148,000,000 tons of sulphur in this deposit.



Direct Legislation Occupies Attention of Supreme Court.

On the question of the Initiative and Referendum method of legislation as presented in the Oregon case, the Supreme Court of the United States held that only Congress and not the Supreme Court of the United States may object to this manner of governing. It held that the question whether a State had a republican form of government guaranteed by the federal conditions was a political one for Congress and not a judicial one for the courts. This leaves the question of direct legislation an open one in Congress and with a large element favor-

ing the Initiative and Referendum it will undoubtedly become a part of the American institutions.—The New Era.



Electric Heat in Norway and Sweden.

The Scandinavian countries of Europe use for the heating of their rooms large tiled stoves that are built into the place. Wood is burnt in these stoves, and when reduced to glowing embers the dampers are closed so as to confine the heat. It then radiates slowly and serves to keep the room warm for from twelve to fifteen hours. In order to make use of power during the "off-peak" hours, the hydro-electric stations of Sweden and Norway have developed electric heating devices, adapted to be placed in the tiled stoves to take the place of the wood fuel. These heating devices will generate enough heat to keep a room warm much longer than a single charge of wood fuel. The current can be supplied at a time that will be most convenient for the power plant, and hence it can be furnished at a comparatively small figure. It is hoped that by introducing electricity in this way an opening may also be furnished for the use of electric cooking appliances and other domestic labor-saving devices.



Modified Milk.

The following method of modifying milk has for its object the displacing of sugar contained in the milk by glycerine. To accomplish this the process of dialysis is resorted to. The bladder or intestines of oxen, sheep, or pig (as used in the manufacture of sausage) are used as separating membrane after having been thoroughly cleaned with soap and water. A large barrel or tank is so connected with the fire-hydrant that the inlet tube reaches nearly to the bottom of the dialyzer, while the excess of water runs off at the top. The skins are filled with the milk to be modified and immersed in the stream of water kept running through the tank during the process, which lasts from ten to twelve hours. Diffusion takes place, causing the sugar as well as the salts contained in the milk to be dissolved and removed by the circulating water. The colloids are retained by the skins. The salts may then be replaced. To each 1,000 cubic centimeters of milk are added: 1 gramme sodium chloride, 0.5 gramme calcium chloride and 5 grammes sodium phosphate (in crystals). Glycerine, which is substituted for the sugar, is added in the proportions of 5:1,000 cubic centimeters.

EDITORIALS

The Power of the Simple.

All great things of life must be reduced to simple terms before they can be of any value to the world. Many a man with large visions has failed because he was not able to find his point of contact with the people whom he was trying to serve. He failed to reduce his message into terms that could be comprehended by his followers. Only the simple can be comprehended, everything else may be misleading because it is not properly understood. In reducing the great things of life to the simple, however, there must be a careful watch lest the man lose his vision and he himself be reduced to the same practices as those of the ones he wishes to lift. The man with power is the one who can grasp large visions and hold them while he interprets them into terms of simplicity for those who do not otherwise get a glimpse of the larger things of life.



Personal Rights.

There are some inalienable rights that belong to every intelligent human being which are a sacred heritage and must not be infringed upon. Then there are some personal rights which a man has a right to claim as his own, and he may even insist and demand that he should be given all that belongs to him. Such demands are permissible but they are not always wise; it does not always pay to demand one's rights. A peaceable citizen has a right to at least half the public highway, but a wise man will give the whole road rather than to engage in a quarrel. It is not worth while to argue with a rattlesnake, either reptilian or human; either crush it or give it the entire right of way. In meeting a skunk on the highways of life, either quadruped or biped, it does not pay to try to crush it even with a long pole. Better avoid all controversy with it and keep yourself respectable among the rest of the people than to carry the odor of a controversy from which you have not gained anything. Lowell said, "There is no good in arguing with the inevitable; the only argument with an east wind is to put on your overcoat." There are three questions which should find affirmative answers before any course of action is deliberately entered upon. "Is it right?" This is the fundamental inquiry from an ethical point of view. The rash fanatic asks this and nothing more; but the discreet, practical man

adds this: "Have I a right to do it?" This is a question of legal action. The philosopher goes a step farther and asks, "Is it wise?" This is a question of expediency. Some acts are right and lawful in themselves, but they are not wise. There is an eternal fitness of things which must in a large measure govern a man's actions.



Top or Bottom.

It is better to begin at the bottom of a ladder and climb toward the top than to begin at the top and slide down. Beginning at the top the only way you can go any higher is to go up into the air, and that is not a very wise thing to do. We have known a good many fellows who went up into the air, but so far we have never heard of many who were able to stay up very long. They generally come down and the majority of them slide down. Aviators tell us there are holes in the air which are treacherous and dangerous, so it is not a very good thing to attempt to get too far above the top of the ladder. Promotion from the top is always slower than from the bottom, and many a man gets discouraged waiting for a promotion which is likely never to come. His abilities do not justify any promotion. He started in too near the limit of his capacity and he never had the advantage of the momentum which must be gained by advancement. Starting at the bottom and rising gradually gives a man an opportunity to make the necessary adjustments as he goes along. He can avoid the embarrassment of being suddenly thrust into a position where he is entirely out of harmony with the surrounding atmosphere, and when he finally reaches the top rung of the ladder he has the satisfaction of knowing that he is entirely familiar with all that he passed in his ascent. He stands at the top with a feeling of security, knowing that if any man surpasses him he must do it by building a higher ladder. The man who starts at the top may be surpassed by being given a place lower down, because he was not entirely familiar with the rungs below him. Don't fly to the top and slide down but start at the bottom and climb up.



Straining and Swallowing.

Straining gnats and swallowing camels has not yet gone out of practice. It is quite as common to see a man strangle over a gnat today as it was when this figure of speech was first introduced, and the way some men gargle about it would lead one

to believe that their entire anatomy was something of a spiderweb affair. However, when a moment later one sees one of those same men deliberately swallowing something so entirely unreasonable, one is not only led to believe that he has a wonderful digestive machine but that he has less sense than most of the lower forms of animal life, which confine their eating to that which does not injure their health. In a business proposition, when men quibble over the cents when there are dollars at stake, or in social matters when women glower about an unintentional remark, when the interests of the entire community are at stake, or in church affairs when members block the growth of the congregation about trivial affairs when the souls of men are at stake one is continually made to wonder where the satisfaction comes in in gargling so much about the insignificant things when there are great issues that need the serious consideration of every sensible mind. All this is an indication of a weakness in judgment. When a man takes offense at every little thing that happens, or if he is dissatisfied with everything that does not happen to go just as he thinks it should go, he is giving evidence to the world that he is a little man with a little mind. The men who do things in this world are the men who can see the real issue and are not annoyed by so small a matter as a gnat. Little things count and they have their place, but it shows poor judgment to make a big fuss over them.



Both Useful and Ornamental.

Some people need to be reminded that they should make themselves useful as well as ornamental. The desire to be ornamental has so engrossed their minds that they seek to make themselves attractive at the expense and at the inconvenience of others. They spend all their time in their beauty parlors, or in selecting new robes, with no pretension to be anything but an ornament. They need to be reminded that they are not only a social burden but that they are an economic expense to the world. They are a burden to their friends and relatives and are consuming that which they have had no part in producing. When their beauty fades they have nothing to give but a worthless stalk, which is likely to be full of thorns. On the other hand there are those who are useful to the world but they see no need of making themselves ornamental. They are kind, honest and neighborly, but they make themselves unattractive. Gruffness cannot be excused with a

plea of sincerity. The rough on the outside needs to be polished as well as the inside needs to be made tender. No man has any right to display to the world a grouchy disposition, even though his intentions may be ever so good, or his desires to serve may be ever so sincere. Showing a spirit of disagreeableness to the world is an indication of a weakness that is repulsive to all with whom you must come in contact. Kindness will be many times intensified if it comes from a person who shows an outward gladness. Real beauty is often lost to the world because it is hidden beneath the unattractive. To be sure its very existence is of some value; but the value is multiplied many times when it is thrown open to the world so that it can be seen. It is not enough to be ornamental; one must be useful as well. Neither is it enough to be useful alone, for one must be both useful and ornamental.



Some Whys of the Farmer's Wife.

The efficiency of a farm is in a large degree measured by the equipment of the farmer. A man with all the modern equipments can make his acres yield a better return than the man who has nothing but a mule team and an old lumber wagon. He can get more from his soil because he can give his soil better attention. Not only this, but he can spend more years in active work. He will be free from the heavy manual labor, and will be able to enjoy his old age with a strong body and a clear mind, while the man without any equipment will break down his health in performing tasks that should be done by machinery. The farmer who has good equipments can save himself, but how about his wife? Why must she continue to be a slave, while he is free to manage the farm? Why must she carry all the water into the house when he supplies his tanks from a large cistern? Why must she make a trip to the back door every time she has any waste water to throw away, when a sink could easily carry it down the hillside? Why must she turn the washing machine by hand when her husband has two or three gasoline engines about the barn to do his work? Why must she stand all day over a hot coal range, doing her ironing, her baking, and preparing her meals when a three-burner or a five-burner "Perfection" oil stove would do the work better and make the house much more comfortable? Why must she be sweeping up the ashes and the coal dust around the heating stove every three or four hours during the winter when the house might as well

be heated by a furnace and all that dirt kept out of the living-rooms? Why must she get down on her knees to wipe up the linoleum when she could do it by standing erect and using a chemically prepared mop in less than one-third the time? Why must she clean up the house every time the men come in to a meal when they could much easier change their shoes and wear a pair of house-slippers? Why must she beat the heavy rugs when she might use a good vacuum cleaner? Why must she be old at

thirty-five when her husband is saving his strength and is just getting a good start in life? The farmer who will spend a little money for the sake of giving his wife these conveniences will give her a longer lease on life and she will be able to manage her household affairs in a way that will make his home a pleasure to him. All of the above conveniences can be bought at moderate prices now, and yet very few farm homes have them.

WHAT DO YOU KNOW?

Dr. S. B. Miller

About Health and Disease.

INDIVIDUAL health is a balanced condition for the physical body of the four prime factors of life,—air, food, labor, rest. Just as the various combinations of the primary colors produce all the varied shades of color, so do the various combinations of these prime factors in life produce all the diseases of the human system, different conditions, different products, owing to the environment and modes of living. Immunity from any and all diseases is explained in this balance of proportion of air, food, labor, rest. Our present-day habits, fads and fashions continue to undermine this law of balance and weaken our capacity for endurance, and prepare us for the inroads of any disease possible for the constitution of man. Things do not happen by chance. Underneath all the conditions of life there is a perfect governing law. The human body, like any other machine, will last longer and wear better if kept working and well cared for. A machine run beyond its capacity will sooner or later give out at some point and render the whole machine temporarily, or perhaps permanently, useless. Every person must sooner or later learn to estimate his physical and mental capacity and select work adapted to his conditions, and keep within the limits of his strength or suffer the consequences.

A palpable error of the present day is to work at a high rate of speed for a number of years to accumulate sufficient means to enjoy the fruits of the labor in later years. Labor and pleasure must go together, in order to get the full benefit of either. The man who has been active all his life and suddenly stops his activities and begins to loaf invariably shortens his days. The wife has certain duties incumbent upon her,

keeps up a daily routine, lives on to good old age, though many years a widow. Go where you will you will find a larger number of aged widows than widowers, and there is a reason for it. Idleness is as productive of disease as overwork.

Breathing.

It seems surprisingly strange that medical men have spent so many years studying methods and means, medicine and treatment to combat disease, and after all their failures have, in these last days, discovered that air,—pure, fresh air,—is a benefit to the patient, regardless of the kind or nature of the disease! Wonderful discovery! Yes, good air is even beneficial in health! My, how surprising! Factories and workshops, schools and stores, churches and theatres should have proper means of ventilation! Even fresh air in the living-rooms, and especially in sleeping-rooms, is far more beneficial than a well-supplied chest of drugs! Necessity has been the mother of invention, indeed! When man's ways fail, in your extremity give nature a chance! Wonderful outraged nature; how kindly does she respond to her opportunity!

Eating.

Yes, we aren't agreed as yet upon matter, manner, quantity, or anything else relative to the body's food supply. But we are gradually learning that nature has a limit, beyond which we go at our peril. We know it is better to eat only when hungry, and not to the full satisfying of the appetite even then. We are learning that the old-fashioned plain, simply prepared dishes are fully as palatable and nourishing as the highly-seasoned conglomerations passed off upon our unsuspecting digestive tracts.

We are learning that it is better not to

eat so hurriedly; take time to chew the food thoroughly; drink little or no fluid during the meal; take time to rest a little before eating; get over any undue excitement; forget your worries, and lose your anger; give some thought to the pleasure of satisfying nature's call for food, and the body will do wonders toward handling the material with which the air combines to form life.

Working.

Work or labor includes anything and everything a man does to consume the energies of the body, produced by breathing and eating. Hard work is a very slow and unsatisfactory method of suicide. Our puny boys and girls, our hysterical women and dyspeptic men haven't reached their condition through hard work alone. Not hardly! But overwork and worry, together with poor air and indiscretions in diet can do wonders in wrecking the human system. Physical culture and gymnastic exercises are a direct benefit, but far superior is some simple, plain calling for physical exertion in a way that gives you interest and zest, as well as profit for the energy expended. While "all work and no play makes Jack a dull boy," "all play and no work" makes him something else than dull. The old-fashioned way of giving children a definite amount of work to do to use up their growing energy didn't encourage disease or destroy vitality.

Sleeping.

Blessings on the inventor of sleep! The luxury of sleep is the greatest means given to man to restore his bodily vigor. The best way to prepare for a big day's work is to precede it with a full night's sleep.

Keeping well slept out and rested adds immensely to your capacity to endure and accomplish, as well as to ward off disease. Medicines are of little value compared to sound sleep. Work with head or hand so hard as you will so long as you sleep soundly, but stop when sleep departs! The man engaged in physical labor out of doors is usually ready for sleep. The mental worker needs some diversion before retiring to equalize the brain circulation. The accumulation of waste products in the body, produced by the day's labor of head or hand, are to be thrown off through the lungs, kidneys, bowels, and skin while you sleep, thus maintaining the balance account of life. An abundant supply of oxygen in the sleeping room furnishes the fuel for consuming the by-products of the bodily waste, thus making it possible to awake refreshed and invigorated. Clean garments next to the body are a practical aid in bodily eliminations. Hang the day garments up for free ventilation during the hours of sleeping. Sleeping out of doors, or with open windows is not a fad; it is good sense.

When certain atmospheric conditions are combined with a body depleted by poor air, improper eating, overwork, or insufficient rest disease is certain; and disease can not exist until the conditions are favorable. An epidemic is not an accident. It is governed by law, cause and effect. Remove the cause, the effect ceases. Some persons escape epidemics. There is a reason why. The difference between bodily exhaustion and smallpox or grippe is one of degree only. How much thought do you give to your health? It is the oxygen of the air that circulates the blood and eliminates the poisons from the system. Give your body a square deal.

DIVORCE THE DOMESTIC SPECTRE

Emeline F. Upson

"For every evil under the sun
There is a remedy, or there is none."

THIS great social and moral evil has become so alarmingly prevalent as to arouse every thinking mind in all walks of life. As a consequence the universal cry is "Something must be done!" And as usual, more stringent laws are recommended. Humanity confines its attacks upon divorce as an effect instead of tracing it to the cause.

Being the wife of an attorney, I have

had an exceptional opportunity to study the question at close range. I find that every State has its divorce laws, and its stereotyped "Grounds for Divorce" which run thus: Gross neglect of duty; extreme cruelty; habitual drunkenness; imprisonment; insanity, and so on ad infinitum. As a matter of fact, the "grounds" might all be included in "gross neglect of duty," with the possible exception of insanity.

It is obvious that every aspirant for a decree must wait until his grievances can

be legally christened before he can file his petition. It is therefore an easy matter to perform some tragical domestic "stunt" that will precipitate the final step.

I care nothing about the allegations in any divorce suit, further than that they are a part of the machinery of the law; but I am intensely interested in ascertaining who struck first. Almost invariably the trouble grew out of a slight misunderstanding at the beginning of married life. And I have discovered that nine out of every ten have their first trouble over money matters, which convinces me that the home training of our boys and girls is responsible for most of the difficulties encountered during the first years of home-making.

Every boy should have instilled into his mind what a complex institution a home is. He should understand how many separate and distinct departments there are in every home, no matter how unpretentious. He should know, as well as his sister, that there is a culinary, laundry, sewing, and a general department that includes nursing, some knowledge of materia medica, education, sociology, and everything mentionable as well as some things unmentionable, and that every department must be furnished according to its own peculiar needs.

No intelligent woman ever was or ever will be happy without a regular allowance. Perhaps a young wife cannot make a dollar go as far as "mother used to do." One thing is certain, she will never acquire the ability unless she is permitted to manage her own part of the business. If a woman is not permitted to plan and execute, and spend her own earnings she cannot be expected to develop into the shrewd manager that every man desires his wife should be.

I refer to a wife's earnings advisedly. For as long as there are husbands who really think they earn all the money, there will be husbands who think they should spend every penny; consequently, when they give their wives a dollar, they do not regard it as compensation for faithful service, but as generosity for which they should be praised and flattered. No man considers the salary of his clerk or stenographer a present to him, nor a part of his earnings either. He regards it as part of the running expenses of his business, without which there would be no profits. Why does he not present the same argument in meeting the household expenses? That is certainly a part of the running expenses of his business that can not be evaded.

A man makes a home for himself, not for

his wife, as you have always believed. After trying the questionable ways of living without a wife, the average man finds he can not take his place in a Christian world without establishing a home. To hold this exalted position requires a legalized and solemnized marriage. He chooses from his acquaintance the noblest, brightest and purest girl to preside over his home. It now becomes their home—the most sacred of human institutions. In this holy bond, where husband and wife become one, the most perfect freedom of thought and action should be enjoyed. Instead, we find that the first year of criticising and faultfinding has built an impregnable wall of restraint and the home becomes a prison—not of body but of mind. Restraint produces unnaturalness, which shatters confidence; then fear, that potent destroyer of happiness, steps in and takes possession. And this is the condition in nearly every home at the end of the first year after marriage.

Up to this time the wife has succeeded fairly well in her efforts to impress her husband that she is more than a mere expensive luxury to him; but now her wardrobe needs replenishing, and how is she to muster up courage to ask for money from the husband whom she already fears? And for that reason, it is a woman's weakness to ask for less than her actual requirements. She is then compelled to resort to methods humiliating and degrading to herself, and exasperating to her husband when he learns the truth, as he is sure to do sooner or later. The adjustment of the difficulty results in one of two things—resignation or desperation.

Desperation leads directly to the divorce court as soon as legal grounds can be established.

Resignation is far worse in its final results. Many an outwardly calm, sweet wife and mother is a raging torrent of rebellion within. Then she wonders at the extravagant proclivities of her children, when she has always practiced economy to the degree of penuriousness. She forgets that she did not skimp from choice.

It is not at all uncommon to find good mothers encouraging the children to get everything out of their fathers they possibly can because he gives to them more freely than to their mothers.

When our boys are taught that woman's work has a money value as well as man's work, and that the home is of first importance—all business being but a means to provide the best home possible—then woman will be contented and happy in her home and the divorce mills will cease to grind.

REMINISCENCES OF THE WEST

J. L. Switzer

THE groves were God's great temples," and in the West the district schoolhouse came next in order, after the underground subterfuges. So among the activities, educational and spiritual, in 1873, the schoolhouse loomed up big as an indispensable requisite to further gratify the hungering and thirsting for spiritual consolation and knowledge, no less than a convenience for beginning to teach the western young idea how to shoot, when the young idea came.

We were all poor. The nearest lumber yard was sixty miles away, and no money to buy, even, had it been much closer. A sod house was suggested, but the falling in of Anderson's sod house, killing his son and also badly injuring Mrs. Anderson, and the breaking down of old Brother and Sister Bennett's sod roof, and almost killing them, were warnings too recent and powerful to resist.

Both these are sad tales of early western privation, vicissitudes and makeshifts. Anderson's house was built partly of loose stones, with a basement and floor above, whereon were the cooking stove, cupboard, etc., and one bedstead, made of poles, in the corner. The house was roofed with a heavy ridgepole across the center, other small poles laid upon this, and a coating of long slough grass, fresh sod and earth formed the roof. In dry weather this did very well, but the rains came, the winds blew and the floods descended.

Willie Anderson slept down below in the basement, with the dog at the foot of the bed. Mrs. Anderson slept upstairs, though there were not any stairs, on the pole bed in the corner. As the rains descended in the dead hour of the night, when they were all sleeping, the sod and earth upon the roof became soggy and heavy. The ridgepole broke, precipitating the sod, poles and earth upon Mrs. Anderson and the floor beneath. The floor gave way and Mrs. Anderson, cook stove, cupboard and all the debris went down into the basement upon poor Willie and the dog. Both were killed. Charley, an older brother, also slept in another bed down below, but his bed happened to be up close in the corner of the room, where the wall protected him somewhat; and although he was also bruised and hurt, he was able to dig his way out

and alarm the neighbors who came and dug out his mother and his dead brother.

Mrs. Anderson survived her wounds and hurts, but for a long time suffered a great deal from the shock and the wounds. Mr. Anderson, the father, had just the morning before started to Emporia with one of the boys, who was returning there to school, and knew nothing of the sad accident until he returned home to his stricken wife and the funeral of his son.

The accident to Brother and Sister Bennett, an old couple who lived on their claim alone, was very similar. Their house was built entirely of sods and covered as the other. The house was built by the neighbors for them, so they could legally hold their claim to the homestead. In the night, also, as they were in bed, the whole roof came down upon them. Providentially the poles fell over them in such a way as to protect their bed in the corner, though everything in the room was demolished.

How would the Inglenook readers like to have lived in Kansas thirty-eight years ago? How does this early missionary work compare with some at the present?

But the second house had to come. We were all the product of schools. The whole western community was built upon the district school, and the district schoolhouse we must have. Bonds were voted and sold at eighty cents on the dollar. The neighborhood teams were volunteered for the service, and off we went in a train sixty miles to Washington for the necessary material to furnish us a house.

At Bro. Richard Miller's we tarried over night for entertainment, for he lived on the roadside and kept a place of entertainment. When we arrived, the sod house. Angora goat for milk and sod stables did not inspire us with any great anticipation of comfort and enjoyment. Yet how disappointed we were when seated around the bountiful board prepared by Sister Miller and her two beautiful daughters. After the repast at the fireside, no guests were ever better entertained by their host than we were.

Bro. Richard and his wife had long been members of the church and he came about as near being a "walking Bible" as I have ever seen. Nine o'clock, ten o'clock, eleven o'clock, twelve o'clock, still found us

"wrapt up"—not in bed, but in the interesting times pertaining to the Bible, the church, the missionary prospects in the new country, the historical reminiscences of our old homes and friends and the grand glad hand of fellowships which we were permitted to make and enjoy in the new world around us. Reluctantly we went on our way in the morning.

"Where did you stay last night?" said the lumberman when we reached the town.

"At Richard Miller's."

"Oh, at Uncle Dickey Miller's on Mill Creek. Everybody stops there. The only

trouble with Uncle Dickey is, he will sit up all night and talk Scripture, if anyone will talk with him."

A short time after this a Methodist preacher came into the neighborhood and held a revival. He got a number of converts and was going to return in a few weeks and receive them into the church. They visited at Bro. Miller's. Bro. Samuel Stump, from Falls City, came into the neighborhood, preached a few sermons and baptized everyone of the converts. And this was the nucleus and beginning of what is now the Belleville church in Republic County, Kansas.

A TRIP TO EUROPE

Galen B. Royer

Wednesday morning, June 22, 1910.
Dear Children:

We reached Toronto at 8:30 yesterday morning and were glad for it. The night was hot and we did not rest well. So you may be sure that we were glad to leave the train for a while. On the train occupying uppers in the same section we were, were two girls,—not spring chickens any more,—who would better have had on baby clothes. The one whined during the night and wanted to go back home. They wanted to be aristocratic, and since we belong to the common herd, we were not good enough for them. Nothing else exciting on the trip.

Country here looks like it does around the lakes in Illinois so there is nothing to remark about. They have had no rain for some time and so it is dusty here too.

We came to the Walker House, just a short distance from the depot, and they were as glad to see us as if they had been looking for us. Came running to the door to take our baggage and all those nice attentions. I think they gave us a bridal room,—anyhow it is nicer furnished than was our bridal room twenty-five years ago, and that is no slam on Mother Miller or your mother who furnished it. No one has ventured to throw rice yet.

Just a little cleaning up and off we were for our boat across the lake to Niagara. This was to be a free tour and it proved so to be. The ride across the lake was splendid. A breeze just to make it comfortably cool and yet not to break a wave. There were few on the boat. We fell in company with Mr. and Mrs. Wells of Black Hills,

South Dakota, and we spent the day together. They were so matter-of-fact people, common, decent people who put on no style, just farmers and it was a pleasure to be with them. One of the first things she asked of me was, "Are you not a minister?" and after that we visited the whole way over.

The approach to the world's most wonderful cataract from Toronto is far superior to anything yet. After a delightful ride on the lake, lasting over two hours when you get practically out of sight of land, the boat stops at the mouth of the Niagara River at Niagara on the lake. Then between Canada on the right and United States on the left you glide up stream to Lewistown. Here we took the trolley and followed the famous gorge route which is simply by degrees seeing the waters of the stream become more angry the nearer we approach the falls. This I had never seen before and indeed it was a sight. Heaped up, piled over, lashed together the maddened waters fought the battle of Neptune, and fight it day and night without fatigue. It is no amusement,—one stands lost in admiration as the conflict seemingly increased to more deadly conflict. But the car slowly moves on the stream and soon the seven miles is ended. Near its close between the gorge lined in rich green just now and under the arch of the high bridges spanning the canyon, the first sight of the falls is seen. Great! great! great! The distant view is wonderful. We go through town and are landed near the great park. We walked down to the edge of the falls and there we stood in silenec. Soon it was an-

nounced that the Maid of the Mist would make a trip and our party of four went down, put on rubber suits and went up at the foot of the falls, the boat dancing on the troubled waters as we watched and watched the wonderful falls almost near where they fell. Then we went to the Canada side and walked along, watching the rainbows, noted the myriad colors of the water, the seething, boiling billows and never tired. When we came back from the Canada walk we looked like we had been in the rain, so misty it was. Then we paid ten cents to ride or walk across the bridge, hired a carriage and traveled over Goat and Sister Islands. Mama gave out in her feet and did not get out every time. For once she saw a chunk of nature too many for her and when I suggested that she put the rest in her pocket she looked sorter disgusted like. We had thought of leaving for home at 5:15 but were not ready. It took us till after six to see all we wanted, and then our four lunched together and we took a car and boat that brought us back to our hotel by 10:30.

As our boat, the Chippewa, pulled away from Lewistown and steamed on down the river I looked wistfully to the American shore knowing full well that it would be the last look at our dear America for me for a while at least. But while that took me back to our dear children and home I also know that Jesus who sends us forth is able and willing to care for both you at home and us who are on the journey and all will be well.

We are getting hungry for some news from home but will not get it before Friday morning, I suppose. We are sending you cards which you may save for us for our return. We will mail a Niagara set this morning. Mama was so hoping I would get seasick and I could not work up a case in spite of my honest efforts. It was a "dee-lightful" ride. And we will get breakfast, take train at nine and go on our way to Montreal, where we will try to write again.

God bless and keep you. Affectionately,
Papa and Mama.

"THE FARM HOME"

I BELIEVE the home should be the dearest spot on earth, whether it is the farm home or the city home; and to make it so it needs the coöperation of each member.

"Home's not merely four square walls,
Tho' with pictures hung and gilded.
Home is where affection calls,
Where the heart with shrines is welded.
Home is where there's one to love,
Home is where there's one to love us."

Husbands and wives should be partners and comrades, with perfect confidence and trust in each other. According to some of the fiction at the present time, we might draw the conclusion that simple loyalty in home life, and the integrity of wedded love were things of the past or out of date. But we know this is not true, for there are many families where the home bond is held sacred.

Naturally, at home we are seldom on our guard, and if tired or worried will allow ourselves to speak a hasty word to those we love, but of whose loyalty and disposition to forgive we are assured. Husbands and wives, mothers and daughters, brothers and sisters, frequently speak one to an-

other in a way they would not think of doing in polite society. One little word brings on another, until there is discomfort in the household, perhaps for the day. But in the presence of a great sorrow, how quickly these little jealousies and envies are forgotten; and it seems strange, then, that they were ever permitted to mar the beautiful ideal of the family.

"We have careful thoughts for the stranger,

And smiles for the sometimes guest,
But oft for our own the bitter tone,
Tho' we love our own the best."

Into our common busy days we are weaving the story of our lives, and perhaps it would be well for us to bear in mind the little nursery rhyme:

"Whatever brawls disturb the street,
There should be peace at home,
Where sisters dwell and brothers meet
Quarrels should never come."

Patience, courtesy and self-control with regard for the rights of others is a sure preventive for domestic jars. In the discipline of children there should be perfect accord and harmony between parents, and

in all questions pertaining to the common interests of the home there must be pulling together in absolute union and unbroken harmony of desire, purpose and behavior. Let sympathy and frankness characterize your life. Grace before meals and a family altar will consecrate the pleasant household. Keep the home neat. "A place for everything and everything in its place" is an excellent rule if followed, and each member should see that his or her belongings are taken care of, and so lighten the tasks of the housekeeper.

Let plenty of sunshine and fresh air into your homes; you cannot have too much. Flowers growing add to the beauty and comfort; also music and games. Each child should be given some task to do, that he or she may have an interest and made to feel the home would be incomplete without them. There is nothing that will make the home dearer to young or old than to feel they are needed in it. We should live within our means, beautify our homes inside and out as much as we can, and get all the enjoyment we can as we go along, and it is surprising how much we can find to enjoy if we have a contented mind. "A day of joy well spent is worth a year of discontent."

The home is sometimes called the "Haven of Rest," and such I believe it should be. I remember reading a story of a man who did not always find it so, being obliged to leave his shoes outside the door on stormy days so as not to make tracks on the kitchen floor. This man's wife was sometimes a little exacting, and in their occasional disagreement she always sought for the last word. At one time (after much coaxing) he was allowed to go with some friends on an excursion to the city. Among other places of interest they visited was the asylum for deaf and dumb women. The man was much interested in this place and it was with difficulty his friends persuaded him to go farther. When the time came for departure, however, he was missing, and was finally traced back to this asylum, where he was found gazing longingly at the inmates of the room. As he started to go he turned to his companions and said, as he pointed to the poor creatures: "Boys, that is my idea of heaven."

I believe we should bring all the cheerfulness into our homes possible. I have heard it was a good plan for ladies to learn to whistle. Then, when the fires won't burn and the oven won't heat, and everything and everybody seems out of sorts, if they will whistle two or three lively tunes

the work will go much better. We certainly all know how a smile or cheery word will brighten the day and drive the clouds away. There is a good lesson, even for us older ones, in a little story taken from the Youth's Companion of a little boy, 4 years old, who is very proud of the fact that he is able to dress himself, all but the buttons. One morning he was in a great hurry and, of course, things bothered him by getting mixed up in all sorts of ways, so when he came to his father to be buttoned up he did not have a very pleasant face. His father said: "You have not put everything on yet, Ralph." Ralph looked himself over but could find nothing lacking. "You haven't put your smile on yet. Put it on, Ralph, and I will button it up for you." After that Ralph did not consider himself dressed until he had put on a sunny smile.

One reason a little child is called the "light and joy of the home" is, they are nearly always cheerful and happy. When discouragements are thick and heavy it is hard to be cheerful, and there is truth as well as a lesson in the words of the poet:

"It's easy enough to be merry
When life goes by like a song,
Yet the man worth while
Is the man who can smile
When everything goes dead wrong."

To make the "farm home the dearest spot on earth" we must have love and honor for each other; perfect confidence in each other, and be loyal and true to each other. Each member should strive to make another happy and thus bring happiness in the home. I hope our young men will not follow the example of some of our worthy Patrons, as "Bread and Cheese and Kisses" for two is a far more endearing picture than the bachelor sitting by his lonely fireside. For

"A man can build a mansion,
And furnish it throughout;
A man can build a palace
With lofty walls and stout;
A man can build a temple,
With high and spacious dome;
But no man in this world can build
That precious thing called home.
No! 'Tis our happy faculty,
O women far and wide,
To turn a cot or palace
Into something else beside;
Where brothers, sons and husbands tired
With willing footsteps come;
A place of rest where love abounds,
A perfect Kingdom—Home."

—National Grange Monthly

THE JEWEL OF THE SAHARA

Dr. O. H. Yereman

Part II.

THE land of the Tripolitans is not very attractive. Aside from the few strips of fertile land along the coast, where date-palms and other tropical vegetation grow as a result of irrigation, most of the interior is barren rock and sand. You do not travel many miles south from the capital until you come to the forbidding Hamada el Homra. This is a solid plateau of chalk rising to a height of 1800 feet above sea level. It is 360 miles long from east to west, and 140 miles wide. Think of crossing this 140 miles of solid rock, which the wind polishes with a blast of fine sand blowing almost constantly over it, until it shines and glitters in the hot sun like it had been newly varnished. Think of riding on the back of a lazy camel for a whole week or ten days, while trying to traverse these 140 miles; with the hot sun shining above your head, the solid rock reflecting back its heat, and the sand-laden wind blowing almost incessantly. Think of the mirage effects, which make you think you are approaching a grove of palms, and your parched mouth begins to anticipate the cool drinks you will be able to secure, but on getting nearer you find simply a black rock jutted out a little higher than the rest. Small depressions in the rock look to you from a distance like blue lakes, and a solitary wandering camel may seem like a large caravan. It is very much like what you experience in a voyage across the mighty ocean, only that here instead of the refreshing breezes, you have the parching hot winds, instead of the cooling waves, the hot reflection from rock and sand. Sunrise and sunset, however, excel the ones witnessed on the bosom of the deep. The clear, dry air with the perfect blue sky radiates such a glow of reflecting colors that the panorama is beyond description of human words.

The Tripolitan farmer does not raise a great variety of crops. For the last few years he has largely given up the raising of wheat, olives, figs and grapes, and concentrated his efforts on the production of barley in their stead, but even this is not a steady crop, for as we have seen the fertile land is only in small patches, and no dependence can be placed on rain. It is not unusual at all for them to have no rain for a period of five or even ten years in suc-

cession. So that even the barley crop is a variable one. Dates grow in this land, but they are of an inferior quality. Perhaps the greatest agricultural asset of the country is the Esparto or Spanish grass, which grows in the steppes. This grass is from three to four feet in height, and on account of its great tenacity is used extensively in the manufacture of ropes, sandals, mats and so forth. Much of it is shipped to England where it is used in paper making. The raising of cattle, sheep, goats and camels, and the utilization of their wool and milk, are also great sources of income to those engaged in agricultural pursuits in Tripoli.

Doubtless scientific methods of farming, modern improvements, better irrigation, and better facilities for transporting farm products to the markets would increase the agricultural value of Tripoli, but even with all this the country can never become a great agricultural center.

Religiously Tripoli is Mohammedan. Not only so, but so thoroughly is she impregnated with the doctrines of the Arabian Prophet, that within her bounds is found the holy city of Jof, located somewhere in the oasis of Kufra, where the most potent religious secret society extant has its headquarters. This society is the Brotherhood of the Senussiyya, which has its branches in nearly every village and hamlet of the Mohammedan world.

Probably you have never heard of the existence of such a society, and it does not mean much to you, but not so with England and France who have had to contend with it in their administration of their African possessions. The society was organized by a dervish (roaming priest), called Mohammed ben Ali ben Es Senussi. His plea was the restoration of Mohammedanism to its original purity and political power. He journeyed throughout the land preaching earnestly his doctrines. These seemed to strike such a responsive chord in the hearts of the people that many became his adherents, and so rapidly has their number increased that today, after about one hundred years' existence, they are estimated at from ten to fifteen million souls.

One of the first desires of the Senussiyya is the expulsion of all Christians from Mohammedan lands. And this warlike doctrine is very pleasing to the Arab mind, but

finding that the Christian nations had become so powerful that they could not cope with them in open warfare, the Senussiya have been organizing, and their carefully planned system far outshines the machinations of our Mormon hierarchy.

The present head of the order is Senussi Ahmed-el-Sherif, who is as astute as he is farseeing, and the society has been greatly strengthened during his administration. He lives and holds court at Jof, protected by the sandy fastnesses of the trackless Sahara and removed five hundred miles from the coast and hostile civilization. And yet he is in close touch with what is transpiring in the world, not by means of electric wires, but transmitted to him through living, watchful adherents and sympathizers all over the world.

Wherever you find a Mohammedan community, there you will find the Senussiya. Its power is particularly felt throughout Africa, where it is almost supreme. The robber Tuaregs belong to it, and the warlike tribes of the vicinity of Lake Chad on the southern border of the Sahara are controlled by it. The name of each khuan (brother) is recorded on the books of the mother society at Jof, and close tab is kept of his actions.

Over the local societies are placed prefects, called mukaddums. These are district overseers, and each of them keeps a body of secret agents, who report to the mukaddum all that is going on in the district, and communicate the instructions of the prefect to the brothers of each local society.

On the Mohammedan Easter all the prefects meet at Jof to discuss the spiritual and political condition of their order, and to decide on their future course of action. Between the prefects and "the veiled and sacred person of the Senussi," are a body of viziers, who keep in touch with all the districts of the order.

The plans for financing the society are just as elaborately worked out. Each and every member whose income exceeds twenty dollars per year is made to contribute 2½% of the same to the order. The figure of exemption being so low, almost every member of this immense society contributes his share to the central treasury at Jof.

It is interesting to watch the activities of this society, and many European nations, who have to contend with its powerful influences, wish that they could find out more about it. But this is, to say the least, very difficult to accomplish. In the first place, no one knows the exact location of Jof. It is, as I stated before, supposed to be lo-

cated somewhere in the oasis of Kufra, about five hundred miles south of the Mediterranean coast and about the same distance from the River Nile, but where its exact location is no one knows; for being one of the sacred cities of the Mohammedans, no Christian is allowed to enter it and escape safely back to civilization. Furthermore, it is estimated, by military authorities, that aside from stores, weapons and ammunition, there is a standing army of 5,000 men and camels kept on a war footing at Jof and its vicinity all the time. This means much from a military standpoint, for no foreign army could stand to make a raid on them in the trackless sands of the mighty expanse of desert. And more than that these soldiers are composed of the fearless, warlike Arabs, who having been trained by special teachers, are the best of the world's fighting material. The special teachers are obtained by sending the most promising youths of the society to the technical and military schools of England and France, from whence they return to take charge of work at Jof and other centers, and new recruits are sent in their stead to the seats of learning.

It is hard to tell whether the Senussiya have joined the Turks in fighting the Italians or not. Or if they have, to what extent they have done so. But Italy is certainly having a hard time to hold her own, and should worse come to worse, and a general "holy war" be proclaimed against the Christians in general, and the Mohammedan world respond to it, there would be a mighty upheaval which would concern almost all of the European nations. And such a thing is not nearly so improbable as one may think, for the commission of the Koran is to kill the "infidels" at the sword's point. It is to be hoped, however, that by the intervention of some disinterested party, the hostilities may be brought to an end, and peace begin to reign again upon the northern shores of the Dark Continent.



DON'T EXPOSE CHILDREN TO ANY KIND OF DISEASE

In an article on the treatment of sick children in the March Woman's Home Companion, the author, Dr. Roger H. Dennett, a famous New York specialist on the diseases of children says:

"Never, never, never, expose the child to any contagious disease in order that he may have it once and be done with it. Even the so-called simple children's diseases, such as measles or whooping cough, have a death-rate that is appalling."

AN ORDINARY CIRCUMSTANCE

Forest Le Rainey

I MINGLED with a crowd that was slowly gathering in the grove, on the occasion of a celebration of some sort, and, like the majority of boys, was attracted to the vicinity of the lunch stand where, in tempting array, were seen all the knickknacks that are at once the joy and aggravation of the boy with a limited purse. Not a little discretion was exercised at such times. The instinct of knowing when to refuse a treat, should its acceptance mean the immediate annihilation of the treasured sum carefully saved up for the occasion, cautiously making penny or two-penny purchases to the gratification of the sweet-tooth, and at the same time convince one's self of the satisfaction derived from economy and the hope of making thirty or forty cents provide against embarrassment through the day was cautiously followed.

After advancing to the peanut stage when a nickel had been ruthlessly squandered, and the little yellow sack nearly empty, my eyes fell upon a lonely-looking boy standing beside a near-by tree. He had been there for some time, however, watching the fun but taking little or no interest in it. He was probably a little younger than myself, and quite a manly-looking boy.

Thinking he might be a total stranger in the community, I approached him and after a few remarks suggested a stroll through the grove, meanwhile dividing the remaining peanuts. I found him to be a very agreeable companion.

After an hour or so he joined some other friends. As the day wore on I saw him frequently, and decided that his attitude at the tree had not been so indicative of loneliness and neglect as I had thought. With his friends he indulged in a variety of delicacies and tossed out money so liberally that some of us thirty-cent boys clung to the tent ropes and stared in open-mouthed wonder.

Several years have passed since then,—perhaps a dozen,—and my lonely friend is now a successful business man, a real estate agent and an influential citizen in the town where he lives.

As for myself, I have not changed greatly, except as a child grows from a boy to a man, and am thinking seriously of becoming a socialist in the hope of gaining restitution of some half dozen peanuts that I once bestowed upon a person who now seems to have more than his share of this world's goods; or at least more than I have.

HOW MR. PARKER CELEBRATED

M. M. Winesburg

LOOK here, mother," said Dan Parker, as he sat down to his breakfast, "considering that yesterday we paid off the last one of those pesky notes, and had a mite left over, I think we might afford a little celebration all by ourselves, and just as soon as I get my breakfast eaten I am going out to catch that cantankerous old speckle tail, and chop off his head, and you can fix him up for dinner. While I think of it, I'll put the saddle on old Blackie and go into town and get you a pair of shoes, and myself a pair of gum boots. You can make use of the shoes, and these old boots of mine have begun to let the water in, for all I got them halfsoled," and he stuck out a rubber-booted foot and looked at it reflectively.

"All right, Dan," laughed his better half.

"I certainly can eat old speckle tail with a relish. He has caused me so much bother with his fighting the rest of the fowls, and the new shoes won't come amiss, and I know your old rubber boots will not last all winter. So go ahead, for I am perfectly willing to celebrate."

After breakfast was over, Parker went out to the barn, and when he came back to the house again he was carrying a speckled rooster that was protesting vigorously against being carried with his head hanging down, but as he did not keep his head very long after Parker reached the chopping block, it did not matter much how he was carried. After the job was done, Parker got into his "towning clothes," as he called his second best suit, and after throwing the saddle on old Blackie's back,

he mounted and rode gayly off to town. Parker had had an up-hill pull for five or six years, and now since he had dropped his load of worry he felt at peace with himself and the world in general, and had a cheerful smile for everyone he met on the road.

Parker made his purchases at the big general store he always patronized, and he also chatted a while with the storekeeper. Then he started back home, still with a feeling that the whole world was akin. On the outskirts of the town he met one of our floating population, who looked as if he had seen some pretty hard luck, if one could judge by his raiment. His clothes were tattered, his hat shapeless, with a hole in its crown and a piece of its brim missing, while his bare toes were peeping out through his ragged shoes. Parker nodded pleasantly to the tramp, who asked him if there was plenty of work in the town; but as Parker did not know anything about that he could not give him any information on the subject, and he told the man so, adding: "You seem to have struck hard luck, old fellow."

"Just a little, brother; just a little," was the whimsical reply. "But I see you are lucky, as you have two pair of boots, while I have none."

The next instant Parker was sitting on the ground, pulling off his old boots and, after putting on his new pair, he handed the old pair of boots to the tramp, saying:

"Here, I'll give you this portion of my good luck, and I hope they will keep your toes off the ground." Then, running his hand into his pocket, Parker fished out a quarter, which he gave to the tramp, adding:

"Here, take this also, and get something to eat with it, for I know that I will have a good dinner when I get home." And cutting short the tramp's thanks, Parker mounted again and rode on.

He did not know whether the tramp deserved what he had given him or did not deserve it, and he didn't care to know, for Parker was one of those men who had a hazy kind of an idea, that in the most cases it is not what one deserves that he gets, but what the other fellow with more money metes out to him. So he continued on his way in a speculative state of mind, which resulted badly for his second best suit; for, left to himself to go as he pleased, old Blackie was pleased to plodder along with his head down half asleep, until a chicken with a terrified cackling flew out of a coal house window, and sailed across the road right over old Blackie's head. Then old

Blackie became alive with all the vigor of his long black legs, for he plunged sideways clear across the road, and Dan Parker, taken by surprise, dropped off into the mud, in the middle of the road, while old Blackie tore off up the road as though a thousand chickens were perched on his back and each one "a-cackling."

Parker scrambled to his feet and surveyed himself ruefully. The second best suit was plastered with mud, and the new rubber boots looked as if they had been tramping for several days up and down the muddy road. Now, Parker was only a man, and I won't say what he did, or that he didn't make some cutting remarks about a horse that was old enough and should have had more sense than to get scared at a chicken.

"Why, Dan, what in the world has happened to you?" exclaimed his wife, as Dan walked into the kitchen, looking something like a mud man.

"Nothing much," grinned back Parker, "only that pesky twelve-year-old colt of a Blackie had no more sense than to scare at a chicken flying out of the coal-house window, as we passed Boggards' and he dumped me off into the mud. Now, mother," he continued, as Mrs. Parker went off into a fit of laughter, "you don't need to laugh, for old Blackie is something of a jumper yet. I never dreamed of him doing any stunt like that over a chicken. so I was paying no attention to him when he did it. Here are your shoes. I reckon they are all right, for I had them tied to the pommel of the saddle."

Then Parker handed his wife her shoes and went to change his clothes, still feeling provoked with poor old Blackie, who was then munching his corn and pulling feathers out of a saucy hen that was trying to help him eat up his corn. But the dinner restored Parker to a good humor, and he could laugh at his accident, too, while he also exploited the merits of his new boots.

"What's become of your old boots?" asked Mrs. Parker, remembering that she had not seen anything of them since her husband's return. "Did you lose them, when old Blackie threw you?"

Parker looked at his better half for a moment or two and then, with a twinkle in his eye, said:

"No, mother; don't you worry about those boots, for I didn't lose them in the mud. I lost them on the feet of a poor old tramp, and the last I saw of them they were toeing into town. I hope they will keep his toes from freezing, and I hope the dinner he got with the quarter I gave him, tasted as good to him as mine did to me."

THE RELIGIOUS FIELD

THE SECOND COMMANDMENT.

J. C. Flora.

"Thou shalt not make unto thee any graven image or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow thyself down unto them nor serve them; for I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments." (Ex. 20: 4, 5.)

The first commandment, "Thou shalt have no other gods before me," is sustained neither by a penalty nor by a promise. The second contains some degree of solemnity, declaring first that those who disobey it, will provoke God's anger and bring down his chastisement upon themselves and upon their children to the third and fourth generation; and, secondly, that the declaration of God's mercy will be shown through thousands of generations to the descendants of the men who love him and keep his commandments. Some claim that this commandment absolutely forbids painting and sculptures, and this no doubt, in a measure accounts for the absence of any considerable development of these arts among the Jews. They were poets, orators, musicians, but not painters or sculptors. I contend that this commandment simply forbids the carving of images and the painting of pictures with the intuition of making them the object of religious reverence.

The second commandment condemns a very different sin from the first. The first forbids the worshiping of false gods, while the second condemns making any images even of the true God. It would have been perfectly natural for the Jews to have represented in symbol the wonderful power of Jehovah, as he had demonstrated himself to them so frequently of recent years. The highest ideal of the Jews would be realized in representing the angels in stone as they appeared to Abraham, or to picture Jehovah as a God of thunder and of hail.

Hardly had the thunders ceased, after Moses was given the Law, until Aaron yielded to the strong appeal of the people for a visible symbol of Jehovah. The golden calf was not intended to represent any

false god, but Jehovah himself. But the crime was punished by the destruction of 3,000 men. Several centuries later, Jeroboam and the tribes which followed him in his revolt against Rehoboam, repeated the offense. The calves of gold which were set up at Dan and Bethel did not represent any other god than the God who was worshiped at Jerusalem. Ahab did evil above all that were before him. He served and worshiped Baal. Jeroboam made an image of the true God, and so broke the second commandment. Ahab broke the first commandment.

There is much to be said in defense of the sin which this commandment forbids. No one, to be sure, takes the stones or the gold image to be the real God. It is only regarded as a symbol of the unseen Jehovah. The visible form makes the invisible God more real. Some may claim that those who do reject material representations of God, form for themselves an intellectual image of him, and worship him by means of that. In both cases the representation is remote from the truth of the Divine greatness; in one it is the work of our hands, and in the other the work of our intellect. We are not to make "any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth," for the purpose of worshiping in symbol the eternal God; neither are we to worship any representation of him which we have constructed by logic or imaged in fancy.

God wished to be thought of as One who had revealed himself in his words and acts. They were not made gods to represent him but to worship him as Creator of the heavens and of the earth. Throughout their history he did not send them painters or sculptors, but prophets who had foretold the happenings of previous centuries and who were confirming their hope in other divine acts that were yet to be revealed to them. He was a God nigh at hand, not afar off, and he did not permit his eternal majesty to be represented by a visible form.

There are many ways by which the principle of this commandment can be violated. All look upon the death and crucifixion of Jesus as an incident that makes a vivid impression upon the imagination and

heart. There are some who, on account of the impression, justify a devotional use of the crucifix. They do not say the crucifix is Christ, but it calls up the emotion which causes us to appreciate his sorrow and anguish and to more fully comprehend his divine love. But the very same argument may be offered in defense of the golden calf made by Aaron. Inevitably, by the laws of association, what is associated with the creation of religious emotion comes to be invested with an artificial sacredness. If every day I bow before a crucifix in prayer, if I address it as though it were Christ, though I know it is not, I shall come to feel for it reverence and love which are the very essence of idolatry. The reverence for the cross may be misleading. He is not on the cross now, but on the throne. His agonies are past forever. If we pray to a dying Christ we are not praying to Christ himself, but to a mere remembrance of him. The crucifix has given us a dying Christ instead of a living Christ. If we once permit the deeper religious emotions to become attached, however slightly, to a material symbol, there is the beginning of that very superstition which this second commandment forbids. If you feel that your cross is sacred, you are beginning to bow down before it and worship it; for worship is but the recognition of what is sacred and divine.

For us to claim that we need a symbol to awaken our emotions of Christ's agonies and suffering, is as much as to say that the Gospel is not sufficient. It certainly appears to me that God's Word supplemented by the Holy Spirit will awaken within us all the emotion of the recognition of his divine love and mercy; and what is beyond this is not the actual revelation of God. A sermon may be a crucifix. It should not be the highest ambition of the preacher to paint the suffering of Christ as vividly as an artist. To know Christ merely "after the flesh" is not to know him at all. But we must know him because of our higher elements and the susceptibilities of our souls which are like unto him.

I feel to repudiate every inclination toward making sacred anything or any place which assumes nothing of the supernatural. We may go into a fine art gallery; or we may listen to Handel, Mendelssohn, or Mozart; or we may go into a stately cathedral, and if we claim that it assists our devotions to feel that this is, in a sense, a special dwelling place of God, I again say that the same argument may have been used for the golden calf. The special presence of Christ is promised to consecrated

persons, not to consecrated places. On the same principle I repudiate all signs and symbols which invisibly invest the ministers of the church with a sacred character. I would not clothe them in symbolic vestments of silk and satin and velvet, enriched with golden embroidery and with precious stones. The official robes encourage the disposition to invest the minister with an artificial sanctity.

The punishment is not only to those who are personally guilty, but to their descendants. This commandment is not directed alone against the Jewish family, but against the divine order of human society. We have inherited many benefits from our ancestors. There is no province in human life in which we are not reaping golden harvests which were sown for us by men of other generations. Just as truly every new age inherits confusion, difficulty and suffering from the follies and crimes of the ages which have preceded it. The fathers ate sour grapes and the children's teeth are set on edge. The tares which our fathers have sown must be ours, as well as the wheat.

This commandment sanctions the fact that the righteousness of men endures longer than their sin. The evil which comes from man's wickedness endures for a time, but perishes at last. The good which comes from a man's well-doing is all but indestructible. It is the virtue of the remote past which is alive with us in the present. The vice has passed away. It is the wisdom which remains; the folly is forgotten.



The opening of the Panama Canal will effect the following saving of distances for such ships as may choose the new and shorter route: Europe to San Francisco, 6,200 miles, and to Valparaiso, 2,100 miles; England to New Zealand, 1,600, and to Australia, 800 miles. Between American and Oriental ports the saving will be as follows: New York to Shanghai, 1,400 miles; Montreal to Sidney, Australia, 2,740 miles; and between New York and Australasian ports the saving of distance will average about 2,400 miles.

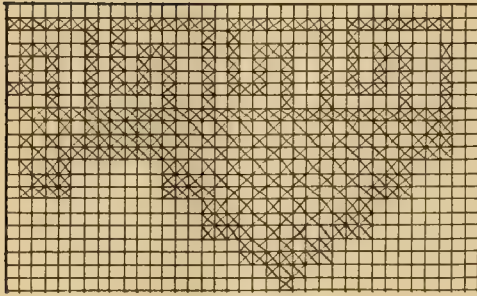


Dreams are made in the moon, my dear,
On her shining hillsides steep;
Pleasant and dreadful and gay and queer,
They're piled in a silver heap.
And many fairies with buzzing wings
Are busy with hammers and wheels and things,
Making the dreams that Night-time brings
To all little boys asleep.

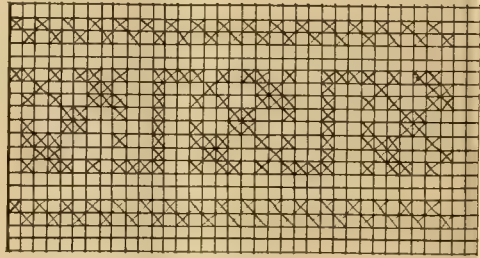
HOUSEHOLD HELPS AND HINTS

CROSS-STITCHES FOR NEEDLEWORK

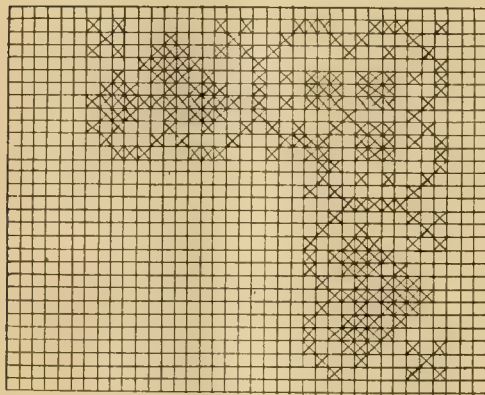
Jennie Neher



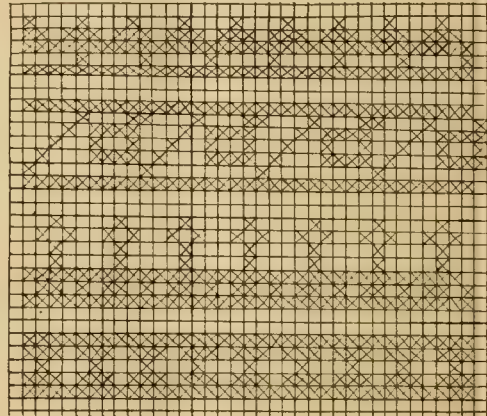
Lace Design.



Cross-stitch Design.



Corner Design for Table Covers, Sofa Pillow Tops, etc.



Design for Belts, Turnover Collars and Cuffs.

HOUSEHOLD HINTS

M. Andrews

Fresh ink stains can be removed by repeatedly dipping in buttermilk. Old stains should be treated with lemon and salt.

Salt and lemon juice will remove rust from white material, but it will take the color out of colored fabrics.

When baby has colic give him hot water before trying something stronger. Give plenty of it to the older children. It is good for their health and will prevent stomach trouble.

For an omelet, add a pinch of salt to the whites, beat them and they will froth more quickly than without. Then add water to the yolks and beat them well before mixing with the whites. About one tablespoonful of water to four or five yolks will be enough. Grease the skillet well and have it hot and bake, rather than fry the omelet. Let it brown on the under side, turn it just once, let it brown and fold and serve hot.

To keep apples from becoming withered

when kept in a furnace-heated cellar, cover the barrel with a wet burlap folded several times. Keep the burlap wet by sprinkling weekly with water.

Freezing is very hard on table linen, as threads are liable to become broken. It pays to iron it without drying, and this gives it a fine gloss also. Put it through a tight wringer having the rinse water slightly warm; then roll tightly in a thick towel, twisting this to get out as much moisture as possible, and iron with hot irons.

When sewing put a square of table oil-cloth under the sewing machine. By doing this all the threads and scraps made of ripping and cutting may be removed in a moment, and there will be no trouble in cleaning up.

If troubled with your raisins sinking to the bottom of your cake, roll them in flour before you put them in the batter, and see if it doesn't help. If not, your batter is too thin.

Don't throw away celery tops. Dry in the oven, keep in a covered jar and use for flavoring soups and gravies.

Use an egg beater for beating up flour and milk for gravies and such things.

To keep whites of eggs from falling during the process of beating, try adding a pinch of cream of tartar.

Never cook cranberries in tin. It discolors them and makes them bitter.

Wash the cover of the sofa pillow as often as you do any other cover. If you do not it will soon become unsanitary.

When hanging up clothes pin the clothes-pin bag to the line to prevent so much walking.

Besides watering the roots of house plants they should have some moisture for their leaves. This may be supplied by placing each day a bowl of boiling water on the shelf in their midst and by spraying the foliage on both sides once a week.

Don't allow children to grow up thinking they must have a light in their room at night. A lighted lamp is very dangerous as well as unwholesome and should never be allowed, only during sickness.

Dish towels should be washed by themselves and not with the common wash, and should be thoroughly rinsed.

Before chopping raisins rub a little butter on each side of the chopping knife.

When the tea is spilled on the tablecloth as soon as possible cover the stain with common salt. Leave it on for a while, and when the cloth is washed all the stain will have disappeared.

The hardest part of making over old gar-

ments is ripping them up. Unless the cloth will be very scant cut the old garment as close as you can along each side of the seam. This prevents backache and inhaling of dust.

Have a box or drawer devoted to clean-ironed cloths to which you may go in haste in case of an accident or sudden sickness. In this box be sure to place some flannel; also some cotton batting.

One housewife has a mending drawer into which she puts everything that needs mending. This is a good idea, for things are not put away and forgotten.

Heated shelled corn is the best substitute for a hot water bag.

A wet poultice can be kept warm for hours by applying a hot corn bag over it and protecting from cold air by a folded cloth. Severe toothache will yield when a small bag of heated corn is applied and allowed to remain long enough for the heat to reach the affected nerve. There is also nothing better with which to dry out wet shoes or the dampness out of the rubber boots than heated corn poured into them over night.

When peeling onions breathe through the mouth and you will not have that tendency to weep.

A little ice cream for an invalid can be made in a baking powder can or pint pail. Put the cream in a pail and set in a larger pail and fill between with powdered ice or snow and a little salt. Open the pail occasionally and scrape down the cream that has frozen to the sides. Repeat this until the cream is sufficiently frozen.

When boiling rice try adding a little lemon juice to the water. This gives the rice a white appearance and keeps the grains well separated.

The best way to clean the rubbers on a wringer is to rub them clean with a cloth dipped in coal oil.

If you have a wire clothes line and you still find dark streaks on your clothes after carefully wiping it, tear strips from old sheets and pin along the line.

A recipe for washing soda: Dissolve one pound of sal-soda in one quart of water by boiling together. When cool, bottle for future use. Sal-soda used in this form will not destroy clothing and helps to whiten them.



Have a good word for everybody. The only man who has a (W)right to look down on others is the man in the air ship. Even the tombstones speak well of those beneath them.—J. H. Turner.

QUESTIONS AND ANSWERS

Question.—In a recent Sunday-school lesson Simeon was said to be just and devout. Can a man be devout and not be just?

Answer.—A man cannot be truly devout without being just. He may appear to be devout but an appearance is not a reality. When a man is sincerely devout he will not intentionally wrong any one. He will be on the square with himself, with his fellow-men and with God. On the other hand a man who is truly just must necessarily be devout because he will be perfectly honest with himself, with his fellow-men and with God. He cannot be honest and just with God unless he is devout. The words are repeated in the text for the sake of emphasis.



Question.—Was the first man, Adam, false? Are men today false?—Geo. O. Broadice.

Answer.—Adam was created in God's own image, and he surely was not false when he was created. Whatever sin came into his life later, came as a matter of his own personal mistakes, not due to any fallacy in the creation. A child today, as in all ages past, is born innocent. It is neither positive nor negative. When it comes into the world it stands at the threshold of life with the possibilities of a career before it. Whatever of sin, mistakes, and falsehood get into that life come first through the misguiding of those who have its teaching and training in charge, and later through its own misjudgment, and finally by its own wilful, deliberate sinning. If men today are false, as some of them are, they are so because they choose to be false, not because God has made them so. If a heart is full of sin and desperately wicked it is because we have allowed it to become so, not because God has made it so. Not all men are false, by any means, although some are so because they choose to be.



Question.—Do you think it right to buy or to subscribe for a Sunday newspaper, even though it is printed on Saturday?—F. M.

Answer.—The Sunday newspaper which is printed on Saturday evening has a place in the world today, but the sad thing about it is that it is misused instead of being

properly used. It certainly is wrong to allow the Sunday paper to keep people away from religious services on Sunday, or even to allow it to make them late in reaching the place of services. It only takes a very few minutes to read all that needs to be read on Sunday morning, then the paper can be laid away until there is more time to give it a more thorough reading. It is wrong to buy or subscribe for the Sunday paper if it is to be read on Sunday morning. It is not wrong if the paper is laid away until Monday to be read. The reading will be just as good on Monday evening after the day's work is done as it will be on Sunday morning. Sunday should be spent in refreshing the soul, and if the day is started by lounging around, looking at pictures and reading sensationalism the mind will not be likely to be centered on things devotional during the rest of the day. Our religious life should be as intense and as sincere on other days of the week as on Sunday, but on Sunday we need, especially, to spend the day in meditation and devotion so that the other six days may be properly tempered by our religion. Our minds on Sunday will be directed largely by what we read on Sunday morning, and if a large part of the morning is spent with the newspaper, it will be difficult to enter into the spirit of worship that should characterize the day.



Question.—Should children be kept at home from school to work in the field when the spring work begins?

Answer.—No. They need their school work, and should take it while they are within school age. Keeping them out of school may be the means of discouraging them and throwing them completely out of harmony with that lifework for which they were intended. It is wrong to rob children of their school privileges at an age when they most need them. By a little careful forethought the spring work can be handled without robbing the children of any of their necessary work. Even if it should be necessary to hire help for a short time, it will be cheaper in the long run than to spoil the promising career of a child of school age. It is a good thing to give the children on a farm plenty of work to do but they should not be deprived of their educational training. Giving them a fair chance and recognizing that they have some educational privileges that must be considered will do more to keep children on the farm than to fill their life with drudgery until they have a dislike for all farm work. Keeping the

future welfare of the child in mind is fully as important as the immediate needs of the farm. It is much easier to encourage an ambitious schoolboy and to direct his energies than it is to move a boy in drudgery to action.



BOY'S REMARKS TO HIS STOMACH.

What's the matter with you; ain't I always been your friend?

Ain't I been a partner to you, all my pennies don't I spend

In gettin' nice things for you? Don't I give you lots of cake?

Say, stummuck, what's the matter, that you had to go an' ache?

Why, I loaded you with good things yesterday. I gave you more

Potatoes, squash an' turkey than you ever had before.

I gave you nuts an' candy, punkin pie an' chocolate cake,

An' las' night when I got to bed you had to go an' ache.

Say what's the matter with you; ain't you satisfied at all?

I gave you all you wanted, you was hard jes' like a ball.

An' you couldn't hold another bit of pud-din' yet las' night

You ached mos' awful, stummick; that ain't treatin' me jes' right.

I've been a friend to you, I have, why ain't you a friend of mine?

They gave me castor oil las' night because you made me whine.

I'm awful sick this mornin', an' I'm feelin' awful blue.

Becoz you don't appreciate the things I do for you.

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The Chicken-House.

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I went over one day to watch him work. He had the wall some two feet high, and it was assuming the proportions of a four-cornered funnel. He was working without a level, so I explained the necessity of plumbing his corners, if he wanted the wall to stand.

"I reckon you're right," he said. "When I was following the trade I didn't have time to notice the plumbing part, because I had to keep on the run carrying mortar."

—Hugh Brassell.

Wanted—A Carnivorous Ant-Eater.

Just before visiting the circus Sammy had a passage-at-arms with his aunt who assisted in dressing him. At the menagerie he was greatly interested in a foreign animal of long, lithe body.

"What animal is that?" he inquired at length.

"That is called an ant-eater," his mother replied.

"Mama, can't we bring Aunt Sally here some time?" he asked earnestly.—Justin Tyme.

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Doctor: "Yes—er—you may have my fee ready."—C. C. Mullin.

John and Jim, just over from Ireland, were strolling the streets of New York, seeing the sights. Passing a business block, they saw a man sitting outside the door whom they took to be the merchant, and stopped to inquire:

"Sure, an' what do ye kape in there to sell?"

"Blockheads," replied the stranger.

"Indade," said Jim, "Ye must have had a foine sale; ye've only the wan left."

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Elgin, Illinois

THE INGLENOOK

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BRETHREN PUBLISHING
HOUSE
ELGIN, ILLINOIS

March 19
1912.

Vol. XIV.
No. 12

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THE INGLENOOK

EDITED BY S. CHRISTIAN MILLER

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THE INGLENOOK

Vol. XIV

March 19, 1912

No. 12

RECENT SOCIAL PROGRESS

H. M. Fogelsonger



Dr. S. M. Babcock.

University of Wisconsin, the inventor of the famous Babcock milk tester. For those who live in the country we need not say anything about this method of testing milk. The Babcock milk tester is used the world over.

When Mr. Babcock began his study of milk, and that was in his college days, there was no method of determining the richness of milk. He found that sulphuric acid would dissolve all the solids in milk excepting the fat and after some years of investigation and study he perfected a machine that separates the butter-fat by means of centrifugal force. Now, the bigness of the man revealed itself. By patenting this device he could have reaped thousands of dollars, yes millions; but money was not the stimulus that urged Dr. Babcock forward in his years of study. He refused to patent his process. He gave it freely to the farmers the world over, because he thought it belonged to the public. It is a significant fact that at about the same time the Babcock test was introduced De Laval of Denmark perfected his cream separator which has also revolutionized the dairy business. However, De Laval commercialized his invention and has become a millionaire.

Dr. Babcock does not seek publicity and the public has been slow in expressing its gratitude to the benevolent scientist. If the big-heartedness of Dr. Babcock would take hold of the American people as did his invention there would also be a moral revolution. The old scientist is yet busy in his laboratory working on problems that have to do with the care of milk and allied industries. An eastern firm offered him a splendid salary if he would work for them but his simple reply was, "I am working on

THE gifts of great philanthropists are heralded from one end of the country to the other by newspapers to such an extent that the public sometimes gets the idea that there are only a few living benefactors of humanity. This is all wrong. There are men and women today quietly laboring in their own workshops who deserve greater recognition than any capitalist that ever lived. They are social heroes. We call them heroes because in the face of a commercial world they bravely stand for the doctrine that it is more blessed to give than to receive. One of these characters is Dr. S. M. Babcock of the

a couple of unfinished experiments and cannot accept the position."

A Central Labor Bureau.

Few teachers of sociology are so active as Prof. Chas. R. Henderson of the University of Chicago. He is a public servant as well as a teacher and is prominent in the discussion of labor and prison problems. Lately he has set on foot a movement towards the establishment of a central employment bureau for the city of Chicago. Through his efforts Mayor Harrison appointed a commission to make a study of the labor conditions of the city with a view of recommending some way for caring for the unemployed. The commission has finished its investigation but at this time has not made its report, but will within a few days. Prof. Henderson is confident that his plan will be carried through. He thinks that the bureau should be controlled by the city and in charge of the best men obtainable. He says, "The central labor exchange is my idea of bettering conditions. Here is Chicago, although perhaps the greatest labor center in America, yet without a centralized system of obtaining work for the unemployed. At present there are perhaps 150 different methods of getting employment. On the rivers and lake there is one method, at the factories there is another, and in fact nearly every branch of business differs. If a worker in a factory loses his job, the only thing for him to do is to go from gate to gate looking for new work. It is a hard and discouraging task. Valuable time is lost. With factories scattered throughout the city, perhaps it is days before he can get another job. If times are hard and all the factories are cutting down their forces, it may be weeks and sometimes months before he can get another job. This hunting for work breaks down manhood probably quicker than anything else. It does it much quicker than society realizes. In Europe there are twenty of these central labor exchanges. I know of none in the United States. Chicago's should be municipally controlled and in charge of high class and high minded men. Experts should be in charge of its administration, because without efficient and honest management it would be worse than a failure. If it were the football of politics it were better never established."

Prof. Henderson hits the nail on the head several times. It is certainly true that a prolonged seeking for employment breaks down manhood. It is at this stage

that men commit crime, become discouraged and abandon their families. There is tragedy written in the face of nearly every man that appears before the factory gate hunting for work. The look of discouragement that spreads over the faces of those left without the gate when one of the number is selected for the job is something which you will never forget when once you have seen it. There is often a glut in the labor market but much of the unemployment could be prevented if there were some central exchange or clearing house for both the employer and the laborer.

Changing Our Calendar.

There is a sentiment growing in some quarters toward the changing of our calendar so that the holidays will be more evenly distributed and the setting aside of the Monday following for celebration instead of the regular day. For instance, if Washington's birthday should fall on Wednesday it would be celebrated on the Monday following so that the week would not be broken into. I am reminded of a story a German story, that may be old to some. A German professor was busily engaged in his study on the day of his wedding anniversary while the wife was also busy in the kitchen preparing dinner to which some friends had been invited. Finally when all was ready she quietly opened the study room door and asked her husband to join the festivities. The interruption irritated him and he asked his wife gruffly whether she could not put off their anniversary a day or two so that it would not interfere with his work. Do you get the point? Those who would have our calendar remodeled think that it is unfortunate that the shortest month in the year has two holidays which break up the work for the entire month. The argument has two phases. It is claimed that mid-week holidays mean a loss of three days instead of one for the schools and that the loss is greater for factories. The anticipation spoils the work of the day or days previous to the holiday proper and the after effects take the remainder of the week. Such is the case we all know. No school teacher can expect full work from the pupils previous to the holiday vacations, and after the vacation is passed it requires a day or so to get the classes in good working order again. There are very few factories in which the whole force of men turn out on the day immediately following a day off. A certain number must have a "sobering-up day."

Probably the modern demands for efficiency require such a change in our calendar, but must our days of recreation even submit to this beastly grind that is making slaves of us all? Can we not have a little flexibility in the humdrum once in a while without some one raising a howl? Washington could not help it that he was born on the twenty-second day of February and let us celebrate it no matter on what day of the week it comes. The few holidays that we Americans have are not making us poor either financially or mentally.

A Commission on Industrial Relations.

It is high time that something is done to prevent the frequent strikes that we are forced to experience. Strikes will always be necessary in extreme cases until there is some federal action toward a peaceful settlement of labor difficulties. Fortunately President Taft has seen fit to mention something about this in his message to Congress in February. He recommends a federal commission of some kind on industrial relations whose duty shall be to study the present labor situation from

every possible standpoint and report their findings for future action. In his message the President says: "Railway strikes on such a scale as has recently been witnessed in France and England, a strike of coal mine workers such as we have more than once witnessed in this country, and such a wholesale relinquishing of a public service as that of the street cleaners recently in New York, illustrate the serious danger to public well-being and the inadequacy of the existing social machinery either to prevent such occurrences or to adjust them on any equitable and permanent basis after they have arisen."

"At the moment when the discomforts and dangers incident to industrial strife are actually felt by the public there is usually an outcry for the establishment of some tribunal for the immediate settlement of the particular dispute. But what is needed is some system devised by patient and deliberate study in advance, that will meet these constantly occurring and clearly foreseeable emergencies—not a makeshift to tide over an existing crisis."

COMMENT ON RECENT HAPPENINGS

Still Another Type of Cement House.

A cement house put together with a screw-driver is a novelty which has been recently introduced. The system is designed for houses of a more or less temporary character, or for houses that are liable to be moved from point to point such as a temporary workshop or a private garage. The system consists of blocks of concrete in which has been buried a wire spiral with an opening in the cement to take a small bolt. These slabs are bolted in position over a metal or wooden frame, and when it is desired to move the structure the bolts may be readily removed with a screw-driver, and the whole structure transported without any damage to any desired point.



Cement Planks.

Cement lumber is a new form of making use of cement which dispenses with the necessity and uncertainty of mixing the material. The lumber consists of slabs made in suitable lengths, and this material takes the place of wood on the outside of a house. The framework is erected in the ordinary manner and a metal tie is nailed

on the studding. The latter is galvanized and has a slotted edge. The ends of the slab come up to this and are held in place by bending the edge of the ties, first to one side and then to the other, over the ends of the slabs. Subsequently the whole surface is finished by a coating of cement which fills all the crevices and covers the exposed portions of the tie. The metal tie costs two cents a foot.



"Loans on Honor."

A novel form of charity, recently inaugurated at Lyons, France, is described in a report from the American consul at that place. A society called the "Loan of Honor" has been established by a number of philanthropists for the purpose of lending small sums of money without security to needy persons. The applicant for a loan has to fill up a question blank, the information thus obtained enabling the society to judge whether the case is worthy of relief. If so, the borrower is required to give his or her word of honor to return the amount of the loan within a certain time. During the last fiscal year 384 persons were thus aided, comprising clerks, small trades

people, teachers, millhands, mechanics, etc., and 68 women occupying humble positions. Some of the causes for the applications were stated to be: Sickness, 119 cases; lack of work, 83 cases; debts, 84 cases; starting housekeeping, 27 cases. All but 27 of those granted loans were married people. A very small fraction of the total amount lent up to date has not been returned at the expiration of the specified period of the loan. The consul's report does not state whether interest is charged on the loans, but leads us to infer that it is not.



The Mutiny in China.

China's new republican government faces a serious revolt of the soldiers that established it. Peking has been placed under martial rule, the mutineers are burning and pillaging extensively and the foreign governments are protecting their legations. Though stern repressive measures have been taken by the government, the uprising has become formidable, apparently from no other reason than that the soldiers have become intoxicated with their early successes as looters.

The causes of the outbreak are said to be failure to pay the troops and the displeasure of part of the army at the reported intention of Yuan Shi Kai to leave Peking. These reports go far to dispel the belief that the Chinese revolutionists are filled with a spirit of unselfish desire for the betterment of their country. Until a few days ago they seemed to have but one incentive to action—the overthrow of monarchy and the establishment of a better form of government. Now their forces are divided and conditions are such as might follow any "revolution" in a Latin-American country.

It remains to be seen whether China is fit for a republic in reality. The western world hopes that it is and that the mutiny will be suppressed quickly. China's republican leaders have difficulties ahead of them, but they have heretofore showed wisdom, strength and courage.—Record-Herald.



Eating Bark of Trees.

Mr. Earl H. Cressy, an American, who has recently returned from a tour of inspection of the famine districts of China relates many instances illustrative of the frightful conditions of starvation which prevailed early in February. He made a minute examination of many Chinese homes. Describing an inspection of all the houses, large and small, in several groups, a total

of fifty-five houses, Mr. Cressy makes the following statement:

"A straw stack indicates that there has been a crop. I found straw in four yards. Grain was found in only seven houses out of the fifty-five, and in no place over a peck of it. The food in process of preparation was invariably greens—sweet potato leaves or carrot tops, a thin, acrid smelling mass of the appearance of stagnant water and about as appetizing, only once in a while containing a bit of vegetable or grain. About one out of every three was eating elm bark which they prepare by reducing it to a fine sawdust and then making it into cakes. Whole rows of trees have thus been stripped of their bark. Of even such sorry food as this only a few have any great amount on hand. After it is gone they will eat the bark of the willow and mulberry which cause swelling and hasten death. Except for these the countryside is absolutely bare.

"To look back upon it, the whole seems like a bad dream. The gloom of the wretched homes, the whirling snow, driven by the bitter wind, the hungry garrulosity of the old women, the modest shyness of young matrons at suddenly finding themselves in the presence of a foreign man, little children crying over their pitiful food, the dumb agony on the face of the woman whom we had to tell that her husband had just breathed his last, the dead with mummy faces and claw-like feet."



Boiling Water Without Fire.

It is possible to make a pail of water boil without putting it on the fire and without applying external heat to it in any way. In fact, you can make a pail of water boil by simply stirring it with a wooden paddle. The fact was recently performed in the physical laboratory of Johns Hopkins University in Baltimore, Md., and any one may do it with a little trouble and perseverance. All you have to do is to place the water in a pail—it may be ice water if necessary—and stir it with a wooden paddle. If you keep at it long enough it will certainly boil. Five hours of constant and rapid stirring are sufficient to perform the feat successfully. The water will after a time, grow warm, and then it will grow so hot, in fact, that you can not hold your hand in it and finally it will boil. Professor Ames, of Johns Hopkins, annually illustrates some of the phenomena of heat by having one of his students perform the trick in front of his class. It is a tiresome job, but it is perfectly feasible.

EDITORIALS

A Tremendous Fire.

According to the United States Tobacco Journal, the American people smoked 10,000,000,000 cigarettes during the year 1911, not attempting to count those other billions which were tax exempt because rolled by smokers themselves. If these cigarettes were laid end to end they would reach nineteen times around the globe. Last year the American people smoked 7,270,000,000 cigars, 1,200,000,000 small cigars and 365,000,000 pounds of tobacco in pipes or rolled cigarettes. This is an average of 109 cigarettes, 80 cigars, 13 small cigars and four pounds of tobacco for every man, woman and child of our 90,000,000 population. During the past year the American people smoked 200,000,000 more cigars, 160,000,000 more small cigars and 1,200,000,000 more cigarettes than in 1910. You can figure for yourself what a tremendous heat it would make if all this tobacco were to be placed on one pile and burned. The fact of the case is, it would hardly burn if placed in a pile. Some fellows would have to stand by and blow, to cause a draft to keep the fire burning. It would be a hot job if it had to be done, yet some fellows are willing to burn their inside out for the sake of sucking an old pipe.

Following the World's Wheat Harvest.

The sun never sets on the wheat harvest fields of the world. A writer of a poetic turn of mind penned this: "The click of the reaper is heard round the world the year round." What he had in mind was that every day in the year somewhere in the world, they are "Bringing in the sheaves." To follow the harvest year around the world, begin in January in Argentina and New Zealand; in February go to East India, Upper Egypt, and Chili, and stay there till the end of March. With April, drop down into lower Egypt and Asia Minor, and across over to Mexico. In May the harvest shifts to Algiers, Central Asia, China, Japan, and Texas. In June the binder is at work in the fields of Turkey, Spain, and Southern France, next in California, where the big machines are pulled by twenty horses or gasoline tractors, and in Tennessee, Virginia, Kentucky, Kansas, Utah and Missouri. Hot July is the busy month in the north of France, Roumania, Austria-Hungary, Southern Russia, England, Germany and Switzerland, and re-

turning to America, in Oregon, Nebraska, Southern Minnesota, Wisconsin, Colorado, Washington, the group of Central States, New York, New England and Eastern Canada. August is a little more quiet but still plenty to do in Holland, Belgium, Great Britain, Denmark, Poland, the Dakotas, and Western Canada, sometimes called "the bread basket of the world." September brings harvest days to Scotland, Sweden, Norway, and Northern Russia and Siberia, where some day enough wheat may be raised to feed the people of the earth. October continues the harvest scenes of these same countries. November is divided between South Africa and Peru. December returns the traveler to his starting place in Argentina and then on to Uruguay and Australia.

Large or Small, Which?

There is a world of difference between the man who says, "The world is my pulpit," and the man who says, "My pulpit is the world." There is a pitiful smallness about the fellow who gets a notion that the welfare of the entire world circles about the little spot where he works. Every man must believe in his work, he must believe that his work is distinctly worth while, but when he begins to feel that his work is of so much importance that no one else counts for anything, he is getting to the point where he needs to stop and see that the world is not made of green cheese. He must learn to know that there are other doughnuts on the plate that have fully as much grease in them as he has. Of course when a man who thinks himself of considerable importance gets around where there are other fellows who think the same about themselves he quickly concludes, "This is no place for a minister's son," and seeks more elbow room. All he lacks is a larger perspective, a truer notion of the relation between his work and the work of other men. To be sure we cannot blame him for thinking the world is green when he looks through green glasses, but we do get out of patience when he cannot keep his mouth shut about it. The rest of us have glasses of a different color and we do not care to dispute the matter with him. All we ask of him is that he give the rest of us a chance for existence, a right to look through our own glasses even if they are not green. William Allen White said, "Roosevelt, Taft, LaFollette, Wilson, Harmon and all the rest of them might die and the progress of our government would go on unhampered."

William Allen White was perfectly sane when he said that. There are a lot of other fellows that could die without in any way seriously handicapping the progress of the world. When a man begins to feel that he is the principal factor in the progress and development of his church, or of his community he is ready to be transported to a milder climate.

The Pleasure of Hard Work.

In "the grinding, the crushing, the greed" of modern life there is danger of entirely losing the meaning of life. "Where there is no vision the people perish." When once the eye of the soul has caught a glimpse of the vision of life, all it holds will be transformed. Hard work becomes a pleasure, labor becomes service, obstacles become opportunities. The difference lies in the worker rather than in the work. There is no fun in hard work unless the essential rules are followed. First of all the heart must be in the work. No one ever really enjoyed hard work which employed only muscle and nerves and brain. The heart must be in it. Every effort must carry with it a passionate interest and desire. The work must be worth doing. It must in some way be connected with the great world movements and world progress. When the new parliament buildings of the Dominion of Canada were being erected, a visitor stopped to speak to a number of the workmen, who were cutting stone. The visitor asked one man what he was doing and he answered that he was earning two dollars and half per day. He asked a second man what he was doing, and pointing to a chart spread before him the man said he was trying to make the stone on which he was working correspond with the diagram on the chart. A third man was asked what he was doing. He let his mallet rest a moment and straightened himself up, pointing proudly to the great building, the graceful lines of which were beginning to be clearly formed in the massive pile before and above them. Looking up proudly and seeing the glory of the completed edifice, he said eagerly: "I am helping to make that." This man had a vision. He was doing something that was worth while. The task of earning money is not worth while; the task of blindly following a pattern is not worth while, but to have a part in something that is big and glorious is distinctly worth while. The very best that is in a man must go into his work, before it becomes a real pleasure. Ability, skill and conscientious effort must not be grudgingly expended. To know that the

work done stands for perfection so far as the worker can reach it, to know that none of the ability to produce good results has been wasted by holding it back, will bring something of the pleasure of hard work.

Colonel Roosevelt in the Ring.

Now that Colonel Roosevelt has openly declared himself as a candidate for the Presidency, hoping to be nominated by the Republican convention in Chicago next June, it is time to take a square look at him and his policies and decide whether or not he would be a desirable man in the White House during the next four years. It is easy enough to become enthusiastic about a man and then after he gets into power be sorry that we gave him our support, because we did not take the pains to become acquainted with his policies before he was placed into power. On the other hand it is easy enough to dismiss the entire matter, saying we will have nothing to do with the matter at all, and then when a little later a crisis comes on, bringing hardships to us, we are very ready to blame the rulers and even Providence for our misfortunes. This is not at all a square deal in our attitude toward Providence, because we should have used our common sense and judgment when we had an opportunity. We are confronted with the question as to whether or not Colonel Roosevelt will be a desirable man to be our chief executive during the next four years. He has been a great leader in the past. Will he continue to be a great leader or will he turn the tables and become a driver with a club instead of a leader? We must find the answer to this question partly in his present attitude toward government.

He is making a great noise about placing power into the hands of the people, and getting many followers on the ground of such a plea. However, in a speech at Columbus, Ohio, a few weeks ago, he clearly indicated that it is not the placing of power into the hands of the people that he is concerned so much about, as in the placing of power into the hands of the chief executive. His past policy has been to override the legislative and judicial departments of the government. His Columbus speech indicated that he now not only believes in overriding these departments but in usurping their power and in making the executive department the one big thing. He has an idea very prominent in his mind that it is the duty of the courts as well as of Congress to carry out the policy of the executive department, and coupled very

closely with this idea is another one, dangerous enough in itself, which is, that so far as executive functions are concerned he would be absolutely supreme, unlimited by any specifications, whatever. This would mean that we would exchange our present form of government for a monarchy with all power vested in the chief executive.

We must remember that this is not the policy of an anarchist who may be dismissed on the grounds of temporary insanity, but it is the policy of one of the leading politicians who will make a desperate fight for the Presidency during the coming months. Is he a safe man to place at the head of our government?

WHAT DO YOU KNOW?

Dr. S. B. Miller

III. Epidemics.

AN epidemic is a disease prevailing in a given community and common to a number of people. An epidemic is brought about by the transfer of specific germs producing the given disease when the proper culture is found in the human body. All epidemics are infectious, communicated by disease germs, and some are also contagious, by personal contact with a person infected. The more common epidemics are typhoid fever, scarlet fever, diphtheria, measles, whooping cough, chickenpox, smallpox, pneumonia, grippé. With this list most people are more or less acquainted. But the first cause in each case is quite another matter. An epidemic of any given disease is not an accident. It is governed by law, cause and effect. When certain conditions of the atmosphere prevail and the individual bodily conditions are prepared, disease is certain, and can not be until favorable conditions exist.

In the absence of an epidemic, which is considered due to the presence of infectious germs, there are very frequently sporadic cases,—scattered, isolated cases,—for which no one can give a rational account, but which, nevertheless, are due to causes known or unknown. In every epidemic the majority of the people are immune,—seemingly free from the effect of the infection. What constitutes this immunity has been the question agitating not only the common people, but the physicians as well. Medical practice has made but little progress in many years, in so far as producing immunity by the use of medicines as such. Much progress has been made in the study of diseases, in isolating the causative germ, in producing an antitoxin to offset the presence of infectious germs, or to produce temporary immunity by administration of the antitoxin to avoid possibility of infec-

tion. But the plan, after all, is unsatisfactory. First it is very indefinite as to the length of time in which the antitoxin produces immunity; in the quantity of antitoxin necessary to produce immunity; and the possibility of preserving immunity from several diseases at the same time. Since all physicians are agreed that pure blood is the best germicide known, that nature is endowed with a chemical laboratory of great efficiency, many physicians are more interested in sanitation, ventilation, diet, and general care of the health, than in seeing how many different poisons may be injected into the system in a given time, and the patient still able to exist.

Since health is the proper balance of breathing, eating, working and sleeping, the sensible thing for every person would be to keep the body in the best possible physical condition, and trust nature's laboratory to control any stray germs coming your way, for it is manifestly evident that the majority of people thrive and are indifferent apparently to the "pestilence that walketh in darkness and the destruction that walketh at noonday."

In the presence of any of the above-named epidemics use a little common sense, and as a preventive, instead of taking medicine or permitting any kind of antitoxin to be injected into you or yours, aid in prevention by helping nature to a physical housecleaning. Remember that you build up in your body the conditions which make infection possible; that others can ignore disease by being in good physical condition, and why not you?

So then let us begin at the most important point of all,—pure air for your home, office, and sleeping room. Remember it is the oxygen that furnishes the power to eliminate poisons from the body. Second, eat less than common, or fast entirely for several days, giving the system an oppor-

tunity to become rested and cleansed. Drink freely of pure water. Boil it first if you are doubtful about its purity, for the water flushes the sewer system and aids materially in carrying away waste matters through the bowels, skin and kidneys. Bathe frequently and change garments frequently to give every aid to the skin in its functioning. Work less vigorously and avoid overtaxing the body in any definite matter, for the resultant of strenuous physical or mental labor is an increased amount of by-products to be thrown off from the body. Then, lastly, take an extra amount of sleep. "Early to bed and early to rise" is more than merely a maxim. It is a physiological fact that the people who retire early are more recuperated by their night's rest. Sleep until fully

rested. Don't awaken a sleeping person for any useless reason, and especially any sick person.

Medicines are of minor value compared to restful sleep. The luxury of sound sleep is the greatest means given to man for restoring the whole physical system to proper functioning. There is a reason why lightning strikes some places and not others. There is a reason why chimney fires are sometimes epidemics. There is a reason why some people are immune from epidemics. You may not be able to give a scientific reason, but you can know what you are willfully doing to become infected. In any given epidemic study the possible reasonable cause, as well as the proposed remedies, and endeavor to give a reason for the hope within you.

COSMOPOLITAN AMERICA

E. L. Craik, A. M.

AMERICA has undergone changes in many ways during the past century. In material comforts, in thought, in ideals, she is different, and the difference is rapidly becoming greater. On the whole, it is a hopeful sign; it means progress and it means an increased ability to get the most and the best out of life. The world, its fruits, and even the elements were all created to minister to man's comforts, and it behooves him to be alive to that fact. The nineteenth century brought forth men who were able to lay grand schemes and plans and to carry them to completion. For this we thank such men as Morse, Gray, Field, Edison and Burbank.

No less than in other respects America has changed herself in her attitude toward the world at large. Her citizens now seem to sustain altogether a different relationship toward foreign nations and peoples. It is said that in 1750 and even later a man who had traveled somewhat extensively was pointed out on the streets as a man "who had been to Europe." At that time it was a wild dream for any youth to think of ever seeing London or the Alps Mountains. Now such a trip is considered almost a necessity for a person who would be liberally educated. The old provincial spirit of the colonies is extinct. In short, we have become cosmopolitan. What does this mean? The word is an adjective meaning having no particular

place of abode; at home anywhere; free. What are the traits of cosmopolitanism?

There are many phases of this subject. It would involve almost an exhaustive treatise on American society to discuss them all. Some of our national characteristics which brand us as cosmopolitan may here be noted.

In the first place we are a heterogeneous people. No single foreign people can claim to have made our bone and sinew. Although probably prevailingly of English descent, almost all civilized nations have contributed to make up the typical American. Moreover we are trying to absorb or appropriate to ourselves only their good qualities. The success attained has been remarkable. This fact is the very base of our cosmopolitanism. Who is the undesirable citizen, the anarchist, the assassin? Not the American citizen having in him the sum total of good elements taken from foreign sources, but the zealot, the fanatic from nations sunk low in servitude or despotism. He is the germ of discontent.

We are cosmopolitan in religion. State and church are separate institutions. All are allowed free exercise of any or no religion so long as they remain good citizens. The government recognizes the sphere of the church and does not invade the same. Catholics, Protestants, Jews, and infidels share alike the protection of the law and reap the benefits of free government. Neither the state nor the

nation collects church tax to maintain a clergy. How we should value this privilege of worshiping as we deem proper and supporting our ministry voluntarily!

Americans are ideal travelers. They are at home wherever they take off their hats. Who has derived more from European travel than the inimitable Mark Twain who has so humorously set forth his experience in "Innocents Abroad"? The indomitable American is out to see things and to "get his money's worth" at all hazards. His serenity of mind and apparent carelessness and even disregard of conventionalities hallowed by time positively shock foreigners. He handles sacred relics with alarming familiarity and irreverence; he jests while standing in front of the Sphinx. What other traveler would be guilty of this? The Yankee acts as though he were a world citizen and this particular place only a curiosity of his native land. His self-assertiveness may partly be excused when we recall the fact that American enterprise and thought have girdled the globe.

Again, we are receptive to new ideas and thoughts whatever their source. How different from the Chinese in this respect! We imbibe world-ideas. They become the

common property of our 90,000,000 people almost before the other peoples have become aware of them. We draw from all sources. Cost is never taken into account. Classic literature, the ruins of Nineveh or the Great Pyramids of Egypt furnish us food for thought and fields for scientific investigation. Men hazard their lives in prosecuting such work. The North Pole was reached by an American.

Armed with ideas the Americans are formidable opponents to all with whom they come in contact. It has been said that an army of men can be resisted, but an invasion of ideas cannot be repelled. What nation worthy of consideration has not felt the truth of this assertion? Nations in intellectual shackles hail the coming of these ideas with unbounded delight. It means a new era in their history.

What a trust, then, is committed to our care! What responsibilities we have assumed! Who dares to be unpatriotic? There is a call to each American citizen to a fuller realization, yes, to an appreciation of his duty. Not for ourselves alone are the blessings of liberty guaranteed by the Constitution, but to other nations as well, to whom we are greatly indebted for the unique structure of our social, political and religious fabric.

THE PASSING OF THE HOUSEHOLD DRUDGE

M. Elizabeth Binns

IT does some of us good, sometimes, to get our grandmothers to talking about the old days. Even our mothers can tell us a few things. Some of the young girls now think they are having an awful time if mother makes them do their own ironing and darning. But how about mother when she was a girl? It is quite possible that she not only had to do the darning but had to knit the stockings in the first place. She did not do so much ironing, to be sure, because her wildest dreams would not have sent her to school in a prettily trimmed white dress with two stiffly starched petticoats under it, except upon the rarest of important occasions, and not then unless her parents were quite well to do. The girl of today is quite a little lady in the amount of work she does and the amount of leisure she enjoys, as compared with her

grandmother or even her mother, and her mother does not need to demand her services so much because she does not work as the grandmother did.

Times are changing in the household, as well as in the outside world. Let us compare a few things. Your mother got up early, laid kindling and coal in the kitchen stove, filled the kettle and waited until it boiled, doing other tasks in the meantime. If you live in the city or even in a small town, you turn on the gas, pop! it's lit, and in a few minutes the coffee is made. In the old days it took from an hour to an hour and a half to get a reasonable breakfast. By the new way it takes half that time, so you need not get up so early. Now about the dishes. In the city you turn the faucet and get all the hot water you want, at other places you can get all the cold water you need from the

faucet, but years ago before you could fill the kettle it was necessary to go to the well and draw the water up in a pail, or if your people were lucky or thrifty, there was a pump. Now even in country houses the water is piped from a tank. Was that carrying of water drudgery? Try carrying a ten quart pail of water in each hand for fifty yards and see, but you did it years ago as a matter of course.

Get ready for the weekly washing, if you don't send it to the laundry. A strong solution is made by dissolving a cake of one of the many kinds of soap that are especially made for loosening the dirt, or with soap powder. The clothes are soaked in this an hour, or while you wash the dishes and get something ready for dinner. Then they are put into the washing machine, and, lo, in fifteen minutes they come out white and ready for just as many rinse waters as you feel like using. You say that it is hard work, yes, it is, but how does it compare with the laborious rubbing of every article after filling it with a very inferior grade of soap, which you used to do?

You may take your choice as to how you do the ironing, too. If you choose the electric iron, attach the wire, turn the switch, get your high stool, and but for the hanging up of the clothes, you need never stir from the board till the clothes are done. With the gas, light as many jets as you see fit, and you have steady, reliable heat till the work is finished. By the old way, you go out for coal, build a roaring fire, and wait till the irons are hot before you can begin work. Before long the fire goes down, it must be filled up, again and again, till all is done, possibly accompanied by a trial of patience in the blackening of the irons from smoke and coal dust, and a consequent black smudge on a pretty white surface.

Husband and children come in on wash-day as hungry as on any other day. Bread and jelly for lunch? Not necessary at all. In this day of fireless cookers there can be a better washday dinner than there used to be. Meat, potatoes, rice, etc., thoroughly heated on the breakfast fire, and put into the cooker, are ready for the meal at noon, so that there can be as good a dinner on washday as on any other day. If you don't have a fireless cooker you can make one, for the principle is simple. The writer heard a woman only the other day talking of having one packed with hay that worked finely. Anything that takes a long time to

cook will do nicely in a cooker with the hot soapstone under and if necessary another over it.

On washdays the sweeping must be neglected, but on other days it must be attended to, and such a dust as it raises! That carpet must be cleaned. Take it up and out into the yard to beat till you have more blisters than fingers, and can still find dust? Oh, no, put your time and strength to more profitable use, and send for the vacuum cleaner, with the result that you have a cleaner carpet than you could ever have by beating, and time and strength for your sewing or other lighter work.

Saturday morning. The kitchen must be cleaned and you begin with the stove. That old fashioned polish, what a brushing it did take! "A little more elbow grease," mother would say. Today you shake the can thoroughly, apply a black liquid with a cloth or paint brush, and it serves the same purpose. A little brushing, perhaps, if you wish it to shine. Next the floor. Will you get down on your knees on the bare boards, with a scrubbing brush and pail of soapsuds, and scrub for an hour or more to get those boards as white as possible? No. You will wipe up the linoleum or oilcloth in ten or fifteen minutes, according to the amount of it, for possibly part of the kitchen is carpeted. Did your grandmother have carpet in the kitchen? No, indeed, not even if she utilized every spare moment in sewing carpet rags. She was more likely to have been proud if she had a bright rag carpet in the "front room" and particularly if it had a bright woolen stripe in each width. Most of the floors were bare and had to be scrubbed. A few nice rag rugs in the bed rooms were a luxury.

Night is coming on, so let's have a light. Grandmother would have lit a candle, with a little frown on her face if it was not a very good one, for how she had worked to save the tallow and wax, then carefully melted them together to make those candles! Tonight she may snap on the electric light, light the gas, or at least the big lamp with its broad, clear flame, all so unlike the dim lights of other days. A half dozen of us can sit around and read at once very comfortably, and we are not too tired for we have not drudged as our grandparents did.

At a little later hour than they did, we'll retire, but don't, for pity's sake, any of you blow out the gas! Turn it off.

THE VALUE OF CONTENTMENT

Mary Ellis Smith

HERE is one resolution among the many that might be formed with the beginning of a new year which we may well pause to contemplate, with the view of developing it to its utmost possibilities—the resolution to be content. Long before the advent of Christ—the chief expounder of contentment—it was urged by Greeks and Hindus, Roman poets and Persian philosophers, though it was Jesus who imbued it with its finest essence. It is upon true contentment that the foundation stones of Buddha's famous preaching rest, and on which he has reared his religion of the brotherhood of man.

The possibility of gaining that beatific condition—contentment—has appealed to pagans as well as Christians the world over because of the many blessings its happy possessor obtains. He who sighs not for the morrow's joys, or burdens himself with dismal prophecies of what evils may rise with the next day's sun, is pursuing that middle way of life which is paved with common sense. His mental energies not being overworked by his imagination he is free to avail himself of whatever offers for duty or instruction or rational enjoyment, and "these three," observes the wise Horace, "are the glad sum of a contented man's view of life." A little pagan, perhaps, this philosophical conclusion, but permeated with good sense.

But long before the time of Horace the same idea—although in different words—was expressed by every writer of note in the Oriental world. Pagans who differed in their conceptions of law or conduct, all united on the one point of view on which to base their decisions concerning a contented mind. The man possessing that, they argued, was not likely to seek diversion in political factions, or find his most engrossing occupation in war, or in aught that would harm or incommode mankind—and what the ancient world would have been had this been carried out by every one, all those who have read of those barbarous times can realize.

It is true the pagan writers did not advise as to the best use to be made of that valuable time, which, if it were not to be occupied by useless worries, might count as a very important factor in arousing new energies or in seeking new and better ways of life—they were willing

to leave it at that point, feeling, no doubt, that any addition to their advice would be in the nature of "gilding refined gold." It cannot be denied that this universal insistence upon the value of contentment as an important promoter of happiness was soon tinged with an epicureanism that is regretted by many. All *dolce far niente* theories are not as harmless as those urged by Horace, for the true Horacean doctrine of contentment was as near perfection as could be expected from a pagan mind. Moderation was the golden key that Horace recommended with which one may unlock the storehouses of the world, whether of pleasure or knowledge.

"Be wise, your spirit firing
With cups of tempered wine,
And hopes afar aspiring
In compass brief confine.

Use all life's powers—the envious hours
Fly as we talk; then live today,
Nor further till tomorrow trust more
than you must or may."

The "tempered wine" was watered wine; those futile hopes on which too many hours were often wasted Horace would have us confine within reasonable limits, in order that valuable time would not be wasted on imaginings that might never come to pass. In many a Roman peasant's mind the hours were counted as enemies who were trying to steal that which should be devoted to some worthy task or endeavor. "I can scarce see to plow my whole bit of land—time robs me so of light," grumbles the lazy Biajio when evening descends upon his uncompleted labors, hence this reference of Horace to the envious hours, and his consequent urging that we should put forth our strongest and noblest efforts, casting all unworthy doubts and fears aside forever.

And the seeds which the Divine Grace has implanted in those heathen minds were destined to come to a full fruition in the noble precepts of Christ. He gathered up the threads which had been running through pagan writers into one whole strand of Christian warnings and commands: "Sufficient unto the day—" He advises with a foresightedness as to the profitable uses of the time that would otherwise be wasted in vain regrets or useless prophecies of evil that might never

come to pass, and in his genial companionship with the careful Martha does he not dwell on the lack of wisdom shown by her in a too complete absorption in material things—

"In those poor nothings
That fret and jar our lives."

His wonderful sayings relative to the subject of contentment are the clear crystals through which we see that subject

shining in a brighter light than any which others have thrown upon it. And in urging ourselves to accept this advice from Christ we may feel that we are entering upon the "true calmness of content"—as Ruskin puts it, not in a spirit of selfishness, but in a broad and liberal interpretation of Divine utterance that will bring peace to our own souls, and the blessings of a quiet example to others.

LETTERS TO THE FOLKS BACK HOME

Galen B. Royer

Montreal, Canada, June 23, 1910.

Dear Children:

It is not that I am keeping your mother from writing but that she has been so busy going that she has not had time to write. Then too, I read her what I write you each day and that seems to satisfy her even if it does not you. She got disgusted this morning for the first time. She got a glimpse of a Catholic priest in a morning dress. He was striding along,—no this one was in a cab,—and she declared that if she were a man no one would ever catch her in skirts. So you see she has not fallen in love with that kind of priesthood. One grows amused as he goes about in such a city. It is a strange mixture of past and present,—of Catholicism and Protestantism,—that is bound to be constantly interesting.

In 1867 when there was a confederation of all the colonies in North America under English rule into the Dominion of Canada, in Montreal there were few other than Catholics. It was agreed upon in this city that Catholics should pay taxes to educate children in their schools and Protestants would by separate taxation educate their own children. The Protestants put the Bible in their public schools and it is to this day a Textbook on which examinations are held the same as any other text. Of course, the Catholics teach their Bible so in a sense children have been well cared for and the slum condition did not prevail that is found in cities like Chicago. Twelve years ago, however, the 4,000 Jews that had located here asked for educational privileges and the Protestants took them in. Now there are over 40,000 of them. They segregate in filthy, crowded quarters

and are bringing about a slum condition that is interesting to study.

But there is another feature of the city that should be noted. The Dominion grants licenses to sell liquor and not the city. Here the drug store and grocery sell liquor the same as the saloon. In fact, one gets a wrong impression, for saloons were conspicuous for their absence until I learned the real situation and then I saw green rhubarb and liquors side by side in the same window. I have not gone to the police headquarters yet to know of drunkenness, but there is room for work and there is work being done.

We called on Major Taylor, on social conditions in Salvation Army work. He is at the head of Metropole Hotel which accommodates 317 men each night. We looked through carefully. From the room where drunks and bums are kept one night free if they have not a cent, to ten cents per night, and up to twenty cents per night for the best accommodations was interesting. The twenty cents gets a room with only two in it. It is light and airy, good reading room and bath accommodation, and remember all for \$1 per week. But who gets such quarters? Only the man who has tried to clean up and be a man after he has been a bum. For the first time not money but worth is made the measure of promotion in sleeping apartments. The Major told how they have put men on their feet, and I do not wonder at it. Good three course meals not higher than fifteen cents,—no frills but just what the working man needs for labor.

We took a car and rode by the wharves. In the distance we saw the Magentic lying at dock. It was interesting. We stopped

off at a park where we passed away an hour in silence, watching the fountain, eating Hershey's chocolates, and so on. A dirty little Italian came along and wanted to shine my shoes. They needed it and I let him have the job, for it was only five cents. I noted he had a license tag and upon inquiry I found the lad had to pay a license to ply his trade. He said he made a dollar a day at the business. It amused me. After a while a woman will have to have a license to sew buttons on her man's trousers I suppose.

Streets narrow, dingy, business a generation behind the United States and so on until one is surprised. It is mediæval to a finish. Now and then an auto comes honking by but not enough of them to give any one due concern. The aristocrat drives a fine team of horses and thinks he is the only tin can in the alley.

I called at the steamship office and got your letters of Tuesday and mama agrees with me that the best thing one sees away from home is the letters from the home folks. Well Ruth put up a good one. Mama guessed the picture was Bess and we enjoyed it. We would not mind having had some of the ice cream and strawberries. And sure we should like to hear Poll after having had lessons from the high school outfit.

How is your mother? Well she stayed in bed till nearly eight this morning simply because she did not have to get up and get breakfast. But I tell you she makes the victuals disappear when she gets at it. She is doing well. This afternoon I went to the steamship office after the mail and it is the first time she has been out of my sight or off my arm since we left. She is a goer since she has rubber heels and there is no stopping her either. I am glad she enjoys it as she does. We enjoyed our forenoon amidst the slum workers very much.

We also visited the old Brewery Mission conducted by a Mr. Taylor and his wife. In large letters across the building are these words:

Pardon Peace Power Plenty
JESUS SAVES
Hope for All Who Enter Here.

One is met most cordially at the door by Mr. McClellan and we were shown through this interesting mission. Mr. Taylor was out of town but I plan on seeing him tomorrow before leaving the city.

They have a splendid audience room. Back of this a lunch and soup kitchen. Here in the winter time they can not supply

the demand of the poor who will stand in a row and wait the five-cent lunch. It is touching to note human need when the wintery blast chills the bone and the homeless have no home. They have beds upstairs and reading rooms and do all they can to help the fellow that is down and out.

We returned in the evening at eight o'clock to attend services. The attendance was less than twenty including ourselves. A deaconess of the Methodist church read about feeding the five thousand and spoke fittingly. She said the touch of tenderness was not that of a child, or a woman of poor health or a weakly man. The real touch of tenderness was the strong hand gently helping the weak one. A beautiful and true thought. After she talked word came that a visitor from Toronto and one from Chicago were here tonight and they wanted a word of testimony from both. The Toronto man said, "Let's hear from Chicago first," and I spoke of God's love to fellow-men. Then the Toronto man arose and sang a solo of God's wonderful love in a very touching manner. He talked a few minutes and was invited to give the invitation. The Toronto man proved to be Mr. Davis of the Yonge St. Mission, and was right in his element. Two came forward for prayer and at last the meeting closed. Hand shaking was in order and at about ten mama and I came home happy that we had worshiped with these poor, needy people. I know we were in the lanes and byways, and I am wondering just how far we miss the field as a church when we stay within the narrow circle of refined unbelief as it is all about us. Of course, it would not all be so orthodox but there is a great room for help among these needy ones and my heart goes out for them. This mission is interdenominational, supported by volunteer donations and has proved a blessing to many. We were glad to be there.



WHEN LOVE IS DEAD.

When love is dead the roses fade,
The winds by which the boughs are swayed
Cease blowing out of regions where
The hills are green, the meadows fair,
And wood nymphs flit from glen to glade.

Where artless grace was once displayed
Unlovely angles are betrayed;

The eyes so full of soul, so rare,
Assume a cold and searching stare,
The angel has become a jade,

When love is dead.

—S. E. Kiser.

TO BECOME A SUCCESSFUL COOK

George E. Cornforth

IT has been said that in order to be a success in any line of work one must first be a success in one's own body.

This means that he must be master of himself. A theoretical and practical knowledge of one's line of work is not necessary. Success depends upon character as well as upon knowledge. Even one's disposition may make or mar one's success in life. Politeness and an attractive manner are recognized as good business qualifications. These truths apply in the profession of cooking as well as in any other; though sad to say, many cooks develop an unpleasant disposition, and forget that politeness should have a place in the kitchen as well as in the parlor.

"Practice makes perfect" is an old saying. Whether it is true depends upon how the practicing is done. If every time we do a thing we strive to do it a little better than we did it the last time, we may hope to come very close to perfection. We should not be contented to do a thing as well as some one else does it. "Do him one better." Those who make their mark are not always the ones who do things that no one else has done, but those who do things better than anyone else can do them. Large sums of money are sometimes paid for a few minutes' work because the man who does the work is an expert in that line, and can do what no one else can do, or because he can give an expert opinion which is regarded as safe advice.

There are some qualifications that are particularly necessary in cooks. These are: neatness, carefulness, accuracy, the possession, either by nature or by cultivation, of a certain refinement of taste which makes one do things daintily and tastily, the ability to think and act quickly, to keep many things in mind at once—to tend many irons—to keep his temper, and to be self-possessed no matter how hurried he may be. Temper is too good a thing to lose. When one loses that, he loses power, as well as the respect of his fellow-workers. If his fellow-workers recognize him as an authority on the subject, it will never be necessary for him to "show his authority." He must be observant, ready to take suggestions.

With the recognition of the fact that cooking is becoming a science, the idea that a really proficient cook need not

measure his ingredients is passing away. Of course, there are some simple things which may be made without taking the trouble to measure exactly, but in the making of other than the simple things, cooks have in the past depended upon "luck," which is really the natural result of their good or poor work.

Young cooks often fail in the proper seasoning of foods. This seems such a minor part of the recipe that the attention is mainly put upon the principal ingredients, and the seasoning is often missed; but when tested by the eating, the seasoning is found to be the "making or the marring" of the dish.

Another matter which sometimes escapes the attention of young cooks is the keeping of the kitchen neat and clean. The preparation of the food seems to engage their whole attention, and the kitchen is left to take care of itself, and it fails to keep itself tidy. My mother used to say, "Anybody can clean, but it takes some one who is neat to keep clean." I have found that the old dictum that the only way to conquer dirt is by "eternally keeping at it," is true.

We may find girls who grow up to dislike housework and cooking. I believe one reason of their distaste for these tasks is because they have never been taught to do them well. The best way of doing home duties is being taught under the name of "Domestic Science;" and thus an effort, which is being crowned with success, is being made to elevate these duties to a higher plane in the minds of young women. It is very true that we generally like what we do well. Therefore if we study these tasks as a science with the view of doing them in the best possible way, we shall come to enjoy them. It is very often not the tasks themselves that are disagreeable, but the way they are done. Innumerable inventions have been made to simplify other lines of the world's work. A few have been made to simplify home duties. We should make use of these and study to discover others. In the study of domestic science young women can find as profitable and enjoyable employment as in other lines of work, and more profitable if we consider the rewards not only in dollars and cents but in the lives of people.—*Life and Health.*

THE ILLUSORY CITY MAID

Joseph F. Novak

ONCE upon a time, a City Maid thankfully and greedily accepted an invitation to spend her vacation at the home of the Country Maid, whose acquaintance she had made through a Correspondence Club.

In due time she arrived and at once assumed a high and mighty air, calculated to impress the simple country folk, even as her astonishing wardrobe and terrible slang did.

With the result that she succeeded in thoroughly dissatisfying the Country Maid with her home and surroundings, by raving about the beauty of the City theaters, of the balls, the opera, the concerts, motoring, and varied city amusements, and implanted in the heart of the Country Maid a mad desire for employment in the city.

The Good Mother and Wise Father kindly but firmly forbade this notion, but as the Country Maid grew so discontented they decided to take her for a visit to the city.

When they left, the Country Maid had among her luggage a box of apples and pears, a gift for the City Maid, which the Good Mother advised her to take. At first she demurred to taking it, but the Good Mother's advice prevailed.

After a day or two in the City they decided to call on the City Maid, so taking a taxicab they rode to her home, which they found in a dingy, and overcrowded neighborhood. They thought there must be some mistake, but the Chauffeur said he was right.

The door of the house was opened by a Slovenly Woman, who said she ran the boarding house. Also, she assured them that the City Maid did, indeed, live there, and at their request she told them where the City Maid worked.

The Country Maid asked if she might leave her present in the City Maid's room. Leave was granted, and she was shown to

a mean little hallroom where the City Maid lived when not at work. It was poorly furnished, and there was hardly room enough to turn around in.

The Country Maid deposited her gift, and they left to call on the City Maid at her place of employment, which they found was in a huge factory building on the bank of a river, up and down which great ships of commerce passed continually, filling the air with dense smoke.

They asked to see the City Maid. The Manager told them gruffly that the employes could not be disturbed by visitors, and his voice was an invitation to them to leave. They were about to do so, when the Country Maid looked through a door and, behold! There was the City Maid at a table with a hundred other girls who were so closely seated that they seemed not to have even elbow room. The City Maid looked wan; she wore a dingy black dress and scarce looked the gay creature of the previous summer.

"Was this City Life?" thought the Country Maid, as she noted the despair, the defiance, aye, and sometimes the hate in some of the faces of these people.

One glance was enough. The Country Maid thought of her home in the free, open air of God's world, of the cozy winter nights at home in the country, of her social townspeople. And give up all this for a mean little hallroom in a dirty city, for an employment where snarling foremen hurled undignified epithets? Never! The country for her, she decided.

And could she have seen the City Maid's enjoyment of the fruit, which was to her an everyday occurrence, and which to the City Maid was a treat, it would have strengthened her decision.

Moral: Very often the City Maid who poses as a butterfly when in the country, when at home is merely a grub.

A NEW STORY OF EBEN HOLDEN'S

WAL," said Uncle Eb thoughtfully, "I 'member one year, the day before Chris'mus, my father gin me two shillin'. I walked all the way t' Salem with it. I went in a big store when I come t' the city. See s' many things couldn't make up my mind t' buy

nuthin'. I stud there feelin' uv a pair o' skates. They wuz grand, all shiny with new straps an' buckles, I did want 'em awful, but I didn't hev enough money. Purty soon I see a leetle bit uv a girl in a red jacket lookin' at a lot o' dolls. She wuz ragged, an' there were holes in her shoes,

an' she did look awful poor an' sickly. She'd go up an' put her hand on one o' them dolls' dresses and whisper:

"'Some day,' she'd say, 'some day.'

"Then she'd go to another an' fuss a minit with its clothes an' whisper 'Some day.' Purty soon she as't if they had any doll with a blue dress on fer three pennies.

"'No,' says a woman, says she, 'the lowest price fer a doll with a dress on is one shillin'.'

"The little gal she jes' looked es if she wus goin' t' cry.

"'Some day I'm goin' t' hev one,' said she.

"I couldn't stan' it an' so I slipped up an' bought one an' put it in her arms. I never'll fergit the look that come into her face then. Wal, she went away an' set

down all by herself, an' it come cold, an' that night they found her asleep in a dark alley. She was holdin' the little doll with a blue dress on. The girl was half dead with the cold an' there was one thing about it all that made her famous. She hed took off her red jacket an' wrapped it with tender care 'round the little doll."

"It's one of those good old stories," said I. "Of course she died and went to heaven."

"No," said he quickly, "she lived an' went there. Ye don't hev t' die t' go to heaven. Ye've crossed the boundary when ye begin t' love somebody more 'n ye do yerself, if it ain't nobody better'n a rag doll."—Irving Bacheller, in *Leslie's Monthly*.

CAPTURING A MAN

A. M. Gillespie

THE town clock boomed the hour of twelve, midnight, and the larger part of the city was reposing. Down on the west side the cheap playhouses were pouring their masses of humanity into the streets, after the last performance of the night. Here and there was a face that, as yet, remained untouched by the finger marks of sin, but a great many bore the impress of degradation, and were a good index of the characters of their owners. Some cruel, calculating and altogether wicked, others merely weak, pleasure-loving, thoughtlessly drifting into a condition of self-helplessness. Among the throngs was a young man of about twenty-five. His face betokened he was one of those who are led, rather than a leader. A look of disgust rested on his features, and it was evident his mind was not wholly at ease.

From different directions two men stepped up to him at the same moment. They represented two different types of men. One was short and heavy-set, with a selfish, cunning face, out of which gleamed gray-green eyes, which seemed to be ever alert for new prey. On his shirt front and on the little finger of his left hand gleamed diamonds. It seemed to indicate he intended to overwhelm his associates by his glitter, if his smooth tongue failed to convince of his lofty superiority. The other man was of ordinary size, neatly dressed, and with that air of refinement that at once leaves a favorable impression. His face was clean shaven, and somewhat pale, but

that was caused from the high tension of his feelings. He advanced and laid a hand on the arm of the young man who had been first on the scene, and said:

"Good evening, Matthews, I believe I have first claim on you. Will you come, Harry?"

Harry Matthews, the man addressed, looked helplessly from one to the other of the men, and the evil-faced one took advantage of his hesitation.

"I dislike to interfere, but 'business is business,' and you pledged your word to me, Matthews. Come, the fellows are waiting!"

With downcast eyes and a faltering voice, the young man said to the clean-eyed one:

"I guess he is right, Mr. Cleland. I promised him first. I thank you for your interest in me, but I believe it would do more good if transferred to some other."

"I have sufficient interest in you, Harry, to feel certain you can make all you or I could desire, if you cut out the old life, and men of this class," pointing fearlessly to the diamond-bedecked man, whose face took on a purplish flush, while his narrow eyes gleamed dangerously.

"Take care, Mr. Frank Cleland! Few men would care to stand up before Dick Metsger, and throw such words in his face!"

"I have no fear of you, Mr. Metsger. You know as well as I that you are no man to be in the company of the young and inexperienced. More than one fellow owes his

downfall to you, and if I can save Harry Matthews from your clutches, I will consider that I have accomplished one great deed!"

"Humph!" ejaculated the man. The words irritated him, although he knew there was nothing but truth in them. Not that he felt a sense of shame, for that feeling had long ago died in the man, but it angered him to think any man would dare to stand up and say such things to him, in such a cool, deliberate manner.

"Come," he said, fussily, to the young man. "We have had enough of this milk-sop business. Come along if you are going to!"

Harry Matthews turned and started off with the man, but half turned his face toward the other, as his voice floated after them.

"I have no power to set aside your decision, Matthews, but if ever you need a friend come to me. I will be waiting."

His companion jerked his arm, and the two started for the west end.

The shrewd Dick Metsger had come into possession of the knowledge that Harry Matthews had lately inherited a large sum of money, and when he took into consideration that the young man was inexperienced in the ways of the world, he chuckled to himself, muttering he would be "easy game" for him. Many a man could have testified to the smoothness of Dick Metsger, and how he had swindled them out of large amounts of money. He took good care to cover up all evidences that would implicate himself, and as yet the arm of the law had not interfered with his actions.

He began with his new victim, as with former ones. Little by little he introduced him into a life he had been unaccustomed to. Sparkling wine suppers were given in his honor. He was taught various games, and evinced a strong desire for gambling, and when he won small sums, which the wily Dick Metsger took occasion to have happen quite frequently, the fever of the game got into his blood. Ere long he lost heavily, and his supposed friend had more wealth for his own personal comfort, while his bland tongue coaxed the young fellow in good spirits again, as he would say:

"Cheer up, Harry! Before long you will win a big haul. You must not feel offended when you lose occasionally. That is the way we all do,—lose and win,—but we take it all in good humor, and say nothing."

For two successive nights he had "good luck," as he expressed it. Then on the third night, after a champagne supper, he played, and lost practically everything he had. In

vain he fretted and fumed. His pretended friend showed him the door, and he was forced out into the street, friendless, and with less than five dollars in his pocket. The pitiless, gray morning light saw him a ruined man, but yet with a faint hope that he could procure a good situation and take a new start in life.

He had a good education, but it availed him but little, for when the men to whom he applied saw the pale, haggard face, and the tell-tale evidence of dissipated life he had led, they turned him away with a curt word of dismissal. After a few days of unsuccessful attempts to get work, he found his last coat was gone, and it was with a feeling of extreme discouragement he stood late one night on a deserted street corner. He was hungry and the clothes he wore were almost threadbare. Suddenly, a wild idea occurred to him. Directly opposite stood a mansion, evidently owned by a man of wealth. The inmates were surely asleep, for not a sound could be heard. Could he enter that house for the purpose of robbing the people who were slumbering there? "If I can only get a dollar or two to keep me from starvation," he muttered.

To think, was to act with Harry Matthews and in a moment he had crossed the yard, and walked to the rear of the house. Then he tried a back window, and found it went up noiselessly. He crept in, and tiptoed softly through the hall, where he paused to listen; but, hearing no sound, crept up the velvet carpet stairs, which gave no echo of his footsteps.

From the side room came the glow of soft-shaded lights. He crept to the door and peered in. A man was lying in the bed. His regular breathing indicated he slept soundly as a child.

On a dresser, close by, gleamed a gold watch, but the intruder scarcely glanced at it, for lying near was a brown leather purse. That would contain money—money to buy bread with which to appease his hunger.

He tiptoed in, but in his nervousness he struck his foot against a chair, making a sound that awakened the sleeper, who sat up in bed, and gazed at the cowering man. There was no fear on the suddenly awakened man's face, only a look of great sorrow, as he recognized who the intruder was, while with a start of alarm Harry Matthews saw it was the old friend, Mr. Cleland, who arose from the bed and motioned for the other to be silent. Then hastily donning dressing gown and slippers bade the other follow, which he did. Down to a back parlor he led him, then closed the door.

(Continued on Page 329.)

THE RELIGIOUS FIELD

THE THIRD COMMANDMENT.

J. C. Flora.

THOU shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain." Ex. 22: 7.

With the ancients the name is often significant. Names were given to children suggested by circumstances of their birth, or expressing the hope and wishes of their parents in relation to their children's character or fortunes. The name of a man was sometimes changed in consequence of some remarkable event in his history. Jacob's name was changed to Israel because of the urgency and success of his prayer. The time no doubt has been when the names common among us had their meaning, but to us their meaning whatever it may have been has but little bearing. Our given names are usually selected because of sound, or to express our affections or respects for some one who has borne them.

When the commandment was given a name stood for something. God's name was significant. It was a revelation of what God is. To some the question may arise, Does the name stand for something itself or does it represent some of the traits or characteristics of the thing? For myself, I believe that the name of man stands for the man himself, and not for my conception of him. So God's name stands for God. When, therefore, we see that God has taken successive names in the supernatural revelation which he has made of himself to mankind, this suggests to us that as time has gone on he himself has been more and more perfectly revealed to our race.

To the patriarchs, the name under which God was chiefly known was the name Almighty. When he revealed himself to Moses, it was under the name of Jehovah. Christ revealed God under the name of Father. The name Jehovah signifies that he is the God that was, that is and that will be. It is not surprising that this great name was soon invested with a superstitious sanctity. It is said that the Jews kept it as a wonderful and a mysterious secret among themselves and never used it in their intercourse with the heathen. Even the Jews used it rarely. They would seldom pronounce the word in

reading and even in translating they would use some other divine name in the translation.

It is not by such observances as these that we are to show our reverence for God; and the third commandment requires something very different from this ceremonial homage to his name. His name stands for himself and as he has revealed himself to our race. It sums up and includes all that he has made known of his nature, his character, and his will. It is to him that our reverence is due.

There are many ways we may transgress this commandment. We should never use God's name to confirm or sanction a lie. But the more vital question comes when we are faced by interrogations as to whether we are justified in taking the oath in behalf of the truth. We know that God is true. Then why not give oath in his name? But are we to be the judge? We are not infallible. We may feel sure that we give an oath in behalf of the truth, and yet we may be mistaken. So I conclude that the only safe and wise thing for us to do is to follow the teaching of Matthew, "Swear not at all; neither by heaven, for it is God's throne; neither by Jerusalem, for it is the city of the great King; neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil."

Of the guilt of common profanity, by which I mean flippant and reckless use of the divine name in ordinary conversation, it is not necessary for me to say much. There was a time when such a practice seemed to be the mark of a gentleman. It is now the sign of vulgarity. The time has come when it is not only an offense against God, but against true society. If men are guilty of it now it is inferred that they are accustomed to coarse and brutal company. It is acknowledged that whatever their social rank may be, they can hardly be classed as gentlemen. Only the very lowest order of society and boys, who think that it is a mark of manhood, or who want to be clearly understood that they are no more children, use with irreverence the name of God. There are more than we may sometimes think, whose vocabulary is so meager that they must give the

emphasis, as they think, by adding a few oaths. We should remind those who indulge in such unbecoming practice that they need not insult their Maker to show that they do not fear him. God knows when we have no reverence for him without our using his name in vain.

A very common form of irreverence, in our time, is the practice of finding material for jesting, in Holy Scripture. A very little wit will go a long way if we can only make up our minds to trifle with what is sacred. I do not conclude that we are to exclude wit and humor from God's service, or that there is no place for them in the illustration of divine truth. In the exposition of truth, in the refutation of error, I see no reason why it should be forbidden to render service, as well as logic, and imagination. But nothing is more easy than to create a laugh, by a grotesque association of some frivolity with the grave and solemn words of Holy Scripture. This surely is profanity of the worst kind. Such a Book as the Bible can not be fit material for the manufacture of jests. We need not limit ourselves to this Book, but wherever God reveals himself we should reverence him. This seeming universal spirit of flippancy is ruinous to the spirit of reverence and betrays us too often into gross profanity. Some editors of papers and magazines and authors of books labor so hard to appear smart and clever that they fail to touch the strings of human life and their productions become anything but what is elevating to our American life and a creditable addition to our elegant literature.

There is another habit that is more obviously and directly in opposition to this command. I mean the habit of scoffing at those who profess to live a religious life, and taking every opportunity of sneering at their imperfections. The best of Christian people have faults. None of us claims perfection. It would be brutal cruelty for us to make jest of the weakness and suffering of the patients' ice in a hospital; just so it is cruel for us to make sport of the Christian who recognizes that to be saved he must cling to Christ. You who speak so contemptuously of our failings are probably not quite free from imperfection. The difference between us is very simple; we have learned that our sins have provoked the anger of God, and have entreated him to pardon us. You have not. If there are faults on both sides, we have a better right to scoff at you than you have to scoff at us. We at least, acknowledge our weakness and guilt; you do not

acknowledge yours. The Christian, with all his imperfections, is trying with all the ability he has to do what he can that God's will may be done on earth as in heaven. If you are doing nothing to maintain the remembrance among men of God's infinite majesty, take care how you scoff at those who are maintaining it.

It is not enough to avoid the sins of profanity. It is not enough to be a regular attendant at church services. It is not enough to be touched by the pathos and solemnity of prayer; nor by the triumphant joy of some great hymn of praise. It is the pure in heart who see God, and surely when we see God face to face can we worship him in spirit and in truth. We must know God in order to worship him. What we need is a clearer vision of God and a more profound and more constant sense of the truth of the ancient words that "the High and Lofty One who inheriteth eternity, whose name is Holy" is really near to them that are of a contrite and humble spirit, rejoices in their thanksgivings and answers their prayers.



CAPTURING A MAN.

(Continued from Page 327.)

"We do not wish to disturb the other members of the house," he said by way of explanation, "and now can you tell me, my boy, what brought you here tonight?"

With tears streaming down his face Harry Matthews told of everything that had occurred since they had met last. How he had squandered to satisfy the rapacity of the selfish and evil Dick Metsger, but not once trying to shield himself in any way; only when he told of his attempt to rob that night, he turned his eyes full on the man before him, and said: "Perhaps you will not believe me, but this is the first time I have ever tried this thing, and would not have done it tonight, but I was so hungry."

Upon the other's face came a slow, sweet smile. "There are other ways of capturing a man than by brass-buttoned bluecoats. Have you never heard of capturing a man's heart, Harry? That is what I mean to do with you, and they say the easiest way to reach a man's heart is through his stomach. Come, I will find you some coffee and chicken sandwiches, and I think there is a nice little cup of custard stowed away, somewhere, that will be glad to make your acquaintance. Then afterwards a nice bed, and tomorrow we will make plans for a brighter future for you, my boy."

HOUSEHOLD HELPS AND HINTS

Miss M. Andrews.

To clean silver wash in hot soapy water, then apply a little whiting with a cloth wet either in alcohol or water. Allow the whiting to dry on the silver, rub off with cloth or a piece of chamois leather, using a soft brush for the corners or engraved work.

Fresh ink stains on linen can be removed by repeatedly dipping in buttermilk. Old stains should be treated with lemon and salt.

Salt and lemon will remove rust from white material, but will take the color out of colored fabric.

Don't let cream get too sour before churning. It is claimed that as much as six per cent of butter fat is lost if there is too great acidity of the cream.

If nuts are soaked over night in salt water, the meats will come out whole if carefully cracked.

Try rolling out pie crust. Try rolling it out on oiled paper. A tender crust may be lifted on the paper into the tin without breaking, pull off the paper carefully and trim around the sides afterwards.

For cleaning wall paper use the following recipe: Ten cents' worth of liquid ammonia, ten cents' worth of oil of sassafras, one even teaspoonful of salt and one quart of cold water. Mix the cold water with the ingredients, then add white flour until it is thick enough to drop from a spoon. Put in a covered pail, set in a kettle of boiling water and cook until done, stirring often. If it does not stick to the hands when cool it is done. Remove from the pail and divide into loaves, working each piece a while with the hands. Take out only what is needed, leaving the rest in the pail to prevent the ammonia from evaporating. Rub the wall with the loaf working the dirt into the dough. When very dirty exchange for clean loaf. This removes dirt and grease as if by magic and will make old wall paper look like new if carefully used.

To shrink gingham without ironing lay the cloth to be shrunk in a large tub without unfolding the cloth at all. Let it soak in luke-warm water to which a little salt has been added until all the folds are thoroughly wet through, then take it out and unfold without wringing a particle, and pin on the line where there is a brisk breeze. When it is dry you will never know that it has not been carefully ironed.

Keep fruit cakes and puddings in a stone jar with an apple. The apple shrivels without decaying, imparting its dampness to the cakes. By renewing the fruit when necessary, such cake can be kept moist for a long time.

In case of sickness, when hot water is needed during the night, it may be kept in readiness by suspending a small teakettle from a large hook placed securely in the wall directly over a lighted lamp. Hot or even boiling water may be kept ready for immediate use. The lamp should be placed on a table in an adjoining room, and the kettle hung at least two feet above the lamp.

Use soft cloths for dusting furniture, and begin at the top and dust down, wiping carefully with the cloth which may be frequently shaken. Do not flirt the dust in the air to settle back on the dusted article.

When sweeping it is a good plan to cover up as much of the furniture as possible.

Most people when they come in from the rain put their umbrellas in the rack with the handle upward. They should put it downward instead, because when the handle is upward the water runs down inside the place where the ribs are joined to the handle and can not get out, but remains rotting the cloth and rusting the metal. The wire securing the ribs soon rusts and breaks. If placed with the handle downward the water readily runs off and the umbrella dries almost immediately.

To clean rugs, hang the rug on the line wrong side out and wash it thoroughly with the garden hose, then turn the rug and wash the right side. When dry they will be sweet and clean with all the dust removed by the water. Any grease spots can be easily cleaned with gasoline.

When putting a pocket on an apron take a straight piece of the material about an inch and a half wide and sew it on the under side at the top of the pocket. This will prevent the usual tearing down at the corners.

To mend the broken edge of imitation Morocco-binding plaster the under side. Court plaster is also good to mend small, thin spots or moth eaten places in different kinds of wearing apparel that do not require laundering.

Old potatoes often turn dark when boiled. To prevent this put a tablespoon or

two of sweet milk in the water in which they are cooked.

For cleaning the kitchen range use an old and very soft clothes brush. Keep it on the stove shelf, and it will solve the problem of keeping the stove and hands clean. At the same time the brush will remove all the fine ashes that settle on the stove after shaking. Take it to the sink and let the water run on it a while and then place on the rack to dry. If this is done every time the brush will not soil the fingers. This dispenses with old papers and dirty rags.



RECIPES.

Eagles Fruit Cake—Two cups sugar, two cups buttermilk, one pound seedless raisins chopped fine, four cups flour, one-half cup butter, one tablespoon soda dissolved in a little hot water, spices to taste, a cup of rich preserves or jam adds to the flavor.

Corn Bread (Steamed)—One cup Karo corn syrup, one egg, three and one-half cups corn meal, one-half cup cornstarch, two cups sweet milk, two cups sour milk, one teaspoon soda stirred into the sour milk, and one teaspoon salt. Steam three hours. The addition of the cornstarch renders the texture of the bread finer.

French Toast—Beat one egg and add one cup of milk, one saltspoon of salt, and one teaspoon of sugar. Cut bread in slices and fry in spider or on greased griddle.

Cream Puffs—Melt one-half cup of butter in one cup of hot water and while boiling beat in one cup of flour, then remove from stove and when cool stir in three eggs, one at a time, without beating. Drop on tins quickly and bake.

For Cream—One-half pint of milk, one egg, three tablespoonfuls sugar, two tablespoonfuls flour, and any desired flavor. Open side of puff with a knife and pour in cream.

Creamed Onions—Boil onions until tender. Put in baking dish and cover with a milk sauce made of one cupful of milk, one tablespoon of butter, one tablespoon flour, salt and pepper to taste. Cover with buttered crumbs and bake until brown.



HELP IN CASE OF ACCIDENTS.

Drowning—Loosen clothing, if any. Empty lungs of water by laying body on its stomach and lifting it by middle so that the head hangs down. Jerk the body a few times. Pull tongue forward, using handkerchief or pin with string if necessary. Imitate motion of respiration by alternate-

ly compressing and expanding the lower ribs about twenty times a minute; alternately raising and lowering the arms from the sides up above the head will stimulate the action of the lungs.

Let it be done gently, but persistently. Apply warmth and friction to extremities. By holding tongue forward, closing the nostrils, and pressing the "Adam's apple" back, so as to close entrance to stomach, direct inflation may be tried. Take a deep breath and breathe it forcibly into the mouth of patient, compress the chest to expel the air, and repeat the operation. Don't give up. People have been saved after hours of patient, vigorous effort. When breathing begins get patient into warm bed; give warm drinks, or spirits in teaspoonfuls, fresh air and quiet.

Sunstroke—Loosen clothing, get patient into shade and apply ice water to head. Keep head in elevated position.

Lightning—Dash cold water over a person struck by lightning.

Mad Dog or Snake Bite—Tie cord tightly around the wound. Suck the wound and cauterize with caustic or whitehot iron at once, or cut out adjoining parts with a sharp knife.

Sting of Insects—Apply weak ammonia, oil, salt water or iodine.

Fainting—Place flat on back. Allow plenty of fresh air and sprinkle with water. Place head lower than rest of body.

Cinder in the Eye—Roll soft paper up like a lamp lighter, and wet the tip and remove. Or use a medicine dropper to draw it out. Rub the other eye.

Fire in One's Clothing—Don't run, especially not down stairs or out of doors. Roll on carpet or wrap in woolen rug or blanket. Keep the head down, so not to inhale the flames.

Fire from Kerosene—Don't use water. It will spread the flames. Dirt, sand or flour is the best extinguisher, or smother with woolen rug, tablecloth or carpet.

Bleeding at the Nose—Wash the temples, nose and neck with vinegar, or snuff vinegar and water up the nose.

Scalds—The egg is a very useful household remedy, and as it is always ready at hand should be more appreciated than it is. For burns or scalds there is nothing more soothing than the white of an egg. It makes a skin over the burn in the same way that collodion does, and is more soothing. In case of burning, the great point is to exclude the air as much as possible, and to prevent inflammation. As the white of an egg is the best remedy for this, it should be used at once.

QUESTIONS AND ANSWERS

Question—What is the average cost of a college education? C. B. E.

Answer—It requires four years to complete a college course. The average student in the small college counts on about two hundred and fifty dollars per year. I have known students to spend a year in college on much less than a hundred dollars. They were, however, extremely economical and worked for part of their expenses. Then I have known students to spend more than five hundred dollars per year in college, but much of that did not go for necessary expenses. The average student in the average college uses about two hundred and fifty dollars per year. In the larger universities the expenses run higher. It is preferable to take one's college work in a small college rather than in a large State institution. The environment is better and the work done is more satisfactory to the student. The following is an estimate of the expenses of a student in the average college:

Board, fuel, room rent, library fee, physical training fee, tuition for the full year, \$165. Books, \$15. Carfare, \$20. Clothing, \$20. Laundry, \$15. Incidentals, \$15. Total \$250.

Question—Is a boy eighteen years of age too young to attend a medical college? What college would you recommend? F. R. W.

Answer—The majority of the students are more than eighteen years old when they enter a medical college. Eighteen years of age is not too young if the boy has the necessary preparation for entrance. The majority of the medical schools now require the student to have finished a college course before he is allowed to enter. Of course very, very few students have finished a college course when they are eighteen. The student must take his high school work either in a high school or an academy before he can begin his college work. Then he must finish his college work before taking up a medical course. Some medical schools allow students to enter after finishing the first and second years of the college course, but the majority of the first class schools require a full college course. For a regular course in medicine I should recommend the Rush Medical College of Chicago, the Northwest-

ern Medical College of Chicago, or the Kansas City Medical College connected with the University of Kansas at Lawrence, Kansas. For a course in osteopathy, Dr. S. B. Miller of Cedar Rapids, Ia., who is a practicing physician of osteopathy, recommends the school at Kirksville, Mo., Des Moines, Ia., Philadelphia, or the one in Boston. There are many other good schools but these mentioned are the ones with which I am personally acquainted.



Question—Would you consider it wrong or the money raised dishonestly for our Sisters' Aid Society to give an ice cream social for the purpose of raising money for our work? Do other churches of our denomination practice it?

Answer—Giving an ice cream social will serve several purposes, if it is properly conducted. It will bring the members of the church together for a good social visit. People do not visit as they used to do. The telephone has changed the conditions very materially, and people miss something by not getting together. An ice cream social given by Christian people and carried on in a Christian way is a good opportunity for the young people to get together under proper influences. The older people will all be there and the old and young can mix and be drawn closer together. Now it would not be right for any one person to be asked to stand the expense of such a gathering, so it is perfectly right to sell the ice cream and let every one present help to pay for the expenses. The profits can be used in many ways that will be profitable and right and I think using the money for the support of the work of the Sisters' Aid Society is a very good way to use the money. It is perfectly right to charge enough for the ice cream so that there will be some profit, and I should not consider the money raised dishonestly any more than any other legitimate purchase and sale made by any of our members. There are a number of the churches of our denomination where this is practiced. Now there is another side to this question of which we must not lose sight. Church festivities carried on purely for the sake of making money are generally not a very wise thing. The money can usually be raised easier some other way. The church should be educated to give for the support of the Sisters' Aid Society as well as for other church activities, so that the society need not depend entirely upon the money raised by other means. In any church festival

the social side must not be lost sight of. If those who are present pay, they must be given something in return for their money. This is not like giving a donation. They pay with the intention of getting something in return and they must not be disappointed. If it is to be a donation they should be asked for a donation instead of being asked to buy something which they do not get. At our District Meetings people are fed and at many places the profits go to the District Mission Board. This is perfectly right so long as people are properly fed but if they should be asked to pay a big price and not get anything for it, it would not be right. It is all right to feed a local congregation and give the profits to the Sisters' Aid Society so long as people are given a square deal but when they are deceived it is not right. A few evenings ago a neighboring church gave a banquet. The plates were sold at thirty-five cents. There were several hundred people there, but when the meal was served they were disappointed because they felt that they did not get what they had paid for. This is not right and it is far better to omit all festivals than to lose the confidence of the people. The social side of life holds some part in our religious work, but we must remember not to make it the entire thing. Ice cream socials when properly conducted by the Sisters' Aid Society serve a good purpose. When they are improperly conducted they are a menace to the church.

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Patient—The examination seems to have delighted you, doctor. I judge from your happy countenance that you can save my life.

Dr. Sawbones—I can hardly promise you that; but we must perform a number of most interesting operations on you.

❧ ❧ ❧

Auntie May—Have you named the baby yet?

Proud Mama—No; we are hesitating still. We want to be very careful in the choice of a name, as so many other babies will be named after her when she grows up and gets to be President.

❧ ❧ ❧

Mr. Pilger—I see they are trying to find something for our vice-presidents to do.

Mrs. P.—Why, I should think there was enough vice for them to preside over.

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Hokus—Do you know the best thing out?
 Pokus—No. What is it?

Hokus—I haven't decided whether it's
 an aching tooth or a fire.



Mr. and Mrs. Aschenbrenner were touring Europe and had just arrived at Pisa. Mrs. Aschenbrenner was all excited upon reaching the leaning tower of Pisa, and eagerly pattered up the spiral stairway, leaving her husband languidly awaiting her return.

As she weighed a shade over the 200 mark her husband always dug up an excuse when it came to accompanying her on any altitudes above easy falling distance.

He was just pondering on the beautiful flow of unintelligible language used by their guide when from the topmost rampart came the "Hi-lee, Hi-lo" trill of his wife, who was leaning far out and waving a scarf.

Mr. Aschenbrenner obligingly looked up and then came to life with an anguished roar:

"Gretchen, for your life get back. You're bendin' the building!"—Harper's Magazine.



A beggar had been for a long time besieging an old, gouty, testy, limping gentleman, who refused his mite with great irritability, upon which the mendicant said:

"Ah, please your honor's honor, I wish Providence had made your heart half as tender as your feet."—Sketch.



"Look at me!" exclaimed the leading lawyer, warmly, "I never took a drop of medicine in my life, and I'm as strong as any two of your patients put together."

"Well, that's nothing," retorted the physician. "I never went to law in my life, and I'm as rich as any two dozen of your clients put together."



Young Medical Student—I—I think you must have some sort of a—a fever; but our class has only gone as far as convulsions. I'll come again in a week, when we get to fevers.



"I've had a terrible day at the office, and I'm mad clear through," announced the husband, coming home.

"Now would be a good time to beat the rugs," replied the wife.—Cleveland Plain Dealer.

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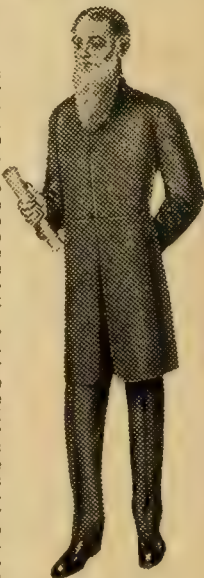
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Mr. C. G. McFarland says:—"I started in the dairy business in the San Joaquin Valley in 1904. Three years ago I purchased 32 acres paying \$100.00 per acre for it. I put the whole 32 acres in alfalfa which I used as feed for cattle. I now own 15 cows valued at \$150.00 per head, four horses, a few hogs and about 100 hens. For the last two years my gross returns were \$3,600.00 each and this year they will be about the same."

Mr. J. H. Hauschildt says: "I came to the San Joaquin Valley in 1906 and purchased 80 acres of fruit land. The first crop paid me a rental of \$1,850.00. I then rented it for three years at \$1,700.00 per year cash rent. I now own a 20 acre dairy ranch in addition to the 80 acre fruit ranch, on which I am keeping 12 to 15 cows, 3 horses and 500 hens, and raising all the feed. Last year my crop values and returns from cows and chickens on the 20 acres were \$1,500.00. This year they will be \$1,500.00 to \$1,700.00."

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THE INGLENOOK

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March 26
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Vol. XIV
No. 13

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THE INGLENOOK

EDITED BY S. CHRISTIAN MILLER

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THE INGLENOOK

Vol. XIV

March 26, 1912

No. 13

RECENT SOCIAL PROGRESS

H. M. Fogelsonger

How Newspapers Encourage Crime.

Business grows by advertising and crime no exception to the general rule. If newspapers told the truth all the time it would not be so bad but the careless and deliberate misstatement of facts works havoc with the moral ideas of children. Children, and especially boys, naturally try to do like their elders and when a boy gets his name in the paper as a successful burglar other boys wish to obtain the same recognition.

A boy in Brooklyn found out that he could open locks with a buttonhook. He would not resist the temptations offered by such a discovery and began taking articles of value from dwellings. It was some time before the detectives were able to locate him, but they finally caught him after he had stolen several watches and rings. The daily papers made a big thing of it, how he fooled the police and so on—committing a far greater crime than the boy himself. Here are some of the headings: "Boy burglar points out hidden loot," "Police astonished that youngster is flat-house robber who baffled them," "Blue-eyed burglar confesses in Children's Court," "Robbed so many places he cannot remember all," "Idea came to boy when he saw lock opened with buttonhook," "Shows cunning veteran crook," "Obtained booty worth thousands of dollars."

Joseph T. Williams of the Charity Organization Society of New York has made a study of this subject and he is in position to give at some very valuable conclusions. This is a part of what he says: "Almost at random I select a clipping. I find that Hannah Irons, sixteen years old, is held on trial on charge of larceny; she has stolen a ring from her sister-in-law, also, that she is a wayward girl and has been arrested for fornication. . . . It has been made known

to me and thousands of others that Hannah is a thief and a vagrant. Whatever potentialities of good womanhood the girl also has are not mentioned—only that she is a thief and a vagrant. None of us had any use for the knowledge. If we needed to be told of this case at all it could have been said that a girl was thus arrested without mentioning a name, but now we all know and Hannah knows we all know that it was she who was the thief and vagrant. Stories of juvenile delinquency should not be published for reasons which stare us in the face. It makes the bad boy a hero in the eyes of himself and others and therefore encourages him to a criminal career. It affords them too many suggestions as to procedure. Why cannot the papers get together and agree to quit it?"

Torture in the Upper Michigan Prison.

From time to time we have been calling attention to the brutal treatment of prisoners in some of our State institutions. It is a subject that needs to be brought before the public and kept there until we as a nation wake up in the matter of reforming criminals or at least until we no longer needlessly torture them. The upper Michigan prison located at Marquette has been under investigation for some time, but until last year political wire pulling has successfully covered up the horrible conditions. It is another case of contract labor. There are only some three hundred prisoners in this penitentiary and 240 of them are employed by two contractors. The State furnishes factory buildings, light, heat and power, and receives 45 cents a day from the contractors for the labor of each man. The prisoners are employed at making overalls and boxes. The warden, James Russel, is a politician and good friend of the Governor.



The Punishment of the Paddle.

One of the contractors, who employs about 170 of the prisoners, is William Russel, a brother of the warden. There you have the situation in brief. It is a condition in which men are turned into dollars as rapidly as possible. There was a minority report by the last investigating committee in which it was recommended that Warden Russel be dismissed. This report was adopted by the house but the Governor refused to act.

The methods of punishment are the ones usually used in prisons where brutality reigns. We are taking most of these facts from an article by Julian Leavitt in the *American Magazine*, which reads similar to other articles on the same subject. We have reading matter on our desk that makes cold chills go up the back and yet the statements are true, being taken mostly from official reports. The usual leather paddle is used in the northern Michigan prison. The paddle is a piece of sole leather riveted to a short handle, the whole thing weighing about two pounds. To add to the torture, holes are made in the leather. The victim is strapped over a barrel until his body will give no more and then the paddle is applied to his back. A cloth soaked in salt brine is put over his body in order to evade the State laws which forbid whipping prisoners on the bare body. The salt brine is applied simply to add torture. Blows are commonly applied until the men faint—all this, mind you, is done because the prisoners fail to accomplish the tasks allotted in the factories. Did anything worse occur when slavery existed in the South? The illustration explains the punishment better than can be done by more words.

Here are some cases taken from the minority report mentioned above:

"An insane man, now at the Ionia asylum, had at three times attempted suicide . . . to escape flogging. At one time

when he refused to be taken from his cell the officers attempted to subdue him by forcing ammonia into his cell. He attempted to commit suicide by cutting his wrist. He was finally overpowered and brought out . . . the blood gushing from the wound. His wrist was bandaged and handcuffs placed upon him. He was at once placed on the barrel and given twenty-five blows. The man was totally devoid of reason."

"Given 70 blows on Saturday and on Sunday taken into the basement of the overall shop and there flogged into insensibility. After he came to he was compelled to pick up the ladder and carry it back to the 'bull pen,' a distance of some ten rods—doing what the convicts term 'carrying his own cross.'"

"A mere boy who, the doctor admits should be in the insane asylum at Ionia has been flogged for not doing his task. One day he used, by mistake, black thread instead of white on three dozen of overall suspenders. For this he was taken to the 'bull pen' and given twenty-nine blows."

The strait-jacket was also used in the Michigan prison at the time of the investigation. This is a form of punishment that is seldom used any more.

Public sentiment became too strong in Michigan and the legislature has forbidden the use of the paddle and other forms of brutality. Strange to say, the warden now admits that the behavior of the prisoners has made an improvement since he has been compelled to use more humane treatment.

Echoes from the Esch Bill.

Mention has been made of the bill introduced in Congress by Esch of Wisconsin prohibiting the use of poisonous phosphorus in the manufacture of matches. It was in a fair way to being passed last January but like many other worthy bills it met an obstruction. It has been placed in the hands of a sub-committee and there is little hope of its being brought to life again. It seems strange that anything should hinder the passage of such a bill, when from all appearances there was no opposition from the largest firm interested, the Diamond Match Co., and further, this company offered to surrender its patent rights on the making of matches from safe phosphorus. There has been some strong criticism in regard to this bill by many reputable papers. Here are two or three. The *Outlook*: "The method for putting an end to the practice (use of poisonous phosphorus in the making of matches) proposed in the Esch bill not only would be efficacious but is a per-

ectly legitimate and proper use of the taxing power of the federal government."

New York Evening Post: "To attempt to smother such a bill in committee is an outrage . . . Any congressman, big or little, upon whom can be fastened a responsibility for the present tactics of delay may count on having a hard reckoning to settle with the people before his account is closed."

A year ago the bill was in the hands of a committee of which Dalzell of Pennsylvania was chairman, and suffered a year's delay. Many of us do not expect anything better from the gentleman from the Keystone State but the second delay of the bill has been a surprise to many—and what is far worse it will mean the death of many

more match workers until some remedy can be had.

A good way to push these bills through is for organizations and individuals to urge their congressmen to vote them. If public opinion is strong enough it will ultimately win out, but it takes patience. Some time ago it was suggested at our church services that we send a petition to our State senators to vote for the peace treaties under consideration between the United States and European nations. Some smiled when it was mentioned, saying that such a thing would be useless. However, it was done and a courteous reply was received from each senator. The petition was only one of the thousands submitted, but it will do its share.

COMMENT ON RECENT HAPPENINGS

Conservation by Drainage.

In view of the great success of conservation by irrigation the movement for conservation by drainage of swamp and overflow lands should receive national attention and support. The National Drainage Congress has for its object the reclaiming of all lands now in a swampy condition. Gifford Pinchot of the National Irrigation Congress declares that there are 77,000,000 acres of swamp and overflow lands in the Mississippi Valley that can be made into farm land at a cost of \$5 to \$7 an acre. It costs from \$20 to \$40 to reclaim land by irrigation.



Railroad Economy.

The efficiency and economy movement is showing itself at times in unexpected directions. Thus the Rock Island Employees' Magazine states that the Rock Island lines spend about \$6,000 a year on the 325,000 pencils which they issue for the use of employees. It is believed that on an average, not more than one-half of the pencil is used before it is thrown away, and it is estimated that if each employee will use another inch or so of each pencil the saving will amount to about \$2,000 per year. A suggestion, more practical than will be popular, has been made that each stub shall be returned before a new pencil is issued.



Italian Military Aeronautics.

Italy was the first country which had oc-

casion to use aeroplanes in actual war in Tripoli, and the result was interesting. The aerial fleet has only forty aeroplanes and pilots at present, but there will soon be many more added, and owing to a good organization the question of army aeroplanes is to be rapidly developed. At present there are three military grounds in Italy, one on the Ticino River, one at Aviano, and a third at Pordenone. Three others are soon to be installed.



Electric Ovens in Vienna.

Electric ovens for bread baking are beginning to make their appearance in some of the large cities of Europe, and the central electric stations are promoting their use. The Vienna electric plant is making arrangements with the bakers' syndicate to have electric ovens adopted widely throughout the city, and it offers to supply the current for this use at special reduced rates. As the bakers' ovens run all night this provides an outlet for current during the hours when the load is normally low. There will soon be a trial oven put in operation in order to test the method.



To Celebrate a Century of Relative Freedom from War.

It must be remembered that the year 1915 will be the one hundredth anniversary, not only of peace between Great Britain and the United States, but of the end of the Napoleonic wars. Despite the conflicts which have marked the last one hundred

years, these are as nothing in comparison with the almost unbroken series of bloody wars beginning way back in the middle ages and coming to an end at Waterloo. As compared with the centuries that precede it, the one hundred years ending in 1915 constitute a century of peace, of the steady advance of justice. This great dominant fact should be celebrated at San Francisco in order that men may turn to the future with even greater hope and promise.—From "The World's Peace and the Panama-Pacific Exposition," by Nicholas Murray Butler, in the American Review of Reviews for March.



Automatically Tripped Life Rings.

There is perhaps no means of transportation in which so much is required in the way of safeguarding the lives of those intrusted to it, and which has to be equipped with so many and various appliances for the achievement of this end, as the modern passenger ship. In a bad storm a sailor and even a passenger may be washed overboard, or a passenger or fireman, temporarily deranged, may leap overboard into the sea. To provide for an emergency of this kind, one or more boats are always kept so that they can be launched at a moment's notice, as considerable time would be lost if the tarpaulin coverings had to be removed as with the regular lifeboat. A safety device, which has given excellent satisfaction, is a device for releasing life rings fore and aft, both on the port and starboard side of the vessel. As soon as the news of "man overboard" reaches the bridge, either by the "wig-wag" or the ship's telephone, the officer on duty gives one turn of a valve and the life rings are automatically released. After they have all reached the water a red electric light flashes up at the top of the apparatus, showing that the mechanism has performed its duty.



Mr. Roosevelt and Mr. Taft.

For several reasons Mr. Roosevelt ought not to be nominated. First, because Mr. Taft deserves a renomination and should not be humiliated by rejection. Again, the party would make itself ridiculous by rejecting the President, thus branding him as unworthy or incompetent, and by selecting in his place a candidate the most prominent plank in whose platform at present is the recall of court decisions by a majority vote at the polls. In addition, Mr. Roosevelt, as the nominee, would be weighed down by

the objection to a third term and by the belief of a very large number of Americans that in accepting a nomination he had broken his word. Can the party afford to commend in its platform its executive and legislative work of four years, and to withhold a renomination from the President so closely associated with that work and responsible for a large part of it?

Mr. Roosevelt and his party, if he should be the nominee, would have heavy burdens to carry, and not the least of these would be his treatment of Mr. Taft, his friend. The ex-President has been accustomed to extol the virtues of "the square deal." If he should wrest the nomination from the President, would he be able to say that a square deal had been given to Mr. Taft by himself? Can he say now that even in his preliminary canvass there has been a square deal for either Mr. Taft or Mr. La Follette? Does he relish the frequently published assertion that he has stabbed his old friend in the back to satisfy his own ambition? The third term objection, the promise given in 1904, the recall of court decisions and a divided party would be heavy weights, but widespread disapproval of Mr. Roosevelt's treatment of Mr. Taft might be a great burden as any of these. The American people like fair play.—The Independent.



A Railroad Over Salt Water.

The opening of Mr. H. M. Flagler's "ocean sea railroad" to Key West, on January 22, brought Cuba several hours nearer to the United States and marked the completion of an engineering achievement wholly creditable to all who have been associated with the enterprise. For many miles the "right-of-way" of this singular railroad lies over salt water, and at certain points on the line passengers on its trains are actually out of sight of land. These conditions raised obstacles to track-laying that might well have daunted the spirits of any construction corps, however resourceful. To Mr. Flagler's engineers has come the reward of success in the face of what at first seemed overwhelming odds. Steel and concrete have proved their loyal and efficient allies in the contest with the elements. Even the marl-beds of the coral reefs along the Florida coast were made to yield a tribute of thousands of tons of cement, which went into the structure raised far above tide level to support the rails. While construction was in progress villages were built on islands to accommodate the workmen.

EDITORIALS

Renewals.

A number of subscriptions are expiring during the month of March. If your subscription expires will you kindly renew promptly, so your subscription may be placed on record before the books are balanced for the year, which is done April 1. By renewing promptly you will not miss any of the numbers. Just slip a one dollar bill into an envelope and tell us it is a renewal and the circulating manager will see that your name is properly entered. Some of our readers tell us they could not get along without the Inglenook.



High Prices.

Several times in these columns we have discussed the high prices, which are by no means a local condition but international. City folks who find eggs, butter and milk higher than a year ago, are placing the blame on the farmer. Although the grain prices went down last summer the flour prices are still up. In a special message to Congress, during the month of February, President Taft gave official recognition to the problem. He recommended an appropriation to defray the expenses of preparation for an international conference to inquire into the causes of the dearth of all necessities. In this the United States is to participate. The mounting cost of butter and eggs and meat and flour and all other necessities that enter into the daily consumption of the people, is not peculiar to the United States alone but is world-wide. It was figured out by the economists a few weeks ago that commodity prices rose one per cent during January, and that they are now "at the record high for thirty-six years," in the city of London. Much of the current discussion in this country, concerning the high prices, lays the trouble to the habit that James J. Hill calls "the cost of high living." A prominent Chicago merchant a few weeks ago protested against "the good household matron's habit of dropping a nickel in the telephone every time she wants a loaf of bread instead of taking her market basket on her arm and going to the grocery." That was only a polite way of emphasising the fact that American people have become extravagant. According to many eminent bankers, extravagance of living and ignorance of the nature and workings of legitimate enterprises are hindering our nation from taking the place

she should in investments. The National City Bank of Chicago in its February review called attention to the fact that one of the large life insurance companies during the last year or more, was compelled to lend its policy holders nearly a million dollars a month. Formerly, the aggregate monthly demand for such loans was oftentimes less than \$100,000. The authority for these figures added that "experience has shown that most of the money thus raised is not used for purposes of necessities but for luxuries." If the cost of living investigation accomplishes nothing more than to make the average citizen realize the importance of his extravagance, the investigation will not have been in vain.



A Shorter Educational System.

Our present educational system has received criticisms from many different angles, which in itself is evidence of the fact that we have not yet reached perfection. The past ten years have been a period of more or less experiment, among the educators, making an effort to produce the maximum of results in the minimum of time and of money. A few years ago a man at thirty was considered just at the proper age to enter upon a professional or a technical career. Today we count that a man at thirty should at least have made a good start in his profession. President Harry Pratt Judson, of the University of Chicago, with this modern demand in mind recommends a change in our educational system which he believes will meet the situation. His purpose is to save both time and money for the student and still gain the same results that are now gained by the longer system. He has outlined a plan of readjustment of the courses by which it will be possible to avoid duplications and repetitions and graduate the student at an earlier age. He recommends cutting two years from the elementary course, compressing secondary school work into three years, inserting a junior college course of three years and giving two years to university branches. This would outline the educational work as follows: from the age of six to twelve, the elementary school; twelve to fifteen the secondary school; fifteen to eighteen the junior college; the years following eighteen the university. This plan may be tried at the University of Chicago with its laboratory schools, the University elementary school and the University High School, if the funds can be secured to get the necessary equipment. If the plan

proves successful it will be a great saving to the student.



Dr. Otoman Zar-Adusht Hanish.

Religion has served as a cloak for a large number of evil practices. It is a custom among those in the so-called refined society, who cannot follow their own inclinations because of the law, to break the law under the cloak of religion. Nearly every month we hear of some new cult being started which when placed under analysis proves to be nothing more than vice under a polite name. Recently the "Sun Worshipers" have been exposed, and have been found to be a rendezvous of vice instead of a propaganda of religion. The Sun Temple in Chicago was raided by the government agents and "Prince of Adusht," who was found hiding in a coal bin was placed under arrest. He has been charged with sending indecent literature through the mail, and in the temple convincing evidence was found against him. The government agents have been searching for this evidence for about three years. Hanish asserts he is a Persian and to his followers he is known as the "Hand Servant of the Lord Master God." The government asserts that instead of being a Persian, to whom revelations have been made, he is an Irishman who originally bore the name Hennesy. The "Inner Studies," the catechism of the cult, which was confiscated by the government agents, is a treatise on the sex problem and advocates nonmarriage. The weird rites and ceremonies which the cult practices savor of the Oriental. Sun baths, "grass hopping," anointing with oil, dieting on garlic and onions and "dew drinking" are features of the course, through which the converts must pass in order to receive the "pink cord of silk," the first step toward gaining perfection. The followers of the cult are principally wealthy women. Of recent years "sun cult" temples have been built throughout the United States and in Europe. The only difference between this form of vice and that found in the levee districts of our cities is that this is hidden from the public, and the other flaunts openly.



Gossip and Jealousy.

Gossip is one of the popular crimes that has caused more sorrow in life than murder. It is drunkenness of the tongue; it is assassination of reputations. It runs from mere ignorant, impertinent intrusion to malicious slander. If facts do not exist it cre-

ates them; if they are innocent it transforms them into black guilt by ingenious perversion. In interpretation it always chooses the worse of two possible motives. It constitutes itself a secret court that decides on the fate of the victim in his absence when he has no chance to speak in his own behalf. It is a conspiracy of wrong. He who listens to it without protest is as bad as he who speaks. One strong, manly voice of protest, of appeal to justice, of calling halt in the name of charity could fumigate a room from gossip as a clear, sharp winter wind kills a pestilence. Sometimes gossip does not deal altogether in words; a sneer, a raising of the eyebrows, a meaning smile or a shrug of the shoulders and the deed is accomplished. A reputation lies dead in the roadway, some one's mighty faith in some one else has its pulse stilled forever, some one is walking his weary way alone in silence with the sun of love blotted from the sky. Jealousy is equally destructive with gossip. It counts its victims by the thousands. In every walk of life there are those who bear daily crosses because of it. Inferiority, incompetency, or selfish, impotent ambition is seeking to undermine their best efforts. By tale bearing, petty schemes, trickery and imposition and all the other small implements of warfare that make up the armory of small minds they seek to harm others. The venom of jealousy, self distilled, poisons their whole natures. They envy but do not emulate. Were the constant energy expended in injuring others concentrated in heroic efforts to better themselves the result would be vastly different both for themselves and for the world. Less selfishness and more consideration for others would make the world a brighter spot. Cleaning the windows both from the inside and the outside would give us a new vision of the beauties of the sunlight.



The Crushing Ills.

The daily evils that make life hard are not the great sorrows but the infinity of irritating trifles, the unnecessary injustices, the man-made wrongs of life. The cruel temper which upsets a household for a day and leaves a trail of enervating protest is more blighting in its effect than an open crime. The unreasonable selfishness which overrides the rights of others destroys the happiness of the entire home. There is a bitterness of unforgiving condemnation that listens to no reasons, explanations, or motive, that believes because it has seen, that credits the senses and accepts circum-

stantial evidence as final. A little later that love may walk alone down the valley of darkness and separation, heart hungry for the treasure that has been thrown away. There is that ingratitude which, turning traitor to the kindnesses it has received, dries for years the generous fountain of giving. There is a hypocrisy, that, masquerading about, poisons love and friendship and leaves scars in memory and sears and warps character. These are but a few of the crimes of respectability which kill happiness for ourselves and for others.

Man is said to have been made in the image of his Creator. If we are men with the dignity of our powers and privileges and possibilities, let us live like men. Life is not something to be lived through but something to be lived up to, in all its highest meanings and messages. There was in the army of Alexander the Great a soldier who, although he bore the name of the great conqueror, was in his heart a coward. Cowardice in that mighty army was the worst of all crimes, yet for this man to be a coward was shame unspeakable. Alexan-

der in great anger exclaimed: "Either give up my name or follow my example." Living up to our possibilities means living up to our name; anything less means failure. A life filled with the crimes of respectability has lowered its standard to where it is no longer worthy a name of honor.

If for a single week every individual in a community were to resolve every morning: "Today no one in the world shall have a single second darkened by any act of mine," that community would be transformed and glorified. Then if every individual in that community should resolve that at least one life shall be blessed by an act of thoughtfulness on that individual's part, that community would be blessed indeed.



La Grange, Ill.

While I am writing I would like to say that I very much appreciate the good and varied mental diet served in the Inglenook. We could not find such contents elsewhere at such a marvelously small price.—Very truly, Mrs. Mary Ellis Smith.

TEACHING DAUGHTERS ECONOMY IN HOUSEKEEPING

M. Elizabeth Binns

WE hear a great deal these days about economy. It is brought to our minds at every turn, not because we have any desire to think about it, but because we must do so.

We are not by any means lonely in this, nor need we be ashamed, for it is a matter that occupies the attention of the business heads of the largest financial concerns of the country, as well as those of the humblest, well-regulated households.

As a nation Americans have no reputation for economy. On the contrary, they are noted for their extravagance, as a result of which their bank accounts are neither so numerous nor so large as they could be, and their worries and nerves much more troublesome than would be necessary were they otherwise.

One and all will deny it, of course, and say "I simply must have" so-and-so, or "I can't possibly do without it." But think of the things that have been in use, perhaps only in existence only a few years;

and then think how much some of them embarrass your purse now. For instance, hundreds of women and girls use face cream and skin foods at anywhere from twenty-five cents to a dollar a jar. Think back twenty years. Did one person use such things then where a hundred use them now,—simply can't do without them,—and were not the complexions just as good, if not a little better? This is only one example.

The grown person who has learned habits of life may find it hard to change the ways into which they have gradually fallen, or the habits which have become firmly established. It is to the young people we must look for correction in some of the things which the older see are not of the best. The grown folks can see that this is a day of extravagance, for they can see many of the things considered as daily needs now, which they were quite happy without in their early days. Some of these add much to our convenience and comfort,

it is true, and often become needs; but we must not let our desire run away with us. A mother says, "I did not have such things when I was young, so I am determined my daughter shall have them." That is a good resolve upon the part of the mother until it is carried too far; until it cultivates in the daughter extravagant habits and desires that can not be gratified as she goes through life without great struggle or discomfort.

One of the things which each child must of necessity learn is that she can not have everything and the more careful she is about some things, particularly the little ones, the more of her desires will be likely to be fulfilled. If she will refrain from spending the pennies and nickels for candy and trifles, she may soon be able to purchase the pretty ribbon or gloves she wants. If she will carefully darn her everyday stockings they will last longer and make possible the prettier pair she wants for best wear.

A group of three girls were talking within earshot of the writer. There was to be a little theatrical affair at the school they attended. One of their friends was the "Sleeping Beauty," and they wanted to go, but mother's birthday was approaching and they wanted to surprise her with something she particularly desired. Tickets at twenty-five cents each meant seventy-five cents spent if they went, or added to the general fund for mother's gift if they stayed at home. After a lengthy discussion they decided they cared more for mother than the "Sleeping Beauty," and learned a valuable lesson. They, of their own accord, had found out that the curtailing of the small and not really necessary expenditure made the more desired one possible.

Most such lessons must come from mother to daughter either directly or indirectly. Mother tries to impress upon daughter that she must be careful, but daughter does not see it so. This may be either in personal expenditure or about the house. If it can once be impressed upon the daughter of the house that small avenues of waste cause the expenditure of funds that could be put to better and greater use, a valuable lesson will have been learned and a foundation laid for the accomplishment of really great things in life. She will see others wasting much and get the impression that it is an indication of lavish wealth or greatness, when really wastefulness must always mean more or less poverty, and only care and thrift will

result in generally comfortable circumstances.

It has been said that a French cook could feed a family well upon what an American family wastes, and that Americans spend too much for food because they are not careful in their purchases of it. Many will not use left-overs at all. Some of our brightest girls now are devoting their time and talents to learning how to purchase and cook food economically and make dainty things out of left-overs, without spending twenty cents to utilize a two-cent remnant.

One family thinks it looks stingy to put the crusts of bread upon the table, so the breadbox contains many crusts in various stages of dryness, until it gets too full, then they are thrown out. Economy is not stinginess unless it is carried too far. A young woman visiting them found by experiment that she could make four different kinds of bread puddings, besides a dressing for meat from those crusts and the family enjoyed the puddings.

If daughter, as a little girl, is encouraged to cook and sometimes allowed to experiment and produces surprises, she will likely enjoy it, but if she is censured, or made sport of, for everything that is not as good as it might be, she will get out of all the cooking she can, and rightly too.

Encourage her to use the less expensive cuts of meat, cooking them well, and trying how palatable they can be. See how many ways they can be cooked. With vegetables the same course may be followed. If within reach of a garden as much as possible may be canned. One little girl of nine years last fall took a prize for canned beans, and felt she had done something wonderful, for many persons with whom she came in contact praised her ability.

Besides economy in the cooking there is care to be used in the using of many household articles. Daughter will soon understand that it is waste to take a new broom to scrub the porch when an old one will do, or to use any broom all to one side so that it will not last half so long. Soap left in the dishwater will be wasted, dishes chipped by careless handling will soon be unsightly, ashes with large cokes in them are bad. All these things are difficult to impress upon a young mind, but with patience they can be. Is it not possible that we scold, and scold at the wrong things done, tell them to visitors and comment upon them time and again, but utterly fail to notice and praise the attempts to do well?

The daughter's work in all household matters cannot well be expected to equal her mother's, for her mother has had many more years of experience, but encouragement will do wonders.

Besides economy in the preparation of foods, the use of left-overs, the handling of household supplies and utensils, care in their purchase must be taught, for the cheapest article is not by any means always the best, nor is the merchant's valuation of his wares always the correct one. Real judgment of values in purchasing as well as in the use of things, can only come with experience, but daughter will learn after having made, perhaps, many mistakes and noted the consequences of them. She will have to be shown differences in qualities for young folks can rarely see them until called to their attention, and a nice surface appearance will often deceive them. A girl of ten was once sent to a grocer's for butter. She carried home what appeared to be a nice roll that was quite cheap, but upon being cut it was found to have a layer of good butter over some very inferior,

and had been cut but put together again and smoothed over. The merchant denied selling it and it had to be thrown out. She is a grown woman now, but she never forgot that purchase or that merchant.

The many lessons in economy about the home will be learned in many ways. Not to purchase unnecessary quantities of things that will spoil, to purchase by wholesale such things as will keep and come at reduced rates in that way, to look at quality as well as price, to use medium quality where high quality or extreme fineness is not needed, never to purchase what you don't need just because it is cheap, and to guard small avenues of waste, are all parts of the same great lesson in "economy in housekeeping" which every daughter of the land will find it wise to learn. By learning them she will during her lifetime have money for many of the things she may desire to do—some of them, perhaps, really great things. She will escape the constant worry which all extravagant women must endure, and so be happier than many who may seem to have more.

DO YOU WANT TO KNOW?

Dr. S. B. Miller

IV. Some Observations.

THE practicing physician has two methods of education: one, what he has learned from textbooks, instructors and fellow practitioners; the other what he has learned by observation and by experience. The first is knowledge; the second is education, especially the ability to put into practice what he has learned. It is a great thing to read carefully, listen attentively, think clearly and reason accurately. I have had some experiences, some observations, and made some deductions. You may judge whether they be reasonably accurate or not.

1. Grippe.

Oh, yes, we all know what it is! We have heard about cases, or seen patients, or more likely have had personal experience. No, don't describe it, you can't. I saw a cartoon showing a "grippe" patient in bed, with a host of little imps with red-hot points on tails and toe nails, prodding every available part of the anatomy. Well, that tells some things. But, forgetting the "bugs" that cause "grippe," let's keep the "bugs" out of our think-

house while we diagnose and prescribe for ourselves. First, the symptoms of achiness all over, severe pains on movement, headaches, thirst, fever, etc., are known to all. No matter much what caused the condition (?), nature is making a desperate effort to overcome some poison affecting nerve centers, circulation and organic functioning. Can we assist nature? Yea, verily.

First, stop trying to work or keep going, and go to bed, for all work, physical or mental, increases waste products to be thrown off and adds to nature's problems. Second, the fever indicates a fire in the body, consuming waste matter and eliminating poisons. Air is the base of the fire in producing circulation and eliminating; so open the window and have plenty of air. Next, aid the skin in its work by getting the body into a sweat,—plenty of cover, hot packs to the feet, fruit jars of hot water laid along the spine or beside the body,—any artificial heat to produce a free sweating. Next, aid both skin and kidneys by giving cold water freely and frequently in small quantities at a time. Give an injection of warm water to flush

the bowels. No home is properly furnished without a combination of hot water bottle and fountain syringe. Aid the heart, not only by producing a sweating, but by cold cloths on the head, and cold compress around the neck, covering the wet cloth with a dry one to keep clothes dry and avoid evaporation.

Cold applications on head and throat are always in order in any fever. All blood to the head must pass through the neck; so keeping the neck and head cool lowers temperature, relieves the heart, and prevents the prostration following a fever. By the way, you can't tell in your first symptoms whether it is grippe or any one of a half dozen diseases. So you are safe in any case in following instructions thus far. Keep the patient warm, plenty of air in the room, plenty of water, no food, or only liquids, and induce sleep if possible, and permit to sleep until self-awakened. Sleep rests the entire body, and is a wonderful aid in every sickness. Don't be in a hurry to get out of bed. Be careful of draughts or chilling when you do go out. Eat sparingly, work moderately, sleep abundantly. Help nature in her endeavors to recuperate.

2. Measles.

Perhaps, after about three days in bed, treating for the "grippe," you discover a rash or breaking out on the skin, in the mouth, on the chin, forehead, face, chest and finally the feet and hands. Well, don't get scared. Keep the room dark to protect the patient's eyes. By the time you have discovered the disease, nature is well on her way to a cure, and no physician is needed in ordinary cases. Keep patient in bed ten days. Keep other children out of the room. Keep away from school fully two weeks. Bathe the patient often after the fourth day in cool water to cleanse, cool and refresh the skin. During the progress of an ordinary case no medicine is needed, but if a reaction occurs, or conditions are not favorable, it is wise to call a physician, nurse, or experienced helper. Nose-bleed is a common occurrence. Whooping-cough and diphtheria are sometimes associated with measles. In ordinary cases the recovery is complete and uncomplicated.

3. Scarlet Fever.

Perhaps, again, after several days' treatment for "grippe" the patient complains of chilliness, great thirst, pain in swallowing and a swelling of the tonsils, and you discover an eruption not on the face and

head as in the measles, but on the neck, breast and entire body, and the skin feels rough, swollen and hot. The patient complains of itching and burning and you may be fairly safe in diagnosis of scarlet fever. But by this time nature is again practically through with her housecleaning. Children must eat both for nourishment and growth, and consequently the bodies become loaded with waste products, and nature has a task to clean up the system. Children of well-to-do people are more in danger and usually have it worse than the poorer classes.

But in case you think you know it is scarlatina, you are then compelled to pay tribute to the physician's trust, through the Board of Health, and call a physician, or notify the mayor or township clerk and be subject to quarantine for thirty-five days from the time of exposure. The disease is very contagious, especially to people who have neglected proper care of their children. So no one is permitted to enter or leave the place except the physician who is apparently protected by a dispensation (?) of Providence. At any rate, he claims privileges denied to common mortals. But call the physician, follow directions of quarantine and disinfection. It may be irritating to you, but not fatal. But above all, remember to aid nature with air, water, rest, sleep. Nature is your best friend. Give her due reverence.



A BLIND MAN IS STATE SUPERINTENDENT OF EDUCATION IN SOUTH CAROLINA.

In the March American Magazine there is an interesting account of J. E. Swearingen, who, though totally blind since youth, fills the office of State Superintendent of Education for South Carolina. It is for the most part due to him that the practical side of South Carolina's agricultural revival—the children's corn clubs and tomato clubs—has such great vitality. Following is a brief extract from the article:

"The old expression, 'there are none so blind as those who will not see,' might with propriety be revived in the light of modern achievements of blind workers; as an instance, J. E. Swearingen, the blind State Superintendent of Education for South Carolina, is seeing wonderfully well for thousands of wide-awake boys and girls. Although Mr. Swearingen has lived in darkness since his eleventh year, when an

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THE LIQUOR TRAFFIC

A. E. Hedine

1. The Direct Cost.

Editor's Note. This is the first of a series of articles by Mr. A. E. Hedine on the situation of the liquor traffic in the United States. Mr. Hedine is a traveling secretary of the Prohibition Party in the State of Oregon.

THE liquor traffic is the most gigantic problem before the people of the United States today. Unqualifiedly we make this statement and anticipate no trouble in proving it.

Dollars are not the most important in life, yet American hearts and pocketbooks lie so closely together, and Americans are so prone to talk of their "big issues" in terms of dollars, that we will consider the financial side first.

So in terms of dollars we reiterate our first statement, or that the liquor traffic is the biggest financial question before the American people today; and more real prosperity hinges on it than on any of our so-called financial issues of today.

The prices given in the accompanying table are the average prices gotten over the bar, and admitted generally by well posted liquor men to be rather too low than too high. With the adulterations and dilutions made after the liquors have left the hands of the internal revenue department men, and the higher prices generally gotten, it is safe to say that the drink bill for the past year comes closer to the three billion dollar mark than the amount given below.

We need no long argument to prove that this immense amount is an absolute loss to the consumer. A man spends a dime for either of the above beverages. In either case he gets alcohol, an acknowledged poison to the human body. Medical science has proven that the taking of it even in very small quantities decreases the human body's working capacity; it soon breaks down the higher nerve centers, and finally ruins the whole body. The best medical

Last year the American people spent at least \$2,367,482,221 for intoxicating beverages. Here is the 1911 Drink Bill in detail:

Domestic Spirits	134,749,168 gal. @ \$6.25	\$ 842,182,300
Domestic Spirits added in Rectifying*.....	13,000,000 gal. @ 6.25	81,250,000
Imported Spirits	3,836,821 gal. @ 8.00	30,694,568
Domestic Malts (beer)	1,954,671,286 gal. @ .645	1,263,987,979
Imported Malts (beer)	7,240,458 gal. @ 1.00	7,240,458
Domestic Wines	56,655,006 gal. @ 2.00	113,310,012
Imported Wines	7,204,226 gal. @ 4.00	28,816,904

Total 2,177,356,965 \$2,367,482,221

*Estimated from past records.

Our government ascertains pretty definitely the quantities of liquors used every year. Uncle Sam is in partnership with the liquor business, deriving his easiest and next to largest revenue from it; so he sees well to it that every gallon of intoxicants withdrawn for consumption is accounted for. So anxious is he for this that he has his paid internal revenue officers in every brewery, distillery and bonded warehouse in the nation; and to these all the books of the liquor-making firms must be open for inspection,—yes, even the keys of their establishments are held by these internal revenue men. So when our government says so many gallons of intoxicants have been withdrawn for consumption we know that is the case, for a heavy tax has been paid on at least that many gallons.

men realize that it has very little medical value, not even as a stimulant, and its dangers far outnumber its poor values. Neither does alcohol give human happiness nor moral uplift. The spending of that dime in drinks makes that man no better as a man, as a worker, as a husband, as a father, or as a citizen. It makes him worse, if anything, and the spending of that dime is worse than a loss; but we shall consider it now only in its first light,—that of being a complete loss to the consumer.

Let us see if we can realize, then, what a loss of more than two and a third billion dollars really means.

Out in Kansas, especially in the western part, times have not been as good during the past year as they used to be; traveling salesmen are complaining of hard times,

merchants find their sales reduced, families must scrimp and save, get along with old clothing and less groceries, farmers are not buying as many new implements, stock is selling cheaper and farms are lower,—all because there was a partial failure of the wheat crop last year. Yet that loss amounted to but a few million dollars. What hard times would there not have been had the wheat crop failed completely throughout the whole State? Then suppose there had been a complete failure of wheat in Nebraska, Oklahoma, Texas, California, Oregon, Washington, the Dakotas, Minnesota, and the other wheat raising States as well. Suppose there had been a complete wheat failure in the whole United States. How many families would not have to save and cut down expenses to the minimum, how would it not reduce sales of fineries first and necessities next, how would not merchants find their sales cut in two, how would not factories have to reduce working time and laborers be thrown out of employment? What suffering would not have to be endured throughout our fair land? And yet the total wheat crop of last year, sold at average prevailing farm prices, would bring but \$543,000,000, or less than one-fourth of the loss sustained directly through the liquor traffic.

Corn is king in American agriculture, raised in almost every State in the Union, and the giant crop in the Central States. What a loss would there not be throughout the nation if there were a total failure of the corn crop? Allowing that other countries could furnish the necessary corn at normal prices, and thus figuring only the financial loss caused by such a monster crop failure, what a loss would it not be to the financial world? What a tie-up in commercial lines, what suffering among farmers and laborers, what a standstill among factories, what a drain on our resources! Yet our corn crop last year, sold at average prevailing prices, would bring only \$1,565,000,000, or about two-thirds of the loss caused by the drink bill.

To get an amount equal to last year's direct financial loss caused by the liquor traffic you would have to add the total wheat crop to the total corn crop, then the total potato crop—another of our good sized crops—and the total rye crop. Can you picture to yourself the pitiful hard times that the combined failures of these crops would make? What an immense drain on our wealth? Then follow that up with a succession of combined failures of these crops, year after year! Yet that is what

we are doing with the liquor traffic, not one year alone, but year after year it is sapping these monster sums away from the homes of our common people, it is draining our country of this vast wealth.

Probably you can get a better idea of the enormous liquor traffic loss by looking at this: Kansas today is admitted to have the most wealth per capita of any State in the Union; that is, her assessed valuation of real estate and personal property in the State gives each man, woman and child in the State \$1,646, which is higher than in any other State. Property is assessed at full valuation in Kansas, and her last assessment showed a total valuation of \$2,777,000,000. Allowing for discrepancies, for property being assessed lower than its real value, it is safe to add another eight per cent and call the total valuation three billion dollars. This includes the value of all lands, buildings, livestock, grains, implements, goods, railroads, telephones, telegraphs,—every object salable almost in a State 400 miles long and 200 miles wide and containing one and two-third millions inhabitants. But the liquor traffic costs us a State like Kansas every fifteen months.

Gigantic Chicago with all her immense wealth and inflated values is reported valued at about \$2,546,000,000. But the vast wealth of even a Chicago goes down American throats for booze in thirteen months.

Counting 94,000,000 people in the United States, the cost of the drink bill averages \$25.18 for every man, woman and child in the land; and counting five people to the family, it costs every family in the land \$125.90.

For every day last year there were \$6,486,252 spent for intoxicants; for every hour, \$270,260; for every minute, \$4,504; and for every second, \$75. The per capita consumption of liquors was more than 23 gallons,—an increase of about 16 gallons per capita since the Civil War.



A Blind Man Is State Superintendent of Education in South Carolina.

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accident while hunting destroyed his eyesight, his vision of the needs of his great army of young people has quite as likely been improved instead of injured. Dr. Samuel Gridley Howe, early in the thirties the founder of the first school for the blind in this country, said that 'blindness is an inconvenience, but not an affliction.'

MME. OLIVE FREMSTAD ON HAPPINESS

Josephine Meighan

THE average American eats too much, works too much, spends too much, and doesn't think enough. These are the reasons why most of them have nervous prostration and all of them are unhappy." Thus spoke Mme. Olive Fremstad, from the depths of a tapestried chair in her beautiful new apartment up near Riverside.

"Simplicity, serenity, sincerity—these are the things we need in life. These are the things all of us are hungering for but that some of us don't realize we need. Peace, quiet, leisure for thought!

"The mind is everything, and if it is not at peace we can accomplish nothing good. Have you ever tried to work with a confused mind? And have you ever done work under the circumstances? No! It is the effort to do so that causes wreck and ruin of mind and body."

Mme. Fremstad's philosophy is interesting from several points of view. She has arrived at the top of the most slippery of artistic hills. One distinguished critic has called her the greatest lyric tragedienne of her time. Others say the mantle of Milka Ternina has fallen upon her shoulders. But from the days of small parts and no parts, Fremstad had no other to help her. A gift, cherished and nurtured, common sense, hard work, and ambition—these things tell the tale of her fight and victory.

Now from the top of the steep hill, surrounded by the luxuries and most of the joys that the world gives to its favorites, the successful artist declares the "Simple Life" is the only one and the old-fashioned ideals of happiness are the only recipes for peace of mind and heart.

"The turmoil of fashion and worldliness in which most people are struggling is pitiful," she continued, as she looked out of her big bow window over the roofs of the mammoth apartment houses nearby toward the brown woods of the Jersey shore.

"Look at the foolish way in which the average girl is brought up in this country! She has no definite duties, no absorbing work, but she has clothes ten times too fine for her needs and she leads the frivolous life of a butterfly while her father is

perhaps slaving his health away to pay the bills.

"After she is married she will pay more attention to her costumes than to her health. Her husband will work beyond his strength and his family will live beyond his means. When the time of reckoning looms ahead the thought that the spoiled wife and the pampered daughter will have to suffer privation or perhaps even go out and do some useful work to earn bread will drive him crazy, and some fine day he will rob a bank or be found with his brains blown out.

"That sort of thing happens more frequently in this country than anywhere else, and that is why simplicity in living is such a crying need.

"Keep your life simple. Clear it of complexities and uncertainty and misunderstandings in so far as lies within your power. This is the keynote." Sighing, the singer took up the personal equation.

"The song is not easy to sing," she said. "I started out in my early girlhood with a straight line that led to the goal that I wished to reach. I have kept to the path most of the time. People and events have taken me into side paths, but I have always returned to the straight road that leads to the goal that I set for myself when a young girl.

"I left my western home to become a singer. My mother said, 'You will come back.' But I have never been back except for short visits. The long, straight road was always there awaiting me. It means work and study and singing. It means a Spartan regime for the sake of health. It means almost no social life and no home in the real sense of the word.

"Mere rooms and furniture can not make a home for a normal woman. I have chairs and tables and pictures and rugs. I am financially independent. But the vital essentials of a home cannot be bought. Often a woman may have them who could not buy an extra chair or a little picture for the wall without pinching and saving.

"Congenial companionship, affection, sympathy, protection—these will make a home anywhere. I have had none of them. A

child can make a home for some women. I think if I had a child I should never have had a career. Perhaps I am wrong, but it seems to me that I should have been happy and so occupied that there would have been no time left for the music room and the opera house.

"Other singers have children and continue to sing, but they don't sing leading roles and they don't give the children much

of their personal attention, as I think I should have liked to have done. "I try to lead the 'Simple Life' in New York, but it is very hard for any one to do so in this turbulent city. I go to bed at 9 or 10 o'clock on the nights when I am not singing, and I get up at 7:30. I practice for two or three hours in the morning, and I walk five miles every day along the river-side."—The Globe.

LETTERS TO THE FOLKS BACK HOME

Galen B. Royer



Old Brewery Mission, Montreal, Canada.

On Board the Megantic in the evening after leaving Quebec, June 25, 1910.

Dear Children:

We slept at "Turkish Bath" till nearly eight, took a hearty breakfast and spent the forenoon in our room writing letters and getting ready for going aboard in the evening. We ate dinner at two, settled our bill and went to see Rev. Taylor of the old Brewery Mission. There were some things I wanted to know about the city and his work. I learned from him that a grocery store can sell liquor only in the original package, and the drug stores sell it for medical purposes and that the saloons retail the goods. It is an interesting subject. The deaths along the wharves never accounted for are appalling, so much so that sailor boys are afraid to come ashore. It is tough though it is not slum.

We went to see Notre Dame Catholic church, they say an exact reproduction of the famous one in Paris. Well, be that as it may, it is wonderful. Its altars, its gildings, its extravagant material remind one of the profligacy of Italy. Canada is severely Roman Catholic and I fear not of a very noble type either. Then we went out to Mt. Royal Park, were taken up on a very high mountain and beheld the beauties of the valley below. It was a beautiful sight. No view of Mt. Lowe in California equals it. We sat in the park and talked over a number of things. At last we came down to town, picked up our luggage and went to the boat. We had an hour and a half to wait before we could go aboard and there we saw other people's troubles to a finish. Hunting trunks, worried women, crying babies, wilted brides, weary mothers, lonely passengers, impatient travelers, unreasonable things passing from men and women. Such a scramble; such a confusion as all this was, strongly flavored with the yell of horsemen, the noise of wagons on cobble stones, the dropping of trunks, the tumbling of boxes, the derrick of the ship loading. It was a bedlam for sure. At eight we went aboard, found a fine room though inside and somewhat hot. It is so roomy, so cosy, and far ahead of anything I ever had on the water. It seems another party was assigned our room also, but it finally settled that we got it through the other party very courteously giving way. Sleep, well not hardly either. It was too warm. Then people were embarking until after eleven. But we rested and this morning did some sleeping. We thought to save expense that we would eat a little lunch on the boat.

I went back after it but no lunch was to be had and so we fasted until eight this morning. Our boat left her moorings between three and four and this morning when we arose we found that we were going.

June 25, 1910, is a red-letter day for us. I shall never get done singing the praises of the scenery along the St. Lawrence. Our boat steamed along down the stream between two shores lined with farms, fields, homes, hamlets, villages, cities. The sky carried fine, large, rolling clouds and cast playful shadows over the ever new landscape before us. Spires pierced the sky, and with the field glass we could place ourselves in the very dooryard and see beauty and well-kept homes. Though the banks grew somewhat higher, the beauty became grander until, weary from standing, we had to rest. New interest was quickened. The famous bridge that gave way before it was completed was passed, and at noon we rounded the bend and lay before Quebec. We docked at noon, ate lunch, and Colonel and Mrs. Scott, of the Salvation Army, and we took a rig and went to see the city. The ride was fine. The hills are steep. The driveways are between houses so close that no two rigs could pass, and we saw one historic place after another. I sent you cards and will write later, what I saw on this trip.

We returned to our ship, had a fine five-course dinner in which I took two extra

to give it a touch down and then went on the upper deck to enjoy the evening. I had asked for the mail but learned I could not get it until the boat was started. I came down and found a pile five inches high, I should guess. It was a surprise to me, to the steward and the passengers that saw me go. Eighty-nine letters and cards, of which forty-nine are to be opened the third day at sea. That means next Wednesday, because we have tomorrow yet with land in sight. Well, no one knows but us what your letters mean. Our hearts overflowed and we felt that we were not worthy such good wishes and love. But God knows our hearts and how we rejoice in his mercies among which was this big mail. It made me feel like I had a day's work in the office.

Mama is feeling splendid. She can't help it. Good meals, good bed, good time and me her only care and trouble. I am glad for all this.

And now this is the last until we reach the English shore. We have no fear. We have a good boat; we have a better God. He cares for his own and we peacefully lay all at his feet. Our lives are in his hands and we go forth joyfully. We are glad it is so well with you at home. But I must close. I can't take time to read this tonight. This goes off the boat at Rimouski and back to you. So goes.

Affectionately, Papa and Mama.

A STUDY IN TENDER EMOTIONS

Nettie C. Weybright

OUR emotions have complex tendencies. Tender emotion is often confused with sympathy and love with both. Pity is a sympathetic emotion, but its tenderness is not sympathy. Out of pure sympathy we relieve the suffering of our neighbor in distress, we remain away from the presence of a melancholy person, but leave with reluctance the joyful companion. But we do not do this way if we pity some one. Instead of avoiding his company, we prefer to be with him and help him, if possible. "Pity is a kind of sorrow, gentle, not violent." Like sorrow, though painful, it clings to instead of forsaking its object.

Sorrow not only clings to the object, but when injured or defective it strives to restore or improve it. Despondency is a

quiet sorrow. It sorrows for its object until it feels that improvement of the condition of the object is impossible; then the impulse of improvement is weakened, but it continually thinks of its object, and in solitude broods over its ill success. Very much like despondency, though more persistent, is melancholy. It sees no possibility of improving or restoring its object to what was once anticipated or enjoyed. Its impulse is repressed. Despair is another of the group of sorrowful feelings. Its impulse to restore has been repressed so often. There seems to be no doubt left, and its inward battling is so vain that its anguish is extreme. It is a degree of sorrow that must be "lived out," for the anguish can not be relieved until it sees some hopes of the restoration of its object of grief.

Pity is a sorrow, felt not for self, but for others. Sympathy is "a mere echo, a reflection, a copy." The good man can not sympathize with the vice of the wicked man, but he pities him because he has lost sight of his higher nature, and tries to help him from his misery. Reproach, a mingled sorrow and indignation, is often a tender emotion. It is anxiety to restore its object. It approves and accuses. It has been said to be a silent call to repentance.

As pity is a tender sorrow, so is gratitude a tender joy. Joy, in the grateful heart, centers not in the gift, but, transformed to tenderness, centers in the giver. We rejoice in the person back of the gift bestowed on the kindness shown us. We are glad for his presence. We rejoice in his kindly feelings that prompted the kindness. One great joy makes all things joyful, gives us a happier state of mind. When we think of the giver and the time, labor or money the gift costs him, our joy seems wholly transformed to tenderness. The rich often complain of the ingratitude of the world; doubtless because no tender emotion is awakened in us at the thought of a rich man giving even a large gift, but the very small gift of a poor man draws our tender feelings. We are grateful for the noble characters, because we know that inherent in their nature is a forgetfulness of self in their desire to be of benefit to others. Sympathy also enters into the tender emotion of benevolence in the giver of a gift. Many a one, who gives to the needy, gets just as much joy from his gift in a sympathetic way, thinking of the good it will do them, as the one who receives the gift.

In the more spiritual emotions we see also a tinge of sadness. We aspire to the high, the great, the beautiful, sublime, but the upward gaze is denied with the sorrows of sin and failure. Even when we fondly trust a higher power, we sorrow because of our weakness. Yet the sorrow of weakness blended with the joy of trust grows tender in the feeling of security. And so, in resignation, with calm courage facing the inevitable, trust makes it a tender consolation. In reverence we have the two emotions, fear and admiration, as we contemplate the

greatness and mystery of that which we revere. We revere the holy. We revere God, because he is mighty, mysterious and good. We resolve to amend our lives, repent of our wandering away from God, and aspire toward a perfect state in his own image. Love of power, wealth or knowledge is not a tender emotion. Human love, however, is tender. Tenderness mixes with its hopes, anxieties and fears. Love is not just a transient emotion, but enters into the whole life of its object, and with this extended view, reflecting back into the past and forward into the future, some sadness must often mingle with its present joy. So love includes tenderness and sorrow.

There are hard as well as tender sorrows. The sorrow the boy feels at the loss of a beautiful marble is bitter, not tender, as is also the sorrow which adults feel at the loss of wealth or power. Usually there is sweetness in pity, but not when our pity is all painful sorrow, as when a dear friend is involved in an irreparable misfortune. Although his distress may seem unbearable, we can not help him. Our words seem but mockery. If we could help him, our sorrow would be sweetened. But because we are hindered in this, we can but feel, in a measure, the awful sorrow he feels.

In the tender emotions there is some blending of joy and sorrow. In reverence there is the pity of admiration as well as its hidden sadness. In inspiration there is joy in the ideal and sorrow in the actual; in trust, the joy of protection and the sorrow of weakness; in repentance, joy in a new life unfolding, and sorrow in the old. In most tender feelings either joy or sorrow predominates. The aesthetic feeling for beauty is a species of joy which, mingling with sorrow, produces pathos. Thus "our sweetest songs are those that tell of saddest thoughts." But if we do not see their beauty, they are apt to seem depressing. The poet, looking over the happy autumn fields, feels the mystery of his own tears. We "feel the still, sad music of humanity." "Eliminate the beauty and the joy of life, and you have left a heavy depression without tenderness."

THE BALM OF GILEAD

BILLY lingered a moment outside the barn door, listening to the pleasant sound of the horses biting the corn from the cob. It was noon, and the warm blood of young spring

pulsed in the March sunshine. The wind—it was not a March wind, but a promise borrowed from May—stirred the apple limbs, already red with sap. The peach-buds were swelling, and the oak and hick-

ory and elm on the hill to the west, stripped bare of every dead brown leaf, expectantly waited the coming of the living green.

Billy stretched comfortably, took off his hat, and ran his fingers through his iron-gray hair. It was good that the snow was gone and seed-time approached once more; it was good to smell the newly plowed earth and brown woods; it was good to be alive in this sunny land of the Ozark hills.

A half-mile down the road a rider appeared, running his horse recklessly. It was Jess Burris. No one else ever rode like that, and Jess never rode any other way.

"Too bad," said Billy to himself, "that Jess never feels good in the spring—or any other time, I reckon. Just about as mad at one kind of weather as another."

He went outside the barn gate, and as the rider approached, motioned to him to stop.

"How's everybody down your way, Jess?" he asked, as the young man drew rein.

Burris started to answer insolently, but checked himself. He knew, as every one did, that Billy Houck never meddled, and that both in word and deed his purpose was always good. And it was the first friendly greeting the young fellow had received for many months.

"Just about so-so, I guess, Mr. Houck," he answered, civilly.

"Going to put in much crop this year, Jess?"

"Oh, I don't know," he answered, carelessly, throwing back the flapping brim of his slouch-hat. "It won't do any good unless that two-legged grasshopper east of me keeps his stock up; nearly ruined my corn last year. But I promise you right now that the first one of his steers that gets into my field this spring will get a dose of buckshot, and if Jones doesn't like it, I'll give him the same medicine." His red face grew redder with anger.

"How is Bob getting along?" Bob was a younger brother. "Does he work pretty well now?"

"He's not worth two spotted beans. He's the laziest white boy I ever saw. If Digger Indians were worth ten dollars a head, Bob wouldn't be worth two bits."

Billy hesitated. There was something else he wanted to ask, but hardly knew how to ask it.

"Is your ma—has she—does she trouble about your pa as she did?"

"Yes, ma worries a good deal." His eyes fell, then he looked up defiantly. "If

Bill George hadn't sworn that lie, they'd never have sent pa to the pen. You mark my word, I'll get that fellow yet."

Billy studied the young fellow a moment. He had a reckless air and a bitter tongue, but was not generally considered dangerous. And yet if that sour temper continued to ferment and that hate to feed on imaginary wrongs, some day—it might not be long—his bad beginning would have a worse ending.

"Jess Burris is on the road to the penitentiary, and going at a gallop," was the general opinion of the community, and his conduct went far to justify it.

They talked on for a while, Billy trying to steer his mind into peaceful channels, but everything they touched stirred up the muddy water in the young man's spite.

There was "that gangling Budd Todd, who tried to get funny with him," and Lee Barron, "who was so stingy that he would steal pennies from a dead man's eyes," and who had once tried to beat him out of twenty-five dollars. Jess seemed to have a grievance against nearly every man in the community.

"Jess,"—Billy squinted at him quizzically,— "it must take you nigh all your time thinking about what you are going to do to people."

Burris straightened in his saddle and flushed angrily. "Well, don't you get it into your head for a minute that it's all brag. I'll do it, too, every bit of it."

"Jess,"—Billy spoke thoughtfully, sympathetically,— "I reckon you've read in the school reader or somewhere that life is a battle. Well, it isn't. There are plenty of battles to keep a fellow fighting all the time if he hunts for them, but that's not his business here. I guess there are enough bumblebees in the county to keep one man fighting all the time if he didn't do anything else. But I've plowed right here for twenty years and never been stung once.

"You can't get anywhere by fighting, Jess. It never comes to anything but just more fighting, more hard feelings, more trouble, waste of time and money. In the meantime there's your ma and the younger children that need taking care of mighty bad, Jess, mighty bad."

"I've never done anything to them," said Burris, indignantly. "I just won't be run over."

"I guess it looks that way to you, Jess, but did you ever think of it this way? Charley Jones and Lee Barron never had

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THE RELIGIOUS FIELD

THE FOURTH COMMANDMENT.

J. C. Flora.

REMEMBER the sabbath day, to keep it holy. Six days shalt thou labour and do all thy work: But the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it." Ex. 20: 8-11.

You will notice in the second chapter of Genesis, just following the account of the creation, that on the seventh day God ended his work, and he rested from all his works on the seventh day. And God blessed the seventh day and sanctified it. Now, on account of this close connection in the record many have hastily inferred that the Sabbath was imposed as a law upon Adam; some say in Paradise, others think immediately after the fall. But this reference in Genesis is no proof of its early institution. Moses edited this account and he wrote down those things that were embodied in tradition and documents which had been preserved from the earliest times, and had descended to the Jewish people through the patriarchs. Just as if I were writing a life of Christ, I should begin by telling about his birth and very naturally add that Christmas Day was instituted to commemorate it, without meaning to imply that the institution of Christmas Day dates from the time of Christ, or even from the time of the apostles. We know that it is of much later origin. So Moses, in writing an account of God's resting on the seventh day, might have said that this was the reason for the institution of the Sabbath, although the Sabbath may not have been instituted until many centuries later.

Another reason given to confirm the position that the Sabbath was instituted in the beginning is the very early instance of dividing time into periods of seven days each. But this is no argument, for many ancient nations did it. The Egyptians did it. The Chaldeans did it. The Greeks and Romans changed to such a division. A similar division is found in India and China;

also in Peru. But among none of these people was there a custom of observing one of these days as a Sabbath. There are many references in Genesis to weeks, but there is not one passage which even suggests that the patriarchs kept the seventh or any other day as a Sabbath. There is nothing about a weekly rest. There is nothing about a consecration of one day in every week to worship. No doubt God directed the minds of the early people to divide time into weeks of seven days each. But dividing them into weeks is one thing, and the practice of keeping one day of the seven as a Sabbath is a very different thing: and of this there is not the faintest trace until after the exodus of the Jewish people from Egypt.

It is alleged that the supervision on the seventh day of the supply of manna, proves that the Sabbath was recognized before the giving of the Ten Commandments; but it proves nothing more than this: that God began to prepare the people for the Sabbath before its actual institution. Again, some will say, Why remember the Sabbath when we have never observed it before? A very poor argument indeed. If I should say to a friend who is going up street, "Remember, and bring me a pencil," and he should reply and say: "I can not remember it, for this is the first time you have told me," I should probably think that he had become insane. So this fourth commandment is a commandment requiring the Jewish people to remember when the seventh day came round to keep it holy.

Dismissing, therefore, all arbitrary fancies about a primitive Sabbath, let us consider the characteristics of the Sabbath given to the Jews. First, the Jewish Sabbath was founded on a definite divine command. About the duty of keeping it there could be no doubt. It was instituted by the same authority that instituted the feast of the passover, and the rite of circumcision. It was invested with exceptional solemnity by being placed among the fundamental laws of the nation. Second, the particular day which was to be kept as a Sabbath was authoritatively determined. The Jews were not left at liberty to make just any day the Sabbath Day. For them to have rested on the first day and worked on the seventh would have been a presumptuous violation of the divine law. Third,

he purpose of the day was expressly defined. It was a commemoration of the great work of creation, and a profession of religious faith in Jehovah as the Maker of the heavens and earth. Fourth, the manner in which the Sabbath was to be kept was distinctly stated. The commandment was definite,—“In it thou shalt not do any work.” It does not forbid recreation. Yet some of the Jews placed such a rigid interpretation upon it, that they claimed that every one should remain in exactly the same position for the entire twenty-four hours. It most surely meant that they should rest from their secular labors and duties. Fifth, the sanction which defended the law of the Sabbath was most severe. The Sabbath breaker was to die.

The institution was a unique one. It was in harmony with the whole system of Judaism. To them a nation was set apart from all other nations. To them a tribe was set apart from all other tribes,—the tribe of Levi. To them a family was set apart from all other families,—the family of Aaron. To them a high priest was to be set apart from all other priests; the temple was to be set apart; the inner court was to be set apart; the holy of holies was to be set apart; the first fruits of the harvest, as well as the firstlings of the cattle were to be set apart. So in harmony with these remarkable customs the seventh day of every week was set apart as a day in which no work was to be done.

The strict observance of the Sabbath at his early period does seem consistent. The other requirements of the law were rigid. They did not have churches or temples convenient, where they could go to remind them of God. Without a strict observance of the Sabbath they could seldom be reminded of public worship, only when they should go to Jerusalem to the great feasts. The Jews did hard manual labor. So God, in this commandment, took the part of man, against the inevitable hardships of his lot, and made rest from work a religious duty. It is not God's will that all our days should be spent in drudgery. We were made for something better than that,—for peace, for joy, and for freedom. It surely must have been a blessing for the slaves. To them the Sabbath was always a “delight.”

It, no doubt, will be of interest to some to know something as to what the relation of the Jewish Sabbath is to our Lord's Day. First, the Sabbath was founded upon specific, divine command. We can not plead any such command for the obligation

to observe Sunday. Second, the Sabbath was to be observed on a particular day which was determined by divine authority. It was the seventh day. Among us the seventh day is a common day, and it is the first day of the week that we celebrate as a religious festival. Third, the purpose of the Sabbath was to commemorate the manifestation of God's power in the creation of all things, and of his goodness in redeeming the Jews from their misery in Egypt. The Christian Sunday commemorates the resurrection of Christ from the dead. Fourth, obedience to the law of the Sabbath requires physical rest and nothing more. Neither public nor private worship constituted any part of the obligation which was imposed upon the Jews by the fourth commandment. The great object for which the Christian Sunday is set apart from other days, is to secure opportunity for religious thought, for thanksgiving and for prayer. Fifth, the penalty for breaking the Sabbath was death. There is no specific penalty attached to disobeying the sanctity of Sunday. The greatest similarity of the Lord's Day and the Sabbath is that each occurs once a week, and that each is a religious festival.

At what time the Jewish Christians ceased to keep the Sabbath is unknown. It was not an abrupt change, but more likely a gradual transition. But from a very early date in the Christian era the Lord's Day seems to hold a very hallowed place. Christians needed a fixed day to meet and worship. So they agreed upon the first day of the week. It was given, necessarily, as a day of rest, but little said as to how this day should be observed. Paul gives about the only instruction concerning it when he says: “Upon the first day of the week, let every one of you lay by him in store, as God has prospered him.” As the Christian church became more and more established the Lord's Day has been more and more protected against the intrusions of common business and care.

First with the Jewish Sabbath was rest, then worship. With the Lord's Day, worship first, rest second. It should not interest us so much to determine how much we can do on the Lord's Day without disobeying the spirit of the day, but rather how carefully we can dwell for one day in a fairer world than this, breathe a purer air and rejoice in the light of a divine heaven. It has its secular use; it has its intellectual use. It has a social function, and more than all this, it is a day for communion and association with God.

HOUSEHOLD HELPS AND HINTS

NEEDLEWORK.

M. Andrews.

When sewing on buttons they should be left a little free from the garment, and this may be managed by placing a pin on the button and passing the thread over the pin. When the pin is removed the button is loose. Before fastening off the thread wind it between the button and the cloth to form a sort of stem.

A little castor oil poured into the groove of the sewing-machine and the wheel turned very fast for a few minutes will tighten a loose band and make it as good as new.

When cutting a skein of coarse silk do not cut straight across the skein, but slant as much as possible for the length of an inch or more. This will give the threads better ends and will save time in threading needles.

To remove all signs of old stitches in worsted or woolen, place a wet cloth over a hot flatiron turned bottom side up and hold the dress goods down as tightly and smoothly as possible over the steaming cloth, moving along as the stitches disappear, and having the wrong side of the goods next to the wet cloth. When all through press on the wrong side with a warm iron.

Cut the part containing buttons and buttonholes from worn-out garments and use the strips under a fly in other garments. It will save time and labor.

To work a neat buttonhole in soft, sleazy material like China silk, put a little melted paraffine on the wrong side. When finished place between two sheets of blotting paper and press with a warm iron to remove the wax.

To make buttonholes strong in children's clothes work over ordinary soft wrapping twine. Hold it on the inside as near the edge as possible, and it will not show when the buttonhole is finished.

After laundering a piece done in eyelet embroidery, try pushing your bodkin through the eyelet as you did before working them. Do this after every laundering and you will be pleased with the result. This treatment stretches the eyelet and gives the work the "brand new" appearance which we all like to see. The woman who wants her work to look extra nice keeps a square of silence cloth, such as

is used on the dining-room table, to iron her embroidery upon. Folded once or twice it is very soft and thick.

Save the little scraps of lace and edging for insets in the front of corset covers. Even the smallest pieces can be arranged in odd shapes that add greatly to the appearance of the finished garment.

A small gold fish globe about four inches across the top is the very best receptacle for knitting yarn or crochet cotton which one wants to keep off the floor. The ball or spool stays in the globe much better than in a box and the former will not upset so easily.

Bind plackets in children's underwear with a straight, narrow strip of the goods. It is a neat and very easy finish and can never tear down.

Many people are not aware that to stick court-plaster on the wrong side of a dress or other garment made of taffeta silk, just as soon as the material shows signs of a crack, will prevent the tear from going further. In case of a large rent a piece of the goods carefully applied with mucilage will not be detected.

When an embroidery ruffle on a petticoat is so worn at the edge as to be unsightly, try cutting off the edge and finishing with a row of narrow edging, or woven scallop trimming which is cheap and strong.

I hope every woman who uses a sewing-machine will try using a rocker instead of the straight-backed chair when sewing on the machine. Have the seat and back to chair well cushioned and see how nice it is to lean back and rest during the intervals of basting, sewing on buttons, gathering and other hand work. This is a great back saver.

Try this when cutting out garments: instead of chalk or colored pencil to make dots or perforations take a basting thread and catch in each one, clipping ends and tying so thread can not draw out. No marks are left on the cloth and the threads are easily removed.

If the sewing-machine is placed just in front of a window there will always be a good light and no strain on the eyes.

To avoid having the floss kink up when doing embroidery roll the needle between thumb and fingers as you pull the thread through the work. Do this every few minutes, and roll the needle toward you.

When doing fancy work, especially drawn work, which requires much hemstitching, try sticking a piece of black court-plaster on the first finger of the left hand and see how much easier and faster you can work.

When turning up a wide hem on a garment it is extremely hard to lay the extra fullness flat and in the right place. Try gathering it right on the edge, then turn up the hem and push fullness along where you would have laid the plait. This looks much better than a plait and shows less when the garment is ironed.

Scalloped napkins are the newest things in table linen. Purchase a heavy damask table linen woven in dots without a border. Cut off the napkins, making each one-half yard square. Mark the scallops with the aid of a spool or teaspoon. Pad with China, stitch and buttonhole. These will cost but very little except the time used in making them, and they can be worked at odd moments.

Instead of using cut facings for underclothing try using common white tape. Just turn under the edge of your goods, equal to a seam, apply your tape and stitch close to each edge. The short ends of tape make good loops by which to hang towels and holders.

It is a good plan to get all the sewing, mending and repairing done before spring work comes.

To cut thin material, such as silk, or sheer goods which pulls easily, place the material between two thin sheets of paper and cut through paper and all.

The best way to hem a tablecloth or napkin that is not to be hemstitched is to fold a hem in the usual way, then fold the right side of the hem back on the right side of the goods. Crease this firmly and easily, then go over the edges with an over-and-over stitch as when sewing up breadths of a sheet. When done press in to place and the stitches will scarcely show.



THE BALM OF GILEAD.

(Continued from Page 355.)

any trouble with any of their neighbors but you. And Bill George, that you think swore against your pa, is looked at as the truthfulest man in this country, and was always a good friend to your pa."

"That's it," said the young fellow, hotly. "They treat everybody else right, and then jump on me because they think we are down and I can't help myself."

"Maybe," said Billy, gently, "if you watch close you'll see you act and talk so as to rile people, and then they rile you, and there it goes. It's just like a horse trying to cure a sore shoulder by rubbing it against a barbedwire fence.

"Too bad, too bad," said Billy, shaking his head as Jess rode on. "Too bad to be wrong with everything."

The Burrises were in a bad way. The house was poor and miserable, there was little enough to eat and wear; but that was not so bad as the poverty of friendship and neighborhood good-will. They did not have a single true neighbor. And Billy thought nothing could be worse than that.

It was May. Billy Houck rested between the handles of his plow at the end of the corn rows, and waited for Charley Jones, who was coming down the lane in his wagon.

"Bring your wife and come over and take dinner with us Sunday," Billy said, after they had talked a few minutes.

"If it's so we can," promised Jones.

It was so that they could, and after dinner Billy and Jones sat on the porch while the women washed the dishes.

"They say," remarked Billy, "that getting drunk is a disease. A fellow that is wanting whisky all the time has something working in his system like fever, and they doctor him for it."

"Yes, and I've read laziness is a disease," said Jones. "It seems especially catching among hired men." The farmers laughed.

"I have been wondering," continued Billy, seriously, "if hate isn't a disease, too. Nothing worse ever gets into a fellow's system than hate. It throws him all out of gear; he can't see straight and his judgment is as wabbly as a hog with blind staggers. He's always running around barefooted under other people's thorn-bushes riling himself up. Always studying about what he's going to do to the people makes him so ugly that they are ugly when he comes around. His feelings are rubbed sore all the time, and the madder he gets the more people do to aggravate him.

"It must be a disease," continued Billy, musingly, "and there is only one way to cure it."

"What is that?"

"Can't cure a fellow of hate with a club, so it must be done the other way—people just be good to him until his sore,

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QUESTIONS AND ANSWERS

Question.—How old should girls be before they are allowed the company of young men?—M. E.

Answer.—At least eighteen years old, and better twenty. Before that girls should learn how to be courteous and ladylike. They may associate with young men earlier than that, but it should always be in the presence of others. Young men will think more of them if they will politely decline their company until they are older. There is plenty of time after eighteen and the girl will understand herself better than she is able to do younger.

Question.—Should parents know whom their young boys and girls keep company with?—P. N. P. I.

Answer.—Sure. They should not only know with whom their children are keeping company, but they should know where their children are and what they are doing. Children should confide in their parents and frankly tell them all about their affairs. Parents in turn should make themselves worthy of their children's confidence by not betraying what has been told them. If parents make their children's affairs a matter of general conversation, they need not expect the children to confide in them again. Children should be honest and frank with their parents and parents should be kind and considerate of the feelings of their children.

Question.—Does God ever let us suffer when we are courageous in his service?—C. W.

Answer.—Generally not. Sometimes he does. He always lets us suffer when we become piously foolhardy. God has given us an intelligence and a reasonable degree of knowledge concerning our abilities. He expects us to use this intelligence in working for him. When we deliberately break the laws of safety and of good health under the plea that we are serving God we need not expect anything else but that we will suffer. When a man overtakes his strength he breaks down, whether he is engaged in commercialism or in preaching the Gospel. He can stand a certain amount of work and when he goes beyond that, nature puts in her bill with treble compound interest with

no interference from God. All this is what I should call pious foolhardiness. On the other hand he always rewards the courageous heart. But courage implies intelligence. A courageous man makes his strokes count for victory and avoids dangerous risks. He uses his head as well as his heart and his hands. He knows when to advance and when to retreat. He maneuvers his forces until the victory is won. Generally, when a man suffers it is because he acted upon a wrong judgment at some time and has broken some of God's laws even though he was not aware of the fact.



Questions.—Is it wrong for young people who belong to church to go to parties?—E. H.

Answer.—That depends upon the party. If the party is held under wrong influences, where questionable games are played, and is made up of young people of questionable character it is decidedly wrong. If on the other hand the young people are invited to a home where they will be under good influences and they are under the direction of some one with mature judgment the evening can be made both enjoyable and profitable. There is no need of spoiling a pleasant evening with skipping, dancing or kissing games when there are so many other ways of making the evening more agreeable. The arrangements for the evening should all be planned by some one who has good judgment about propriety and at the same time understands the hearts of young people. Placed under Christian influences such a gathering is not wrong, but placed under evil influences it is entirely wrong. I feel that this question comes from a young person who has a normal craving for mingling with other young people, and who is wanting to be true both to herself and to her religion. My heart goes out in tender sympathy for these young people. Let me be personal with you and say, you must summon your best judgment and be guided by what you know to be right or wrong. Size up the place where you have been invited, look over the list of people who are likely to be there, and decide whether there would be anything done that would be below your standard of right, and be guided in the light of your knowledge of these things. Avoid doing anything that will bring sorrow to you later in life. Let me appeal to the parents and the older people in behalf of these young people who are honestly wanting to do what is right. For the sake of the spiritual welfare of these

young people do not scold them for wanting to meet with other young people. That desire is a normal, healthy, God-given desire. Instead of scolding them, open your homes and invite them in where they can be under your supervision. Many country communities are full of parties that are both vicious and demoralizing. Counteract these evils by giving your young people an opportunity to meet under Christian influences. God has given us a social instinct and preachers and parents do wrong when they try to crush that instinct by scolding instead of providing proper influences for the young people. Young people sometimes lack the maturity of judgment, and if they are thrown upon their own resources they are sure to make many mistakes. Be kind to them and give them the assistance they need in finding a suitable place for meeting.



THE BALM OF GILEAD.

(Continued from Page 359.)

aggravating spots heal up. I think that kind of cure is what the Book means by balm of Gilead."

The conversation drifted away, but had not gone far when Billy remarked, "Guess the Burris are having a pretty hard time this spring."

"Yes," said Jones, "it was rather tough luck, both their horses being killed by lightning last Sunday and the barn burned."

"I guess they were behind with their work already, on account of Jess having his leg broken."

"Yes, I passed there this morning, and the grass is as high as the corn."

Billy sat looking off at the trees in full leaf on the hill to the west. When he spoke it was of different matters. Nothing further was said of the Burris.

Tuesday morning Kitty, the youngest of the Burris children, ran into her brother's room.

"O Jess," she exclaimed, "there are some people getting into the field—three or four of them!"

"Run and see who it is and what they are doing," he said, angrily.

She was back in a few minutes, almost out of breath.

"It's Charley Jones and Bill George and Budd Todd and Mr. Barron and Mr. Coil,"—Jess made an effort to rise in bed; his eyes burning, his face flushed,—and they are plowing the corn!"

He fell back in bed and lay still for a long time.

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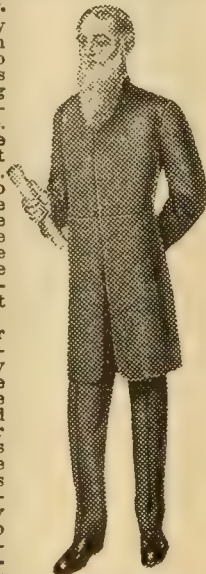
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"Ma!" he called.

She came to the door.

"Better get dinner for the men, hadn't you?"

"I think so, Jess," she said, relief in her tone.

But Mr. Jones, noticing the preparations, sent word they had their dinners, but would stay for supper if they did not get done before night.

When they had eaten supper, the men rose and went into the sick young man's room.

"How are you making it, Jess?" It was Lee Barron who spoke.

It was a moment before Jess replied. "Pretty well, I guess. Think I'll be out in a week or two."

There was an awkward pause, during which some one remarked it was not any fun to have a leg broken.

"By the way, Jess," said Jones, finally, "you suppose that bay nag of mine would be worth her feed to you this summer? I don't need her."

"And I've got just the match to her," said Budd Todd, "and you'll be perfectly welcome to her all summer and winter if you want to feed her that long. I have no use for her."

Jess turned his face toward the wall.

There was another moment of hesitation. Bill George hitched his chair nearer the bed.

"Jess, don't tell your ma, for we're not sure yet, but we are in hopes the governor is going to pardon your pa. We got up a petition, and the judge and jury and all the witnesses signed it."

Jess laid his left arm across his eyes, and reached out his right hand toward the edge of the bed. George gripped it.

"I reckon we better be going," said Coil, rising. "I have my chores to do."

As they went out, Jess managed to call, "Much obliged, fellows!" to which they all replied, "Don't mention it."

"I believe," said Jones, at the gate, "that the balm of Gilead is going to work all right."—Youth's Companion. Selected by W. F. Wade.

A little boy out in Stockton, according to the Rooks County Record, said to his mother the other day: "Ma, am I a descendant from a monkey?" "I don't know," replied the mother, "I never knew any of your father's folks." The father, who was listening, went out in the coalshed and kicked the cat through the roof.—Kansas City Star.

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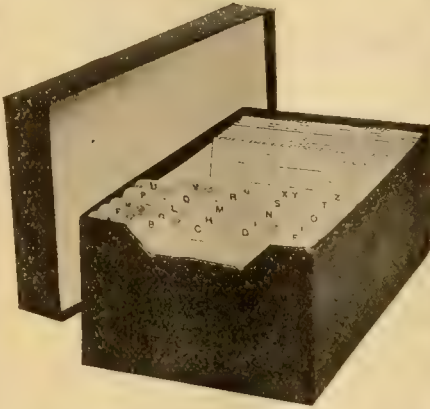
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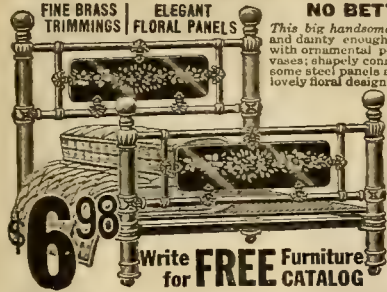
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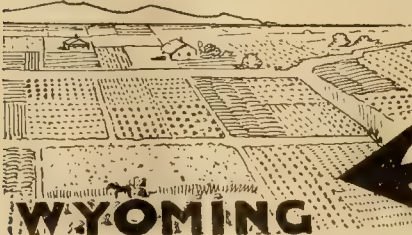
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is a romance almost beyond belief, based on the legitimate harvesting of dollars from the dimes invested. The Snake River Valley, with its tributaries, is among the greatest and richest valleys of the Northwest. From it radiate a vast system of irrigation canals and laterals carrying life and productivity to green fields of alfalfa, sugar beets and grain; to areas of the finest potatoes in the land, as well as to great sections of fruit laden orchards.

There is still much land available in Idaho, but it is rapidly being acquired. You should go there now.

For descriptive literature and further particulars, address

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THE INGLENOOK

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RECENT SOCIAL PROGRESS

H. M. Fogelsonger

Lecture Courses in Small Towns.

WE have hired talent for a lecture course in our small town for the coming winter, a rather pretentious undertaking since the village is only a small one and not incorporated. The patronage must come largely from the surrounding country. A few of us believe that it will be a good thing for our community and we have faith enough in our neighbors that we are sure the course will be a success financially. The course will consist of six numbers, one of which will be an agricultural lecture. You see entertainment courses like all other such things must be adapted to the needs of those interested. High class talent has been secured and there will be nothing cheap or trashy about any of the numbers.

Lecture courses have done much good to many a small town. The success of such adventures depends much upon the energy and ambition of them pushing them. We know of a case in Illinois where a lecture and entertainment course was successfully conducted out in the open country. A church organization backed it. Where the patronage is largely rural there should be lectures on some phase of farming or rural progress, and do not forget that successful farming does not always mean the making of dollars only. A farmer has a character to make as well as any other man. A stimulating lecture or high class musical program makes us all better men and women for having heard it. If you do not believe it, try it.

Better Farming Specials.

Better farming makes more business for the railroads and that is why they are so willing to coöperate with the schools of agriculture in sending out demonstration trains. An agricultural special running

over the Big Four stopped with us one afternoon during March. It was on a very stormy day but the weather is something that farmers are used to enduring and there was a large attendance even though it was storming. The exhibits were well selected and prepared. Two demonstrators accompanied the car, who gave short talks on farm problems. As usual in such exhibits two classes of people were in attendance, the curiosity seekers and those who go for instruction. Fortunately the former were in the minority. Farmers are gradually learning that experiment stations can be a valuable aid to them and what is equally important, State schools are coming to realize how necessary it is to reach the fathers and mothers as well as the children. For six years or more these agricultural specials have been a permanent thing in our State.

In a press notice we see that the old conservative province of Ontario is also becoming interested in better farming. Last year the Michigan Central Railroad co-operated with the Department of Agriculture in running a farm special from Windsor to Buffalo. The success of the undertaking has induced the Canadian Pacific to conduct a more extensive campaign this year. A train of nine coaches will travel over all parts of the province, making three-hour stops at all the important towns. Fifteen demonstrators and lecturers will accompany the train and their instructions will be adapted to local conditions. This extension work is simply one way of bringing the schools and people closer together. It is a step socially as well as financially.

Illinois Farmers' Institute.

The Illinois Farmers' Institute was held at Centralia of that State not long ago. In the women's section Mrs. Hessler of Decatur mentioned some things which strike home to many of us. She said that service-

able, efficient and well-planned homes are possible at nearly the same cost as poor ones. She urged those farmers who wished to retire to spend their surplus money in remodeling the home on the farm rather than investing in city property. A country home can be made practically as convenient as any home in town, and the retired farmer in town is frequently a pitiful sight.

A quotation from another may be interesting to read: "Where a good mother is, there is the radiation of a true home. Whether we have near neighbors or not, we cannot and do not live alone. Whatever we do for the people of a home, whether for good or ill, we do for the home. The children that go out from a home influence every home. If the children from your home are right, they will have a salutary effect on every home in the neighborhood. The more we have, the greater our responsibilities. Assist others to be kind, courteous and upright by example. The more we carry of others' burdens, the less burden we have of our own. More hearts are hungry for sympathy and love than for money."

Farm Life for the Feeble-Minded.

The day of imprisonment for the feeble-minded and other dependents is gradually coming to a close. It has been found that country life is conducive not only to better health but also to more effective discipline. A conspicuous example of farm life for the feeble-minded is the newly established institution at Templeton, Mass., a branch of the State School for the Feeble-Minded at Waverly. The farm was purchased in the hope that a solution might be found for a problem which was becoming more troublesome every year. The parent institution became crowded and there was no outlet visible.

"We were appalled to find that, instead of a school, we were rapidly becoming a receptacle for chronic adult imbeciles, trained to the extent of their ability. There was no opportunity to exercise their trained capacity." In order to find employment for those who could work, the superintendent says that the farm was secured. It was cheap land, selling for ten dollars or less an acre. The trustees bought several farms, the entire tract being three miles long and a mile or more wide and containing some two thousand acres. Much of the land had not been cultivated for years and was grown over with bushes, vines and timber. There were seven of the farms, each with a set of old buildings much in need of repair. Fortunately this tract of land is within easy



Orchard at Templeton.

reach of the parent school at Waverly. It is located sixty miles from Waverly and can be reached by rail without change.

The system used in reclaiming these farms is this: Each farm is under separate supervision and will be developed independently of the others. In 1899, when the institution was started, fifty boys were transferred to one of the farms. These patients were put at work repairing buildings, digging wells and clearing land. In writing of it for a recent number of the Survey the superintendent says: "At the end of the summer we had completed the repairs on one of the farm dwellings; had added a large kitchen and a large dining room for the boys at the rear of the old farmhouse, and had built two dormitories. The boys worked out of doors all of the following winter, preparing fuel and clearing land. Practically nothing was spent for doctor's bills. At the present there are four such farm groups and more will be added later. When the boys work out in the fields all day it has been found that no guards are required to keep them in beds at night. No doors are locked. They are so much



Boys Harvesting at Templeton.

better contented here than they were confined in the State School and very few run-aways have occurred.

"Heretofore the patients have been kept busy clearing land and improving the soil. The results seem incredible. The seemingly worthless land has been transformed into fertile farms. The stumps and stones have been removed and the land broken up. On account of the limited ability of the patients only the simplest tools were used, the hoe chiefly. The material returns from these farms are now considerable. Last year we raised over 1,300 barrels of apples, 6,700 bushels of potatoes, and 620 tons of ensilage. Twelve carloads of food products were shipped to the home school in addition to the vegetables used at the colony."

The above is an example of conservation of human life. We as a nation are finding out that conservation has to do with more than trees and waste lands. There is a problem in conservation of human life also, so that nothing may be wasted.

The Extent of Feeble-Mindedness.

There are more feeble-minded in the

United States than most of us imagine. By good authority it is claimed that there are at least 182,260 cases in this country which means one in every five hundred. Only ten per cent of them are under institutional care and what is 'unfortunate—many are parents of children. By investigation it is found that feeble-minded mothers raise about twice as many children as the normal.

The feeble-minded are found in penitentiaries and reformatories as well as schools for defectives. The following is a list of States whose institutions contain large numbers of patients. There is no definite way of ascertaining the whole number of cases in the State:

California	1161
Illinois	2824
Indiana	2201
Iowa	1655
Massachusetts	3628
New Jersey	5865
New York	7597
Ohio	3379
Pennsylvania	6903

COMMENT ON RECENT HAPPENINGS

Establishing the Credit of a New Nation.

China is without money. The government is threatened by an army demanding back pay. The resources of the country have been drained by the tax exactions of the monarchy for many years. The new officials are negotiating with the principal foreign powers to secure a loan large enough to put the Republic on its feet. If they should be successful in securing such a loan it would add greatly to the stability of the new government. If the powers sanctioned such a loan they could be depended upon to give their moral backing to a government pledged to the payment of the loans. —The New Era.



Enter the Chinese Republic.

A great deal must be yet done before a permanent, modern form of government can be completely worked out in China. But there would seem to be scarcely any limit to what can be done by men dominated by such genuine patriotism as the leaders of the Chinese revolution. Soon after the abdication of the Manchus, Dr. Sun Yat Sen resigned his office, and Yuan Shih-kai was

elected President of the new government by the National Assembly at Nanking. It was reported that Tang Shao-yi would be Premier, and that Dr. Sun Yat Sen, General Li Yuan Heng, Dr. Wu Ting Fang and other prominent radicals and moderates would make up the cabinet. Such a government will be capable of carrying on the administration in a manner satisfactory to the Chinese people until a fully representative national convention can be gathered together and a permanent government inaugurated. A provisional ministry under leaders such as these would be adequate to preserve China's dignity and political integrity before the world.



Utilizing the Surplus Potatoes.

An overproduction of potatoes in Germany in recent years has led the industrial community of that country to make great efforts to devise means of utilizing the surplus of the crop. This problem is being solved successfully in two ways; first by stimulating the use of potato spirits as a fuel and illuminant, and second by a great extension of the various processes of dry-

ing potatoes, for use both as a food and in the arts.

According to a recent consular report, there are now 436 plants established in Germany for drying potatoes, with an estimated annual production of 110,230 to 165,345 short tons, or 3,674,000 to 5,511,500 bushels. Of these plants, 350 are for the production of potato flakes, while in 86 the potatoes are dried by the hot-air process. Potato flakes can be used for feeding stock, for distilling alcohol, for making starch, and for other purposes for which natural potatoes are used; or they can be ground and bolted to make potato flour. This flour is a yellowish-white product, rich in carbohydrates, and is used principally by bakers for adding to rye and wheat flour in making bread. It is claimed that the addition of potato flour gives the bread a good flavor, makes it more digestible, and keeps it fresh for a comparatively long time. It is also used to some extent in thickening soups and sauces. The potato flour industry has also assumed large proportions lately in the Netherlands, most of the factories being in the Province of Groningen. The same country disposes of its surplus potatoes to a large extent in the manufacture of dextrine.



Putting the Swindler Out of Business.

There are some 825 State banks in Kansas, which hold on an average \$125,000,000 in deposits, nearly \$100 for every man, woman and child in the State. Many of these millions are saving accounts. There used to be rich picking for the stock swindlers in that \$125,000,000, but there isn't any more, not since Joseph N. Dolley got on the job as bank commissioner.

Mr. Dolley is a banker himself. Born in Boston in 1861, he has that natural New England aversion to seeing money wasted. Much of his early life was spent at sea with his father, an old-time skipper. Tiring of the sea he got as far away from it as possible by going to Kansas. From a clerk in a country store he advanced to proprietorship and then into banking and still is interested in several financial institutions. Incidentally he has managed several political campaigns in Kansas, so that he is used to hard knocks, and whatever the stock swindlers say about him will not hurt him as much as it might hurt somebody else. As a matter of fact, it doesn't hurt him at all. He rather enjoys it, because he al-

ways has the last laugh. That last laugh, as it were, is known out in Kansas as "The Blue Sky Law." To describe it in a nutshell, the "blue sky" law confers on the bank commissioner almost autocratic powers in saying whether any stock company may offer its stock or bonds for sale in Kansas.

While Mr. Dolley actively was in the banking business, several instances came to his notice where trusting widows had been beggared by putting all their money into fake investment schemes. After he became bank commissioner he heard of many others. He began a systematic investigation and he found that the people of Kansas were being swindled through the purchase of immense quantities of stocks and bonds in unreliable and unproductive concerns and corporations.

In every State except Kansas, the only recourse of the victim is to hire a lawyer and sue for the return of the money invested. But what's the use of throwing good money after bad? Besides, the stock swindler seldom leaves his victim enough money to hire a lawyer. He believes in getting it all while the getting is good.

Suing is too much like locking the stable door after the horse is stolen. The thing to do is to lock the stable door first and then stand guard with a shotgun, in other words to put the swindlers out of business and to keep such a close watch on the other investment companies that there wouldn't be any chance for them to do any swindling. That was Dr. Dolley's plan. There was no warrant in law for what he purposed to do, but Mr. Dolley has a sort of Rooseveltian knack of finding ways to do things that the law does not specifically provide for. So, some two years ago, he established a bureau in his department for the purpose of advising the people of Kansas, without any charge to them, as to the value of stocks, bonds and other forms of securities offered to them for investment. Wide publicity was given the innovation and almost at once there was a noticeable shrinkage in the number of swindling schemes being operated in the State. Cautious investors welcomed the new bureau and made frequent use of it, but the persons who most needed protection as usually is the case, were not reached at all. The only way to protect them was to strike at the root of the evil by driving the swindlers out of the State. Thus was born the "Blue Sky" law.—From "The Blue Sky Law" in March Technical World Magazine.

EDITORIALS

Introspection.

Rein in your forces. Control your feelings. Master your appetites. Govern your passions and get the upper hand of your temper. Be sovereign in the realm of self-control. Know yourself. Reason with yourself. Take yourself into your own confidence. Pat yourself on the shoulder occasionally. Scold yourself when you need it. Compel your soul to laugh in the hours of your gloom. Be master of your fate and captain of your own soul. Frederick F. Shannon, in his sermon on the "New Man," says: "Nero shod his mules with silver. He also built a golden house for body. But his soul lived in a mud hut, because he was more cunning in deviltry than his silver-shod mules. Anthony rode through the streets of Rome in a chariot drawn by lions. But the wild beasts were not so ferocious as the lionlike lusts which slew him."

Stick to Him.

Stick to your friend. Stay by him when he is in prosperity but do not forsake him when he is in adversity. Be true to him when other friends are leaving him. Be true to him when he is beginning to go down hill. Be true to him when he has blundered and fallen. Be true to him when the doors of society are closed to him. Be true to him when his God is the only one who has not forsaken him. This is true friendship. J. M. Buckley, the great religious editor, remarked: "Dr. Cuyler had a peculiar form of courage. He was a friend to Theodore Tilton from the latter's youth, but was saddened by the latter's deflection from the Gospel and his erratic reforms. Mr. Tilton became extremely unpopular. On a certain Sunday Doctor Cuyler descended from the pulpit, and the people as usual shook hands with him. Mr. Tilton had come in that morning to hear him preach. As he was going out, looking askance at Doctor Cuyler, the latter stretched out his hand and said: 'How do you do, Theodore?' One of Dr. Cuyler's friends was incensed and said to him: 'The hand that shakes the hand of Theodore Tilton cannot shake mine.' Said the doctor: 'I am very sorry, but it would be too large a price to pay for one hand-shake to give the control of one's hand to another.'"

Individual Effort.

Public criticism is generally of some val-

ue in determining the line of action to be followed by an individual, but a man must use some of his own common sense if he is ever going to accomplish anything that is really worth while. The public mind is not always in a position to direct the efforts of a man, especially when he is expecting to turn into paths not ordinarily followed by his fellows. General Grant remarked to a friend one day when a storm of criticism was passing over him: "I may not have conducted my military campaign according to the rules laid down by military experts, but I would respectfully call the attention of my critics to the fact that I never had to explain why I failed." The best thing about success is the fact that it needs no explanation. The worst thing about a failure is the fact that no amount of explanation can ever remove the stigma. Every one must strike in his own way. David with a sling in hand can do more than Saul in his glittering armor, and he can do far more with his sling than he could if he were to be burdened down with Saul's armor. If he were to attempt battle with Saul's armor he would certainly fail. Be yourself, even though your friends may for a time be unable to understand either your motives or your methods. Your way may be the best way. Try. You may fail but the man who is not willing to fail is not worthy of success. An idea should be tried to see if it has any merit, and if it succeeds the public critic may have the first laugh but you have the last and the last is always the best.

Head Turnips and Stomach Turnips.

In a recent address, Booker T. Washington told of the practical spirit which pervades the Tuskegee Institute. Recently one of their students wrote an enlightening essay on turnips. They not only talk about turnips there but they raise them, and the students are taught the commercial value of them. This is the trend of the educational world today, "Back to the turnip patch." Ten years ago the most pitiful sight that could be found was the decrepit old college professor who had nothing but intellectual turnips in his head and not enough material turnips to stimulate his pneumogastric nerve. Matching up against him, of course, was the man who had so many material turnips that he loafed around with a cramp half his time and not enough intellectual turnips to give him any interest, whatever, in the world in which he lived. It is hoped that in the near future both of these types of humanity will be

dispensed with and their places will be filled by men who have a more evenly balanced interest between their stomachs and their heads. We need college professors who will occasionally leave their research rooms long enough to watch a turnip grow, and we need farmers who will occasionally leave their turnip patches long enough to get their thinking domes expanded a bit. A man cannot live by his head alone nor he cannot live by his stomach alone. If his head is overloaded he is likely to get weak knees and if his stomach is overloaded he is likely to get sore toes. In either case the liver becomes sluggish and the man becomes crabbed and sassy. It requires considerable intelligence to produce either stomach turnips or head turnips that are of any consequence. The next generation will require men who are able to do both.



Now What?

Now that the South Pole has been discovered, what is there left for the ambitious explorer to search for? America has been discovered, the secrets of electricity have been wrested from the clouds, radium has been commercialized, Peary says he knows all about the North Pole, doctors have found dangerous poisons in vaccine, and now Amundsen has grabbed the last opportunity of fame that has been hanging from fortune's door-latch. No doubt now the world will suddenly settle into a humdrum monotony with nothing new and startling to bring any variety or spice to our topics of conversation. How dreadful to think about a world where we must through all the coming years just talk about the things that have been discovered, and nothing more left to lead out the latent heroes to be born during the future centuries! What a pitiful waste of possibilities in all the chaps that are yet to be born, with talents, ambitions, dreams and visions, but no more Americas to be discovered and no more poles to be explored! Too bad, too bad! The weather, that time worn topic, must now be dressed in a new garb and served as a means of whiling away the weary hours through all the coming days. While the pole discovery is still new, let us talk about it, for it will soon be old and then the weather, the weather, will be all that we will have left. Amundsen has made the last discovery. He has climbed the South Pole, that slick, slippery, icy pole, and has nailed his nation's flag to its point. Now the earth is madly dashing through space, with Norway's colors waving from the South

Pole and Uncle Sam's stars and stripes fluttering from the North Pole, each reaching out into space and beckoning to unknown worlds. Alack, sad world! No more poles to be explored. What a convenience, if in the creation of the world there had been at least one more pole made to tide us over a few more years of expectancy! But there are no more poles. No more poles.



The Marriage Age.

This being leap year, a word to the girls who are looking toward marriage might be of some value. Rest assured what we are about to give is not advice, but only a few figures. Cold facts are sometimes of value in making a decision. We will make no extra charges for this information, and you will be perfectly welcome to keep the change. Statistics covering a number of years show that one young man ranging in age anywhere from 25 to 35 years is worth to a woman—as a marrying man—fifty younger men whose ages range from 15 to 19 years. In other words, if a girl possessed fifty-one male acquaintances, all of them nineteen years of age or under, with the exception of one older man, the one is worth as much to her as a marriage possibility as all the other fifty combined. These same statistics show that a bachelor ranging from 25 to 35 years is worth three times as much to a woman—as a marrying man—as a bachelor between the ages of 34 and 42. In summing up these facts, the best suggestion that can be made to young women between the ages of twenty and thirty, is: "Make hay while the sun shines." Don't waste time with young men not likely to marry, for these are years of opportunity that will never come again. During these years time expended on young men of twenty or under is practically wasted, as one unmarried man between the ages of 20 and 24 is worth, as a marriageable chance, just thirty-six times as much as the men of twenty or under. In men between twenty-five and thirty-five, however, lies the greatest chance of achieving marriage happiness, for the man anywhere between those ages is more than twice as likely to take a wife as the man between twenty and twenty-four, while the bachelor between thirty-five and forty-five is less than one-fourth as likely. From forty-five to fifty-five he is only one-sixth of a chance, as compared with the man from twenty to twenty-four. Between the ages of fifty-five and sixty-five he falls to about one-twentieth.

TEST YOUR CORN

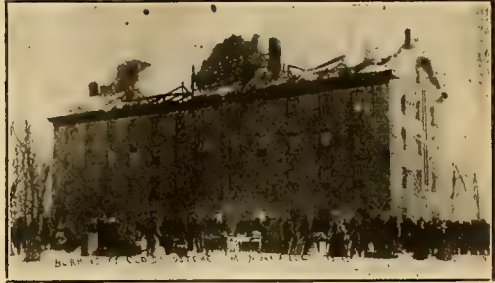
Chas. H. Keltner, Instructor of Agriculture at Mount Morris

THROUGHOUT the corn belt the seed corn proposition is especially critical this spring. A very large per cent of the seed that was saved last fall was frozen before it had dried sufficiently to withstand exposure to cold weather. The rainfall during the months of September, October and the early part of November was much more than normal and, consequently, there was very little weather favorable for the drying of the corn in the field. As a result, much seed corn was damp, when cold weather came, and, therefore, was killed by freezing.

Although this condition was expected by those who had observed the character of the corn that was saved last fall, yet it is much worse than some had expected it to be. An expert corn judge stated at the meeting of the Illinois Farmers' Institute, in February, that more than ten per cent of the show ears of corn that he had judged throughout the State were not of a germinable condition. As this corn had been gathered with special care and received much more attention than seed corn ordinarily receives, it is safe to conclude that a much larger per cent of the seed corn throughout the State is unfit to plant. One of the most progressive and thoughtful farmers in the vicinity of Mt. Morris showed me his tester, recently, and, in spite of the fact that he uses more care than the average man does in preserving seed corn, less than seventy per cent was in a trustworthy condition.

Already seed is in great demand. One seed house, which annually handles large quantities of seed corn, had sold its entire stock at the end of the first week in March, while, normally, it is able to supply the trade almost as late as planting time.

There are seasons when the testing of seed is not so exceedingly important as it is at present. Last year much seed was germinable and those farmers who did not test their seed got results almost equally as good as those obtained by the ones who did take the trouble; but this year it is much different. No careful farmer dare take the risk of planting untested seed. The



"Old Sandstone," While Burning.

little time and labor necessary to do this will be well spent.

The most satisfactory method is the ear test. Before the seed is shelled the ears should be arranged in some manner so that they can be numbered. Mr. Elmer Blough, a student in my classes, has called my attention to an apparatus which is of simple construction and occupies but little space. The ears are placed upon a rack which is made by nailing laths at regular intervals to the edges of upright four or six inch pieces. The upper edges of the laths serve as shelves upon which the corn may be placed, while each ear is designated by the number which is placed upon the lath below it. The rolling of the ears, when one or more is removed, is prevented by a partition consisting of a single strand of twine which is easily strung from the top to the bottom of the rack.

The testing of the seed may be done by using either a home-made tester or one which may be purchased ready made. The former may be as serviceable as the latter and is less expensive. Railroads, bankers and others are giving wide distribution to the free circular of directions which is issued by the Corn Improvement Committee, Room L, Board of Trade, Chicago, Ill. The method of testing which is described on this circular is reliable and persons who do not test their corn annually will find the suggestions very helpful. On the circular it is suggested that ten kernels be removed from each ear, but six will give very good results.

DO YOU WANT TO KNOW?

Dr. S. B. Miller

IV. Some Observations—Continued.

Smallpox.

TEN years ago it was my privilege, or good fortune, to have a series of experiences during a smallpox epidemic of great virulence. We had it in the family,—in the family in the house with us. I had a number of cases professionally and came in direct contact with many more. Wife and I were immune, because we were vaccinated over twenty years before! I came in direct contact with a violent case the past year and I am still immune. Our daughter was immune, though never vaccinated, and perhaps never will be, presumably because her parents were (?). Our son was infected because he hadn't been vaccinated for nearly a year! A neighbor's daughter was infected while the vaccination was well under headway. The city physician who was in charge of a thousand or more cases and took no precaution whatever was immune, because he was vaccinated when a baby in his mother's lap.

Smallpox scabs are considered very dangerous, yet some people are sufficiently interested as to make tests to determine their virulence. People have eaten them, mixed them in a solution of water and drunk them, bathed in water containing a solution of scabs, rubbed them on the skin dry and carried them in the pocket and still were unable to become infected! If smallpox could be carried from one person to another the doctors alone would inoculate an entire community, but they have not been able to do so, and neither can you. Vaccination is a form of local smallpox, and legalized blood-poisoning. I know of one family that lost four children by blood-poisoning following vaccination. No such record has been made by smallpox in this State in twenty years. The strongest advocates of vaccination are not agreed as to the real virtue of vaccination,—if immune at all, how long the immunity lasts. The fact is, it is a guess in the first place whether any person is not immune by reason of health, and a second guess as to vaccination producing immunity, and a third guess as to how long it lasts, if of any virtue at all. In the meantime the patient runs the risks and bears the consequences. Let us rest assured that the law of disease is the same as the law of

health, differing in degree only. Smallpox is the excessive accumulation in the glands of the skin, of the same products that are eliminated in health. The chemical analysis of an eruption shows the same poison that is being eliminated constantly during health. It is practically a sweat drop with a large percentage of the water evaporated. The disease is classed as very contagious, and yet no one can explain how the isolated cases occur from time to time, or why an isolated case does not produce an epidemic by contagion.

Did you ever know of an epidemic of smallpox in a steady, cold, windy weather? But when the weather is damp and changeable, very little sunshine, no thunder or lightning, east winds and low air pressure, then look out. When the atmospheric conditions are favorable, acting upon the nerves of the skin, thus preventing normal elimination of impurities, then nature throws off these impurities or attempts to do so. The fever is proof of presence of waste matter in the body, and as soon as the eruption appears the fever goes down; nature's housecleaning is expected, and thus smallpox is a real blood-purifier.

Those immediately exposed may or may not take it, owing to their physical condition. Some other cases may appear elsewhere, wherever the body is in condition to respond to atmospheric conditions. Unless your body is prepared by being loaded with waste products you can't get smallpox from anyone regardless of exposure, and under proper bodily conditions and proper atmosphere you can and will get it without exposure from any one.

During an epidemic, after all have been vaccinated that can be scared into it, and after quarantine and isolation has been maintained in its fullest extent, then the physicians will hope for a change of weather, a real good old-fashioned cold spell to clear and purify the atmosphere. Thus epidemic is stayed. Even so.

To prevent smallpox or any other disease, keep yourself healthy, by having plenty of fresh air in office, factory, home, and sleeping rooms. Eat moderately, exercise freely in work and play, sleep abundantly, drink plenty of water to flush the system, bathe frequently, wear clean garments next the skin. Give nature a square deal. Keep

drugs and poisons out of the system. Give the body a chance to make its own germicides. Pure blood is the only perfect germ destroyer.

If you have smallpox, or a member of the family is affected, call the physician or notify the mayor or township clerk and suffer quarantine. In a measure it is a big farce, but you can bear it. It is part of the dues collected by the health trust. I said quarantine for smallpox is a farce. Let me explain. If vaccination prevents and everybody is vaccinated, where is the danger from associating with an affected person? If it doesn't prevent where is the value of poisoning the people? Something wrong somewhere. Second, if smallpox is due to atmospheric and bodily conditions, you can't shut it in by quarantine. But be obedient unto the powers that be. You must be quarantined, but you can't be com-

pelled to be vaccinated or have your children vaccinated. Remember that.

I would prefer to keep my children home from school and keep their bodies free from poison. If there is truth in the microbe theory, just remember that when you are taking smallpox virus into your system you are taking a chance of getting several things besides smallpox, and at least lowering the vitality of the body, which may make it a fit subject for contagion or imperfection from other sources.

I believe in health and that is the result of law and not accident. "Prove all things, hold fast to that which is good." All forms of disease are attempts of nature to cleanse the system and instead of deadening the pain or covering the symptoms, help should be given the body to effect a cleansing through proper channels.

THE LIQUOR TRAFFIC

A. E. Hedine

2. The Cost of the Drink Bill Compared With Our Financial Issues.

THE amount of the American drink bill last year was \$2,367,482,221. Let us see how that compares with our leading so-called financial "issues."

The building of the Panama Canal is the biggest piece of construction ever undertaken by the United States Government, and the financial outlay is immense. France had wrestled with the problem for years and had given up because the cost was too great. Many in the United States feared that we could do no better. But we are winning out. Immense amounts of bonds have been issued; a great army of laborers is at work and the best machinery in the world is at their command. But it is a gigantic job. The engineers tell us that the total cost will be \$375,000,000. It is a large amount, very large, and we wonder if we ever can raise it. Yet, in less than 60 days, that much money was lost last year over the American bar. Last year's drink bill would pay for six Panama Canals, and leave us a surplus of more than a hundred million dollars to pay back to starving wives and children of drunkards.

Years ago we had a great political campaign in this country, arousing the people from one end of the land to the other. It was "Free Silver" here and "Gold Standard"

there. The country was going to wreck and ruin no matter what party won; for the money stock would be cut in two, and the country in the hands of the millionaires; or the money stock would be doubled, therefore cheapened,—and national credit gone to the dogs. It was a financial question from one end of the land to the other, and nothing else,—and one, too, that proved to be pretty much of a fiasco. Well, Bryan lost,—and today the gold standardites are practicing what Bryan preached. Yet all the silver in circulation today—silver dollars, subsidiary coins and certificates—amounts to less than 675 million dollars. Add to that all the gold in circulation—coins and certificates—amounting now to some 1,500 million dollars, having been increased greatly since the free silver campaign, and you will still need a few million dollars to make the sum equal the drink bill of last year. And since that great free silver campaign the drinkers of America have lost nigh unto thirty billion dollars because of the drink traffic.

The following campaign it was "Militarism." The Spanish war had made us a world power, and more than doubled our army and navy expenses. Should we have expansion with a great army and navy behind it, or should we continue a peaceful democracy? There was some sense to that

campaign, for there was a real governmental issue at stake. Militarism won, and now we are building a monster navy and enlarging our army as rapidly as we can. The advocates of peace look on in horror. Last year our War Department cost us 160 million dollars, and our Navy Department about 120 millions. Each of our modern war vessels is costing on the average \$12,000,000 to build and equip; and the clamor now is to build at least four new ones every year. Think of it! Nearly as much money paid out for making and maintaining war engines every year as is the total income of all our colleges and universities throughout the whole land! and yet we talk about peace!

The writer is as ardent a peace advocate as any and does not want to belittle our needless war extravagancies. Yet our liquor traffic extravagancies are worse. For in less than 45 hours we spend enough money for drinks to pay for the costliest modern warship; in eighteen days we pay an amount equal to the total expenses of our Navy Department, and in twenty-five days, to that of the War Department.

In later years the railroad question has been a great issue, especially in many State campaigns, and today national politicians are beginning to call it the great issue. People have felt that they are being overcharged by the railroads through too high freight and passenger rates and unjust discrimination between long and short hauls,—that State after State was at the mercy of the railroads. Hot campaigns have been fought, legislators elected or bought by the railroads, or stood true to the people. In some States the people have won, in others the railroads. The whole fight has been, and will be, a scrap for mere dollars, a financial issue. As such let us look at it.

Last year the gross receipts of all the passenger traffic on all the railroads in the United States amounted to \$640,000,000, and the gross freight receipts to 1,940 million dollars. But surely this is not all "overcharge," for it cost something to operate railroads; so we deduct the gross operating expenses and it leaves a net earning for all the railroads in the land of 919 million dollars. But out of this must be paid interest on bonds and loans, then rentals and taxes; and deducting these we have a remainder of 447 million dollars, applied as surplus and dividends on stock. Granting even that all railroad stock is "watered," that it costs nothing and therefore that a dividend on it is a clear "robbery," this gives the railroads a clear profit—or robbery, whichever you please—from the peo-

ple of 447 million dollars. Compared with the \$2,367,000,000 of the liquor traffic, this "robbery" is insignificant. And the 447 millions are not all "robbery," for railroad stocks have had some cost and are, therefore, entitled to some dividends. As a matter of fact, our drink bill could in less than seven years pay for the total costs of all our railroads and their equipments.

At almost every election much time is spent discussing the waste and high cost of our governments. Cut down expenses in government, is the slogan; and even now the parties in power are catering to the people through that slogan. Economy is commendable, yet as a financial issue beside the liquor traffic it becomes so small that one loses patience with the official who harps on it when so much more could really be saved by attacking the larger problem. For the total expenditure by our national government last year amounted to \$654,000,000, and this included cost of our War and Navy Departments, Pensions, Interest on the public debt, cost of Indian Bureau, as well as the total of all civil and miscellaneous items. At best, but a small per cent of this could be saved by strict economy; and that small amount would look mighty insignificant alongside of the cost of the liquor traffic. In fact, a few years ago, when the Census Bureau issued its last report on the subject, the total cost of all governments in the United States,—national, State, city and local—amounted to only \$1,665,000,000; and the chances are that the amount has not been increased over ten per cent since then. This would still leave the drink bill more than 400 million dollars the larger.

The tariff has been the issue around which the two old parties have blunderingly, as it were, centered their fights for the past quarter of a century. Fundamentally the tariff is not an issue, for its settlement would settle no moral or governmental principle; neither is the tariff itself capable of settlement. It is simply a constantly recurring and changing question of governmental adjustment, the same as our taxation question. But the tariff has been an excellent means to use by the politicians to attract the selfish attention of the voter and thereby hide real issues.

The total income derived by our government last year from customs and duties under our present tariff law was \$314,000,000, or a little less than one-seventh of the drink bill. The amount gotten through the Internal Revenue Department alone was \$322,000,000, most of which is taxes on intoxicants.

But the mere sum collected in customs is not the point at issue on the tariff question. With one party it is, that we must have a high protective tariff to keep foreign goods out of the country, or our factories will have to stop and American labor will suffer. With the other party it is, that a high protective tariff simply enables the manufacturer to demand a higher price for his goods, eliminate competition and build up a trust. Clear-thinking and far-seeing political economists have not given much weight to either side of the contention between the two parties. Except possibly in a few cases, there has not been much doubt but that American manufacture and labor could compete with those of any country. Besides, the high protective tariff principle is unsound as a principle of real world-wide development. On the other hand, it has not been very evident that a high tariff eliminated competition or that it simply added that much to the price of American goods, which finally the consumer had to pay. However, we shall meet protectionist and free trader alike and compare the liquor traffic issue with his in terms of mere dollars.

No tariff, no matter how low, or even an absolute absence of tariff, could have driven away all our factories, or have kept them from developing. Such factories as had their raw materials here, especially if these were bulky and hard to ship, would have remained or continued to develop. For instance, our iron industry, depending on its heavy iron and anthracite coal, would have remained just where it is. Our agriculture would have continued to develop, for the rich land was here and could not be shipped to a foreign country, and with our agriculture would remain our factories in agricultural products. Other factories would stay also, for our great natural power, the water falls, could not be transferred, and cheap power can compete with cheap labor. Scientific management also can compete with cheap labor. So it seems that at worst no more than 20 per cent of the manufactures in the United States now could have been driven away or kept from developing because of an absence of a protective tariff. This puts us face to face with the protectionists' issue in terms of dollars.

According to the last census, in 1909 there were \$4,365,000,000 paid in wages and salaries to all wage earners, clerks and officials in American factories of that year. Taking 20 per cent of this allowed for reduction in numbers of wage earners, and another 10 per cent allowed for possible lower wages

for the remainder, we have \$1,309,500,000, the amount lost in wages according to the protectionists' idea. Then the combined capital of all the factories in the United States that year amounted to \$18,428,000,000, and 20 per cent of this makes \$3,685,600,000. But this large capital does not represent one year of development but twenty-five, thirty, forty and fifty years in some cases. Let us say that it averages only twenty years. But during twenty years, on the present basis, the loss from the liquor traffic, over and above the \$1,309,500,000 yearly loss in factory wages, would be more than 20 billion dollars. Deducting the 20 per cent loss on factory capital from this, would still leave a balance of more than 16 billion dollars to the good—or to the bad—on the liquor traffic side. Ten years of the present drink bill would capitalize all our factories in the United States and leave a snug little pension fund for American laborers besides.

The free trader cries "robbery" because of the tariff, and last national campaign it was pretty generally demonstrated that the sugar trust "robbed" us of a hundred million dollars yearly, the steel trust another hundred million, and the lumber trust something like sixty million dollars,—all because of our present tariff. These figures are insignificant again beside the great robbery of the liquor business. But let us see if we can ascertain just how much the tariff "robs" the consumers.

It has been variously estimated that the import duties under our present tariff average from 25 per cent to 35 per cent of the actual value of the articles. Be this as it may, it is obvious that no import duty, high or low, added to the cost of production and transportation of any foreign goods will add also that price to the same kind of domestic goods. That it will add that much to the price of the foreign goods and that the consumer pays it, is self-evident; but in the paying of it, the consumer is simply paying his taxes to help support his national government. But is the amount of that tax also added to the price of the same domestic goods and that pocketed by the manufacturer? That it raises the price part of the import duty we freely admit, but not that it raises it all of it. Supply and demand affect the price more than the tariff. Thus we have a \$30 import duty on every horse worth \$150, but neither buyer nor seller takes that into consideration in a sale, neither would prices on horses decrease that much were the tariff repealed. The 27½ per cent ad valorem duty on cattle and the

15 cents per bushel duty on oats do not affect the prices of these commodities that much. The same is true of any other article or commodity of which our country is the heaviest producer. Neither would the repeal of an import duty on a foreign article create that much cheaper article, for the very act of repeal would create a larger demand for that article and up would its foreign prices go accordingly. So after looking at the problem from all sides it seems that our present tariff cannot raise prices on domestic goods more than 10 per cent over and above what supply and demand would do. On this basis we shall figure the free trade issue.

In 1909 the value of all products manufactured in the United States during the year was \$20,672,000,000. The export of

manufactured goods that year amounted to about \$600,000,000, leaving a balance for home consumption of about \$20,000,000,000. Included in these manufactured products are, of course, many upon which there are no import duties, but we shall include them all in the tariff "robbery." 10 per cent of \$20,000,000,000=\$2,000,000,000. This again compared with the liquor traffic robbery is less by \$367,000,000.

But all these figures on these so-called financial questions become still more insignificant, and the enormity of the liquor traffic becomes still greater when it is realized that back of this direct cost of \$2,367,000,000 is an indirect cost of, or waste caused by, the liquor traffic of another three billion dollars annually.

HOW CAN WE KEEP THE BOYS ON THE FARM?

C. D. Lyon

DURING the past few months, several readers of the Rural World have asked me to write on the above subject, and it is with extreme reluctance that I do so, knowing that we cannot all look upon it from the same viewpoint.

It seems after all, that the chief motive in wishing to keep the young men on the farm is a selfish one, that of an abundance of farm labor whenever it is called for, so if this be the case, I do not know that I, or anyone else for that matter, am warranted in trying to induce the young men to stay when we can hire them to do our work, in opposition to their own desires.

Again, few people stop to consider the fact that thousands of young men who leave the old home farm, do not lose their identification with agriculture, but go to some other State where land is cheaper to engage in farming there.

This is especially true of the boys in the older States: Ohio, Kentucky, or Indiana, and even Missouri and Iowa are beginning to notice the "move on spirit" in young men, which has made many a New York and New England farm sell for half what its improvements cost.

Three of my own five sons left the home farm. Yet only one has given up farming

as an occupation, and he could not fill his present lucrative position if it had not been for his farm training.

I could mention a young man who worked for \$16 per month on a farm, when he was twenty years of age, and his employer tried in vain to retain him the next year at higher wages, then got offended, and talked about "young men leaving the farm," when his ex-hired man got a job in a western State at \$25 per month, on a farm. This job was the stepping stone to \$40 per month, then \$50, and today, still in touch with the farm, his wage is \$1,800 per year.

Some years ago I had a barn roof blown off in a storm, and hired a neighbor's son, a farmer boy, to do the repairing. I knew this boy did not like farm work, and as I found him to be so good with tools, advised him to go to the city and learn the carpenter's trade. He did so, stayed in the city four years, moved back to our county seat, and last week told me that in 1911 he missed just five days' work, getting \$2.80 per day for about 310 days' work.

One might go on and multiply such instances until this page would not contain the account, and will any one say they should have stayed on the farm? On the contrary, I could give as many, or more instances where young men left the farm to become floating hired men, sometimes

work, often none. We often hear it said: "Make the home attractive, furnish amusements, pictures, books, music, give the boys an interest in the crops, let them visit the towns and cities, furnish them good implements to work with, give them a good horse and buggy, and they will not want to leave the farm."

It certainly does seem that such things would all tend to make the young people contented with life on the farm, and no doubt they often do, but those of us who have had pretty wide experience among farmers, know that the boy is just about as apt to leave such a home as the more humble one, where he has slept in an attic, and could see the stars through the roof.

Only last winter I spent a day and a night in a farmhouse that cost \$8,000, heating, lighting and water plant, an automobile and carriages in the barn, costly pictures, plenty of musical instruments, a grand old father and a kindly mother, alone on that 320-acre farm, and in that elegant home, one son off studying to be a doctor, the other in an Omaha architect's office at \$70 per month. These boys were lost from the farm and from a palatial home.

I once knew a farmer who had four sons and who treated them as if they were slaves. He worked them in all kinds of weather, kept them in the cornfield on days when no other men were out, and when the boys' fingers froze. He denied them any of the

pleasures dear to all boys, and they all left him a few months before they became of age, yet everyone of these boys is a farmer today. In view of all that I have here stated and of all that I have seen, I ask in all sincerity, how can I tell any one how to keep the boys on the farm, and if I could, would I be doing right to do so?

I can tell any young man that in the city he is worth just about a dollar and a half a day, from the neck down, and that in ninety-nine cases out of one hundred, he is no more to his employer than a machine, in fact he is less, for if a machine breaks it must be repaired, while if a man breaks, another will take his place.

In many cases it would be unjust to ask a young man to stay on the farm, especially when he does not like farm work and does like to work at some trade or wishes to go into some profession.

We as farmers will simply have to adjust ourselves to the changed conditions, which come with scarcity of labor, as I see no chance of these conditions improving, at least for a good many years to come. Perhaps in the meantime some one will be able to formulate some plan to induce the boys to stay on the farms, but as yet I do not feel myself competent to solve the problem, which is more important to those who till the soil, than that of "who is to be the next President." I would like to hear from others. —Colman's Rural World.

A DOCTOR'S TALK WITH BOYS

Bad Company as a Handicap.

WHEN I speak of "bad company" I don't mean thieves or thugs or criminals. I mean just such boys as you know by the dozen. Boorish boys whose talk is nothing but slang and bad grammar; who sneer at anything that is elegant or well bred; who think they are making themselves look manly when they are rough and coarse and brutal. Such fellows always have one weapon that is a terror to every boy of decent feeling, and that weapon is ridicule. If you don't like them; if you don't enjoy the kind of talk they give you, why, they make fun of you, call you silly names and generally try to make you uncomfortable. I know because I was once a little fellow. I suffered a lot from just such boys. When I was little and weak I had to stand it; but after I had become stronger I knew how to box—if I had space I'd like

to tell you what I did to one of them once, but that's another story. Then there is the fellow who swears. I would advise you to cut him and to keep away from him—far off. The fellow who swears is not only guilty of blasphemy, but he is ungentlemanly, and that's a pretty bad thing to say about anybody. No well-bred man swears; for swearing means irritability, loss of temper and lack of self-control. And a well-bred, well-tempered man is never irritable and never loses his temper or his self-control.

And then there's the "smutty" fellow—the boy who delights to talk about things which are not usually discussed among decent people. Some boys are always at it—speaking of the most sacred things of life as if they were brutal and mean. A boy of that kind is the boy to cut, or at least have as little to do with him as possible.

And then there's the practical joker—the fellow who is forever getting up some scheme by which he hopes to make other people uncomfortable. He's another chap who, as they say out West, "makes a good stranger." Fun is fun; but practical joking is not fun. It is usually both silly and dangerous. I knew such a chap once. He covered up a nice, smooth sliding pond with snow; and yelled with glee when a fat lady sat down hard on the sidewalk.

And when he learned later that the old woman would not walk again as long as she lived, he was very sorry; but that didn't mend her broken leg. The same boy thought it a good scheme to celebrate Fourth of

July by adding a little gunpowder to the contents of his father's pipe. He was sorry when his father had to have an eye taken out; but—that didn't bring back the eye. That practical joker is now a porter in a big commission house, and has no time to think of schemes.

So that's what I mean by bad company. Keep away from them. You can not help them; they can only annoy and injure you—injure your speech, your manners, your comfort. Pick your friends among the cleanest, the best, the most decent. Such friends are an asset, as you will find later in life.—Health Culture.

WHO SHOULD LOOK AFTER THE ABSENT SUNDAY-SCHOOL PUPILS?

Mrs. Lillian R. Keller

In answer to this question I would say, first the teacher, and second the superintendent. If the teacher is not enough interested in her pupils to find out why they are not present, she is not the teacher for that class.

We want and must have a teacher whose chief aim it is to instill good thoughts and teachings into the minds of the pupils who come under her training; one who makes it her duty to see that they are learning and gleaning the best,—the very best,—from what she is teaching them in class. Then, if we have one of this kind, she will certainly be enough interested in her pupils to know the reason why they are absent, and they will not be absent very much either, for any reason excepting sickness or something of this kind, if they are interested in their teacher and feel that she is interested in them. And it is so much easier to hold their attention in class, too, if they like her.

One thing which is very discouraging to the pupils, is to be there and on time, and either have the teacher come late or probably not come at all. If we expect the pupils to be there on time, should we not set them an example? Surely, we will not expect them to do something which we do not do ourselves!

One thing we need is teachers and more of them, who, when a pupil or pupils are absent from the class, will call on them during the week and ascertain the reason.

What we need in this day is more personal contact. I heard a minister remark not long ago that now, when we have so many modern conveniences, we neglect it. He said that we are so liable to telephone to persons and talk with them about anything along this line, rather than visiting them personally. We may make the excuse that we are so busy that we can't possibly find time to do so. But let us find time and then do it. We will feel better and so will they, providing it is done in the right spirit. And I am sure that we will not miss the time later. We as teachers would do well to do more personal work. So much for the duty of the teacher. We may now discuss the second part of our answer,—that of the superintendent.

We must not expect the teachers to do all of the work along this line. He, as overseer of the Sunday-school, should also assist at this. If he is the right kind of a superintendent,—and we don't want any but the right kind, same as the teachers,—he will be interested in the welfare of the pupils. And, is it not our duty to visit the sick and minister unto their needs? Listen: "For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me."

By the coöperation of our Sunday-school teachers and superintendents we may do

much along this line,—and feel better for it. Let us awake and behold how much we may do for our Master, if we but try! And the King shall answer and say unto

them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

MISTAKES IN HOME MAKING

E. W.

WHY do so many girls make mistakes in home making?" Should we encourage our girls to remain single because there are so many mistakes made in making a happy home? No, we should not. We should only teach them to be tidy housekeepers, good cooks and loving daughters or wives.

Many homes have been darkened and made unpleasant because our daughters have not been trained aright.

Men as well as women enjoy a tidy home. If the husband returns home and finds the wife untidy, her hair uncombed, her face with an expression that would give any man the blues, the house out of order, supper poorly cooked, how could he be pleasant?

We take a view of another home. On the husband's return he is met by his loving wife, who is tidy, greets him with a smile and gives him a warm welcome. He finds the house tidy and a nice, warm supper awaiting. How much happier he can

be than the husband of the other home!

Girls, try to make your home like this one and you will be happier. We should not think that girls should only know how to cook and to be a good housekeeper, but they should be educated as well as boys. Should they learn to be a good musician? You might say no. If they ever make a success in home making they will have no time for music. That is all a mistake. It adds much to the pleasure of life if the wife may be able to entertain her husband with music. Home should not be merely a place to stay, eat and sleep, but it ought to be a place of pleasure and contentment.

Men like entertainment, and if they don't find it at home they will find it elsewhere. The light of a home is a loving, patient wife and if she fails to be there the home is a blank.

Every girl has a desire for a home of her own. So do not be selfish in wanting her to remain with you when she might be happier and make others happy, by having a home of her own.

LETTERS TO THE FOLKS BACK HOME

Galen B. Royer

Monday morning.

Dear Children:

This is Sunday, and I rested from my labors and took in the day. The morning was fine. Land still in sight and every one cheerful and happy. We had reached salt water and the colors were changed. We watched New Brunswick on the south of us all day. Soon after breakfast word passed around there would be services in our dining room and at 10:30 the gong rang and we all went in, save about forty who attended Roman Catholic services in the library.

One wayward sister of the Catholics joined in with us. Bishop Anderson, singing evangelist for the Episcopal church through Toronto district, conducted the service. The whole service lasted one hour and was in reading, either in praying or responsive service. I thought I was a good reader, but could not jump over the sublime sentiments fast enough to keep up, and I am still wondering if what they said meant any more to them than the woman in the cathedral the other day in Quebec on her knees who was saying her prayers by pushing along

her beads and watching us walking through the church. The words of the book were sublime and arrested my attention and I longed to make them of my heart, but to do so I had to move slower than the crowd. But we were glad for the service nevertheless. It helped to make the day seem more like Sunday.

After lunch every one was on deck promenading. We thought of you going home from church,—wondered if you were all there, assured that you missed us in our seats, and we can say that we missed our own services.

In the afternoon a high wind arose. The waves lashed against our boat and mama and I stood and watched the myriad colors of the waters as they melted from snowy whiteness into inky blackness. We wished for every one of you for an hour or so to see this, for mama says it is more wonderful than words can describe. We were not out of sight of land, for to the north of us was the island of Anticosti, but the winds grew stronger, and the waves higher, and the boat began rocking and more than one went to the rail. It grew so cold and it was with joy that we went down to a good warm dinner. Mama and I ate heartily. I practiced Fletcherism, for we have all the time there is to do it in. You can finish your chewing and forget what you have eaten until the next course comes on. But that is boat life. What is there else to do? Mama reads when she wants to; sleeps when she likes; bathes after her own liking, and loses herself in downy cushions of the library just when she prefers that to anything else. I never saw her enjoy a trip so much in all her life, and it is the greatest joy of my trip thus far.

We have an interesting bunch on the

boat in our class. I understand that we have about forty Mormons, though I have located only one, the elder. We have a number of Catholics, but they are very exclusive. Outside of that we mix well and have a good time. We have at our table the crossdest old Scotchman I ever saw. He never smiles no matter what one says. We have a fat little ten-weeks old baby girl weighing fifteen pounds. Mama held it while the mother ate her breakfast. On every hand there is the brightest and best of cheer.

After dinner this evening we walked and walked and walked though the spray did dampen us and the ship did toss. A good many were sick, though not we. At night we retired, happy in service and glad for the many blessings which are ours. I am having just a little trouble with my writers and that accounts for the condition of your letters. You need not save your sheets further than to have each one read them.

A sailor showed mama and me through the "lower regions" of our ship and we saw where the men slept and ate and the big engines at work. We took a peep into the third class, and while the class was much better than anything I ever saw, thank you I am glad we are second. Mama saw how the poor sailors were cared for and we felt very sorry for them. They work hard, are bunked poorly as compared to us. But this is a palace compared to our home-coming three years ago.

Mama has come to the rescue. A kitten wandered on the ship and the children nearly wool it to death. She has brought it to our room and put it in the upper berth for safe keeping. Does that not sound like her?

Affectionately,

Papa and Mama

SATAN'S AGENT (A TRUE STORY)

E. C. Mann

Editor's Note.—Mr. Mann is a young farmer boy who is confined in the reform school at Anamosa, Ia.

IT was an exceptionally beautiful day. A golden July sun was tenderly kissing the dewdrops from the verdant fields, and shedding its generous, silvery rays down the little village street,

decked with the national colors, in memory of the grand and glorious Independence Day.

A procession, headed by the Grand Army drum-corps, was proudly marching through the business thoroughfare, and towards the railway station, to welcome the guests from neighboring towns, who were expected to

ke part in the exercises of the day. The program announced Mr. C——, the village druggist, as a speaker of the day.

Patriotic farmer folk came streaming into the village, from all directions. At ten o'clock, precisely, the visiting band struck up a national air. The large crowd rushed toward the speaker's platform. The band tendered another patriotic selection, and then Mr. C—— stepped forward and addressed the large audience:

"Ladies and Gentlemen! Believe me, when I say, that I deem it a great privilege to be afforded the opportunity of addressing an audience composed of America's noblest sons and daughters. An American citizen can be tendered no greater honor than to be permitted to stand beneath the folds of the great American flag, and proclaim its significance. Old Glory, the flag that waves over the greatest nation in the entire world! The stars and stripes that were raised upon the bloody battlefield, that you and I might enjoy the liberty and privileges of a Christian nation! Young men, I would have you remember that there issues from the roaring, blood-stained battlefield a shrill echo of the dying soldier's voice: 'My sons, be true to God, to the flag,' etc., etc.

In nearly all prosperous agricultural localities one can find a class of heedless, careless young farmer lads, who frequent country dances, and Fourth-of-July celebrations, for the sole purpose of having one "rip-roaring" time.

It was a crowd of this character that was gathered near the livery stable, in the town of Corydon, on this particular occasion.

"Say, Dubble, I'd like to have a drink. Know where you can get any booze?"

"Sure, I do. We can get all we want at C——'s drugstore."

"Gee! I thought it was impossible to get any booze since the village went dry."

"Why, Albert, I have always got mine up at C——'s. Hartley and I got two quarts last Saturday."

"All right, Dubble. Here's a dollar. Get the booze, and we'll lick 'em up. What! a dollar a pint? Well, all right."

Dubble purchased one bottle of the demon, two bottles, yes, many bottles and, ere the shadows of evening had fallen, the three young farmer lads had poured five quarts of Mr. C——'s drugstore demon down their throats, and were stagger-

ing and wallowing in the street gutters like a trio of swine.

"Ha! Hartley, what do you say, we beat it home?"

"Ah! what are you talking about? Let's get some more booze."

"No, Hartley, I am dead drunk. I'm going over to the hotel, get my coat, and beat it home."

At this the youngest of the group staggered into the office of the hotel, where he had taken dinner, and took what he supposed was his own coat. In a moment more young Dubble had crawled into his buggy. The lines were wrapped around the whip-stalk, and then the poor beast, that had been neglected all day, galloped over the country roads, toward home.

It was on the following morning that Dubble awoke with a swollen head.

"Why, Dubble, what's the matter? Don't you care for any breakfast?"

"No, Mrs. Wolf. I am not feeling well."

"Hello! There's the telephone ringing."

"Yes, this is Wolf's farm."

"Dubble, some one wants to speak to you."

"Hello!"

"Yes, this is Dubble."

"Why, I don't know. What kind of a coat was it?"

"Hold the 'phone a minute and I'll run upstairs and see."

"Hello!"

"Yes. I have it, and I'll bring it in this evening. We are putting up hay, and if I do not bring it in myself I'll send it in with Mr. Brown. I'm sorry I made the mistake."

The marshal did not wait, but hastily getting into a rig, he drove rapidly out to the Wolf farm and placed young Dubble under arrest. Dubble was quickly hustled to the county seat and placed in jail.

Two months later the grand jury returned an indictment against the youth for theft. The State's attorney paid Dubble a visit, and with the cleverness of a strong legal mind, intimidated the poor, ignorant lad into entering a plea of guilty for the crime of breaking and entering, which carries a penalty of ten years in prison.

Hence, he will not attempt to question the present whereabouts of the young farmer lad. But we would like to ask: Did Mr. C—— carry out the principles he so gloriously advocated on that beautiful Independence Day?

THE RELIGIOUS FIELD

THE FIFTH COMMANDMENT.

J. C. Flora.

HONOR thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee" (Ex. 20: 12).

Of all the mysteries of the universe I hardly know of any which is more wonderful than the kind of relationship existing between us and our parents. On the one hand we are responsible for our own character, yet on the other we are in many respects dependent on our ancestry. There is an indisputable relation between child and parent in morals as well as physically and intellectually. This is not all. For years the child is dependent upon its parents for food and clothing and care without which it could not exist. We are all responsible for our actions. We must stand for the guilt of them, although we were not consulted as to whether we desire to exist or not. This question was determined by our parents. Some of us, no doubt, are ready to say that our birth was a calamity. Those of us who are situated most fortunately in life sometimes become despondent and wish that we had not been born. Without trials we would know no victory. It is only when possessed by abnormal moods that we yield to such feelings. None of us have endured what Christ had to endure. Why, be disappointed in this world when we may receive transcendent blessedness in the next? We owe to our parents that life which makes it possible for one to live with God and his angels forever.

Our relationship to our parents is based upon the fact that we owe our existence to them, and that we are made in their image. In a higher sense this relationship is symbolical of our relationship to God himself. The relationship between parent and child corresponds to the relationship between God and all mankind, and this constitutes the moral ground of the command, "Honor thy father and mother." To honor parents evidently includes respect, love and obedience during the period of childhood and youth, and these same elements must continue on into manhood more than in a higher form.

Some young people will contend that their parents are not kind and do not possess any traits of loveliness, and that they are not wise, and they can not re-

spect them. Such a position looks very philosophical, no doubt. So far as your personal traits were concerned when you were yet a mere babe what were your parents able to see in you? Could they discover anything good in you? To a stranger I dare say you were not beautiful, you were troublesome and unattractive. But happily our parents patiently endured all our imperfections and beneath them all they could see something worth while. The mother does not argue that she can not only love the lovable child, but rather that she loves her child regardless of its condition. The attitude of parents toward children varies a great deal. Some, at times lavish their affections and are willing and glad to do anything for their child, yet at other times quite a different mood controls them. They are influenced by selfish interests. Their own wants are paramount and those of their children become secondary. Just so the attitude of the child towards the parents does not remain the same. Their appreciation varies greatly with age. We often do not show the kindness and love due them in youth and sometimes it only comes to us with its real fervor after they are taken away from us.

There are circumstances in our social conditions which greatly interfere with the true relation of parent and child. Many children must leave the parental roof quite young and secure work of some kind, so that they may help support the family. This takes them from the influence of parents and, too, brings them some spare change that makes them feel, to a certain extent, independent of their parents. A few decades ago the destiny of the child, in a large measure, was determined by the parent, but now the democratic idea prevails. A young man may go from poverty to wealth; or from a low position to one of honor and renown. The grave situation arising from this condition is that one generation comes to consider itself much superior to the one preceding. The child comes to feel himself better than its parent. But we should never become egotistic and feel ourselves better than our parents. We may be much better educated; we may have made more money, but our parents have several years of experience that the child does not have. They surely have found out some things of which you know

nothing. Then if you have any modesty or religion you will honor your father and mother.

The question arises here: How shall a religious son or daughter act toward an irreligious parent? To answer this question in detail would require a long discourse. Circumstances sometimes make the duty of the child very perplexing. What duty does the child owe if the father comes home three times a week drunk? The obligation to honor the father is not relaxed. You are not released from a debt because the man to whom you owe it is a drunkard or a profligate. So vice in the parent does not release the child from filial duty. For a child to remain in some houses is to suffer perpetual misery. But the noble and Christian course, as long as your strength is not utterly exhausted, is to manifest the charity which "endureth all things." The consciousness of your own sins should make you more merciful to theirs. Grown-up children who remain with their parents sometimes get a false impression. They do not fully appreciate that the home is not theirs and hence come in at all hours of the night and bring any friends into the home without once considering the pleasure of mother or father. If we honor mother and father we will consider their pleasure in all things.

We are to "honor our father and our mother: that our days may be long upon the land which the Lord our God giveth us." To the Jews this had a very striking national significance. They looked forward to the time when they should establish a strong kingdom. So they enacted rather rigid laws, forcing children to respect and honor their parents, hoping thereby to increase the reverence for their ancestors. The promise as it stands in the commandment is a promise of prolonged national stability. St. Paul, slightly changing its form, makes it a promise of long life to individuals. Common experience justifies the change. The child that has respect and honor and love for its parents will usually grow up to be a virtuous man or woman, and a virtuous adult is likely to be crowned with an honorable old age. Disregard of parental advice, and disobedience to parental authority commonly lead to a life of vice, misery and shame, and to a premature grave.

There is one thing that may induce us to obey this command rather than the other nine. The other moral laws we can continue to keep to the end of our days,

but, in the course of nature, our parents usually die before us, so if we withhold from them in our youth the honor they have a right to claim, repentance may come too late. None of us fully appreciate before the calamity comes what the loss really is. Other relationships may be formed but they can not fully fill the void. In our sorrow, and even in our own sin our parents cling to us to the last. Theirs is a love on which we can rely when all other love fails us. But the divine compassion is still more enduring than theirs. We may weary a father's or mother's love and devotion, but we can never weary the love of God whose "compassions fail not" and whose "mercy endureth forever." "When my father and my mother forsake me then the Lord will take me up."



IF THE ANGELS SHOULD COME TONIGHT.

Lillian M. Wire.

IF the angels should come for me tonight,
And gently tap upon the pane,
And softly, softly call my name,
What would I do?
Oh! would I rue,
If they should come tonight?

If the angels should come for me tonight,
Would I tremble and grow afraid,
Or would I be calm and undismayed?
What would I do?
I would not rue,
If they should come tonight.

If the angels should come for me tonight,
My friend, I'd simply trust,
Knowing the Shepherd is just.
That's what I'd do,
And I would not rue,
If they should come tonight.

If the angels should come for me tonight,
Out on the infinite sea, away and away,
I'd flit, where is endless day,
To be with God, my Friend.
And I know he'll send
The angels to come for me some night.



Not by the spoken word, the moment's deed,
The alms-like gift as if to one in need;
Not by the easy smile, the idle tears,
But by the little kindnesses of years,
Are true hearts known
And true love shown!

HOUSEHOLD HELPS AND HINTS

HOUSEHOLD HINTS.

M. Andrews.

When eggs are high and it is almost impossible to obtain fresh ones at any price, put into the cake batter one less egg than called for and add one tablespoon more of milk. This makes a very satisfactory substitute.

When cleaning rugs lay them right side down on the grass in the summer and on the snow in winter and beat vigorously. Then turn and repeat the process on the other side. Finish with a good sweeping and your rugs will look much better than when hung on the line and beaten and will wear much longer.

Try sprinkling your clothes with a whisk broom. This moistens the clothes more evenly and obviates the necessity of dipping the hands in the water, which is often disagreeable.

Save your old gas mantles for cleaning silver or brass. This fine white dust is far superior to any silver polish that can be bought.

If troubled with your thread knotting try stretching it. Take a needleful from the spool and take hold of each end and pull two or three times.

Peroxide of hydrogen is very useful for healing and cleansing, and a bottle of it should always be kept on hand. But be careful that it does not heal too swiftly. In a deep wound it may heal the surface, while the bottom is still suppurative. If you have a wound and it looks healed but still feels sore it is well to have it attended to.

Here is a suggestion that may be useful in mending gloves. It is a very easy matter to mend the gloves on the left hand, but when it comes to mending the right hand glove it is a very difficult matter. Try turning the right hand glove wrong side out and place it on the left hand, and you can then easily mend it.

Canned corn, if cooked in a double boiler, is very creamy and delicious, and all danger of scorching is done away with.

When hot compresses are needed to relieve pain, the easiest and most successful way to heat them is to dampen slightly and place over the fire in an old steamer. They can be kept hot with very little fire and by keeping some in the steamer while others are in use you can change them in

a moment. Heated in this way it does away with the painful process of wringing with the hands.

When putting away the winter underwear do not put away those that are worn too much for future use in the rag bag, but cut into pieces the right size for dusters, cleaning clothes, mops, etc. Trim each to a neat size and pin each size into a separate bundle and place where they can be easily found.

Kerosene used in the proportion of a tablespoonful to a gallon of water will whiten clothes without injury and quickly release the dirt. The clothes should be well rinsed with hot water after being boiled in kerosene and water.

When ink is spilled, scoop up as much as possible with a teaspoon. Then pour on cold milk, and continue scooping until the milk shows no tinge of ink, after which sprinkle thickly with salt and let alone for several hours, and replace the salt with a fresh supply. By this time the stain will have so far disappeared that a rubbing with a cloth wet with cold water and then with a dry cloth will usually make all right once more.

When running curtains on brass rods after laundering, try slipping the fingers of an old glove over the end of the curtain rod, which will then pass through the casing without tearing the curtain.

Cover the kitchen table with zinc, having the edges turned underneath the wooden edge. This is easily kept clean and setting hot articles on it will cause no damage.

To mend holes in net or lace curtains, cut a piece of material as near like the curtain foundation as possible, making it an inch wider all around the hole. Then dip in strong starch and lay over the hole, ironing it in place and trimming off loose threads and raw edges. This patch will last until the curtains are worn out and will be almost invisible.

To test the purity of water, draw a glassful and put in it a lump of sugar. Let it stand over night in a warm room. If the water is pure, in the morning it will be perfectly clear, if impure it will be cloudy.

Stockings will wear longer if they are washed before being worn. The reason for this is that the washing slightly thickens the threads of which they are woven. Stockings for children should be strengthened at heels and toes by darning before

wearing, using two strands of darning cotton taking the stitches loosely.

A useful kitchen implement is the splint whisk which costs only a few cents. There is nothing like it for removing dirt from corners of baking pans and bottoms of kettles.

Save all the tinfoil that comes around compressed yeast, or anything of the kind, and use it with which to cover nails. Wind it around the nail head and all neatly and smoothly. It prevents rust and the nail looks neater in its silver coat.

Have a tin dish handy in which to put all scraps of soap that are too small to use any other way, and when you get quite a quantity pour hot water over them and dissolve on the stove. The soft soap thus formed may be used in the wash water to make suds, or it may be used in dishwater. It is also the very best thing to mix with your stove blacking.

To test the oven for baking put in a piece of white paper. If too hot for baking the paper will blacken or blaze up. If it becomes a light-brown it is fit for pastry; if dark-yellow you may put in bread and the heavier kinds of cakes. If it turns light-yellow it is all right for sponge cakes and the light kinds of desserts.

Save all large envelopes, such as catalogues and small things from the store come in. When packing a suitcase or trunk put your gloves, handkerchiefs, veils, ribbons, ties, etc., in the envelopes. They are thus kept together and easily found when wanted, and not mussed as they are apt to be if the suitcase is full and things put in loose. The envelopes are nice for the same purpose in bureau drawers, taking up less space than boxes.

Instead of using stale bread to clean wall paper saturate a cloth with benzine and rub lightly over the solid portion. All dust and dirt are removed and the cleaning more evenly done.

To cure constipation in children give New Orleans molasses in any form that they will take it. Milk may be sweetened with it and given them to drink. Do not give anything sweetened with granulated sugar; use brown sugar instead, as it is not constipating. Use whole wheat for bread and cakes. For constipation in babies pure sweet cream is usually effective.

When soot is spilled on the carpet cover with common salt before sweeping and no mark will remain.

To remove mildew wet the article and rub on it equal parts of chalk and soap,

mixed together. Lay in the sun until the spots disappear.

Baking soda used as a tooth powder will clean and whiten the teeth, preserve the gums and sweeten the breath.

Dip a knife in hot water when cutting hot bread, and it will cut as easily as if it were cold.

When hot grease is spilled on the floor immediately pour cold water over it. This will harden it and prevent its striking into the floor.

Tough meats should be cooked very slowly and kept well covered. For this purpose nothing is better than the fireless cooker.

When hanging out clothes hang shirts by the band, night dresses by the shoulders and stockings by the toes.

Add a few drops of turpentine to the starch to produce a gloss on collars and cuffs.

A laundry apron made of denim will be found more satisfactory than an ordinary apron or one made of oilcloth. The gingham apron soon becomes soaked with water, and the oilcloth apron is heavy and bulky and hard to work in. Sew two large pockets, one on each side of the apron for holding clothespins.

Leave starched clothes out over night and let the dew fall on them. Bring them in early in the morning while damp and roll up. They can be ironed with much less trouble than if sprinkled in the usual way.

Slip paper bags over your lamp chimneys after cleaning them to protect them from dust.

Apply hot water as hot as can be borne to a bruise. Relief will soon follow.

Here is a hint to housewives who do their own work. After finishing the supper work prepare as far as it is possible the next morning's breakfast. If you are to have ham or bacon, have it sliced and trimmed ready for the pan, your potatoes sliced, and coffee ground and placed in the coffee-pot securely covered, so as to preserve the flavor. Then set the table and cover it carefully. The bread may also be cut and placed where it will keep from drying. All this may be done in a few minutes in the evening, and afford a great relief in the morning.

Housekeeping is a profession, and every woman who has a house to keep should strive to be a professional housekeeper; not an amateur, nor a common laborer, nor an experimenter, but should put forth every effort to be a success in her chosen occupation.

QUESTIONS AND ANSWERS

Question.—Since the Church of the Brethren does not install brethren into the office of deacon or to the ministry, men who use tobacco, can we afford to elect these men as superintendents of Sunday-schools? Are we doing right by choosing those who wear gold rimmed spectacles as superintendents of our Sunday-schools?—A Sister.

Answer.—All thoughtful people will admit that the use of tobacco is a dirty, filthy habit and is not becoming to any gentleman whether he is a Sunday-school superintendent or a man in any other walk of life. I should never give my vote for a man who uses it, to serve in any capacity in religious work, and should expect him to wash his whiskers, and mouth before offering the salutation.

The biblical teaching is very specific against gold being worn as an ornament.



Question.—Give some help by which a person would be enabled to find the work in life for which he has some natural ability.—B. E.

Answer.—In order to select a life work intelligently a man must become acquainted with the different lines of work, which offer a possibility for him. It would be folly for a farmer boy to decide that he is going to be a banker when he knows nothing about banking, or that he will be a lawyer without any idea as to what is required to be a successful lawyer, or to be a doctor with no conception of the physician's profession. He might have some ability in any one of these lines, but to decide without learning something about the field is certainly a bad mistake. It is better to spend three or four years in a good educational institution where he will have an opportunity to learn something about the various professions, and of the needs of men in those professions. To be successful in any line of work a man must like his work and he must believe that what he is doing is distinctly worth while. For a young man to select a line of work and follow that for twenty years and then discover that he is a misfit, and wishes he had followed some other line, is like a man marrying a wife and then wishing he had married some one else. He would have been happier if he had looked more carefully before he was married. The safe-

est guide in selecting a life work is a liberal education, directed by one's natural likes and inclinations.



Question.—Are all the scientific works of men false?—G. O. B.

Answer.—No. Scientific works written by men who are honest, competent, scholarly investigators are based on truth, as it is understood today. There are books and articles written by some men who are not competent investigators, who pretend to be scientific men but are not, that are false. It is the business of science to investigate and reveal truth. Work from the hands of competent men is reliable. But a lot of fellows who woke up some morning with a bright idea in their heads have spread a lot of stuff that is neither true nor scientific. Not all that is printed under the name of science is true nor is it all false. The scientific field is like the religious field. Some religious fanatic may get a bright notion into his head and write a book upon it, and put it out under the name of religion, when as a matter of fact it has nothing to do with religious truths. It bears the name of religion but it is an erroneous treatment of a religious subject. This does not by any means make all other religious treatises false, because it has nothing in common with other religious books except the name. Just so with scientific works. The label "Scientific" does not make it either true or false. It all depends upon the treatment.



Question.—Is it healthful or becoming Christian parents to allow their little children to go with unwashed hands and faces when a good share of their food, mixed with the leakage from their noses, is smeared from one ear to the other? What effect will this have on these children when they become housekeepers?—A Parent.

Answer.—Children with leaky noses should be taught how to use the nose rag. Dirty hands and faces are not only unhealthy but they are positively repulsive and demoralizing. Overburdened parents may often be excused if their house is not exactly in "apple pie order" but no one can ever be excused for being dirty. God has given us an abundant supply of soap and water which he expects us to use. Living in dirt and filth lowers a man's self-respect and takes all the ginger out of him that he ever had in him. If you want to do a kind deed for a tramp, get him to scrub his hands and head and take a bath and

ve him a clean suit of underwear and he will have a new grip on life and will gain hundred per cent of self-respect. It has the same effect on children. Teach them to wash and be clean. If they are allowed to grow up, always dirty, they will become slovenly housekeepers and careless in all interests of life. Some parents say children raised in dirt grow up to be the strongest men and women. Those parents have lost part of their figures in their calculation. More than fifty per cent of the children living in dirt and filth die from disease. Those who do survive, do so in spite of the dirt, not because of it. They live because they have a constitution that is able to survive against all the hindrances from the dirt. Men working in fields and in factories get covered with dirt, but that is clean dirt, so long as they wash every time they get dirty. But when they carry that dirt around for a week it becomes absolutely filthy. Children are the same way. Playing in the sand is good for them, but they need to be washed when they get through. Molasses will do them more good if it gets into their stomach than if it is spread on their faces. Teach them to wash their hands and faces before they begin eating and after they get through eating. Living in dirt and filth is as much of a sin as swearing, stealing or lying. It is not becoming for Christian people. A Christian man will keep his hair trimmed, his neck, ears, eyes, nose and mouth clean and see that he is free from all offensive odors. When a man walks around with a greasy neck and a potato patch in his ears, professing religion, just watch out, for he has a screw loose in his religion. Our body is the temple of the living God, but he only stays there while we keep it clean. When we become filthy our body becomes the habitation of the devil. Wash and be clean. If mothers cannot do another single thing for their children they at least ought to teach them to be clean.

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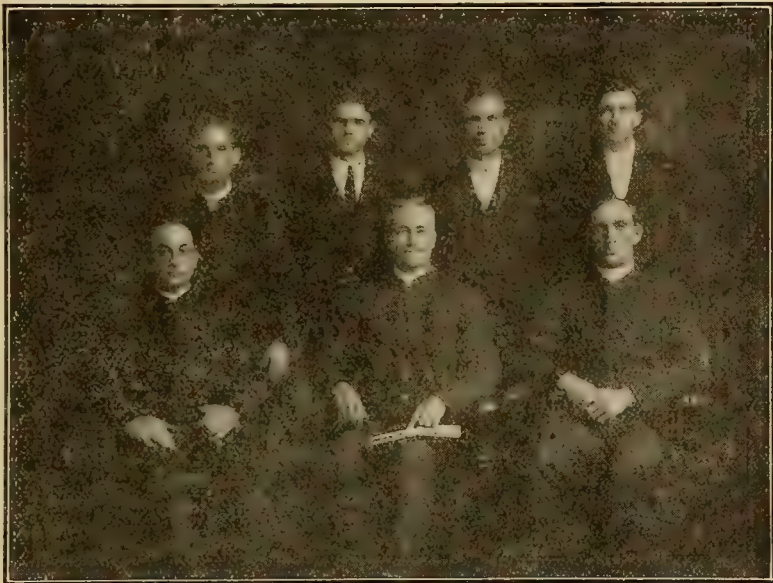
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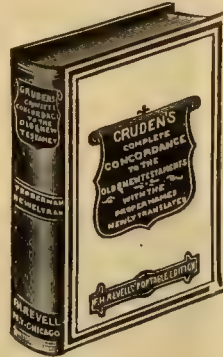
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INDUSTRY PROGRESS ECONOMY



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THE INGLENOOK

EDITED BY S. CHRISTIAN MILLER

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THE INGLENOOK

Vol. XIV

April 9, 1912

No. 15

RECENT SOCIAL PROGRESS

H. M. Fogelsonger

The Preparation of Rural School Teachers.

THE Bureau of Education at Washington is becoming interested in the country school teacher. The social and educational progress of the country depends almost entirely upon the church and school and it is useless to talk about better rural schools until the requirements for a teacher's license are raised or at least changed. So long as our district schools are in charge of city teachers, with urban ideas and with little sympathy for the farmer, we need not wonder why the boys and girls lose interest in the school. Many a boy who should have been a farmer and who should have attended an agricultural college, has been induced to take a short business course in order to secure a "position" in a large city. It would not do for all boys to remain on the farm, but they should be given a fair chance and the rural schools should be adapted to the needs of the patrons.

The Bureau of Education has published a bulletin this winter in which a course of study is given for rural school teachers. The course is prepared by Fred Mutchler and W. J. Craig of the Western Kentucky State Normal School, and is almost the same as that given in the Kentucky Normal. The course is about the best we have seen yet for country school teachers, although one must remember that normal schools are unable to go very deeply into technical training. The courses are too short and the subjects too numerous to gain a very extended knowledge of any one thing. There is one feature of the bulletin we admire. It insists that social and educational progress must accompany economic advancement. "Better homes and better household economy in every respect; better live stock and better barns; better crops and better use of them; the maintenance of the

productivity of the soil and the reclamation of worn-out fields; better roads and better vehicles of travel; more good books, papers, magazines, art, and music for the boys and girls; better social conditions—these are the urgent needs of country life today, and they are most worthy because they all contribute so much to a happy and useful life. Shall not the rural school minister to these needs?"

The subjects of the school course of study recommended are as follows:

- Physiology and sanitary science.
- Grammar.
- Arithmetic.
- Psychology.
- Music.
- Forensics.
- English (farm themes).
- Pedagogy.
- Chemistry of farm and kitchen.
- Manual arts or domestic economy.
- English.
- History.
- Observation.
- Physical geography.
- Drawing.
- Agriculture.
- Rural life problems.

It is suggested that no certificate be granted for less than 26 weeks of resident work. The nature study course is given in detail but we have not space for everything. We can give only a summary.

I. Bird life. A study of the helpful and harmful birds, their habits and feed, and the game laws of the State.

II. The insect problem. A life history of the common insects, their damage to growing plants and how to combat them with sprays. The insects which spread disease such as the fly and mosquito.

III. Fungus pests. Their life history and the method of control by spraying.

IV. Insectivorous animals.

V. A study of common shade trees, how they are grown and cared for.

VI. The school garden. The reason for having such a garden and the benefits derived.

The agricultural course for teachers includes nearly everything that the regular colleges offer, but as was said before no subject can be treated intensively in a normal course where the time is limited. However, if a teacher is graduated from such a course as the Bureau recommends he will be much better equipped than four-fifths of the present teachers. An extract from the course in chemistry may be interesting:

VI. Chemistry in bread making. Fermentation, yeast, and simple chemical reactions as produced by baking powder, cream of tartar, and soda.

VII. Chemistry of cleaning. Cleaning agents; soap, organic compounds, and acids. How to remove stains. Disinfectants and their uses.

Agricultural Education in Kansas.

The State of Kansas is fortunate in having an agricultural college that leads in the effort to encourage agricultural education in the common schools. The college itself is enjoying remarkable growth and a very large, modern building is now under construction to meet the demands. President Walters is also president of the State Teachers' Association, of which most of the members are interested in agricultural education. In 7,000 of the 8,000 country schools of Kansas elementary agriculture is taught. To our knowledge this record is unsurpassed. There are 500 high schools in the State. Four hundred and fifty of them give courses in agriculture and domestic science. The State Agricultural College also works through farmers' institutes by furnishing lecturers and demonstrators. Three hundred and seventy institutes were held last year by one hundred and five counties, which means over three to a county. In many States the counties are satisfied with one institute held at the county seat. But the Agricultural College has made one more step. It has been instrumental in the establishment of seventy-four home economics clubs with a combined membership of 3,500 women. There is no question whether the Agricultural College of Kansas has found a place in the progress of the State. It is a case where the State institution has become a public servant.

Country Libraries.

If the plans of Dr. P. P. Claxton are



The Old Agricultural College Building.

carried out every home in the United States, no matter how far from town, will have the opportunity of securing books from a free library. Heretofore the town people have had the advantage in this respect. The hundreds of public libraries in the United States have been, as a rule, free only to those living in the town. For instance we have a public library, established by the city, in our county seat, eight miles away. Those of us living in the country who wish to use the books have to pay a dollar a year for the privilege. One dollar a year is not a very large sum but it is sufficient to mark a boundary line between the town and the country. How much better it would be if the county supported the library and maintained a sufficient number of branches so that the whole territory could be served. That is just what Commissioner Claxton would like to have established—county libraries in every State. He says, "I consider the county-library plan an important step in the educational development of the country. As is well known, the schooling of most persons is of such short duration that their cultural development must be obtained principally by their own efforts from books, and any plans which will increase the number and availability of the books at their command will naturally be an important factor in raising the standard of the average person's education."

"The great problem is giving the rural citizen the same opportunities of contact with the world of books as are enjoyed by his city brother. Personally, I believe that the inhabitants of rural districts profit even more from reading than do those who live in our centers of population. My own experience, as well as that of other educators, has been that country people read better books than townfolk; they read better books and get more out of them."

Dr. Claxton's plans are not all theory, because they are based on experiments that have been carried on in several counties.

Van Wert County, Ohio, is conducting a county library very successfully. The central library and fifteen branches are maintained by the county at a total cost of less than seven thousand a year. Last year 89 additional branches were maintained in the public schools. Fourteen counties in Wisconsin also have public libraries. The management of the Van Wert County library found out the farmers were interested in a few other things besides the raising of stock and the growing of crops. Books were taken out by the farmers dealing with the follow-

ing subjects: philosophy, religion, sociology, language, science, travel, biography, history and fiction.

In this connection we think that country churches could do no better home mission work than to establish a religious library for the use of the community. The books could be kept in the church building and at the close of the services the librarian could be on hand to wait on those who wish to take out books. This is just a thought now but there may be more said later.

COMMENT ON RECENT HAPPENINGS

The Illumination of Niagara Falls.

A bill has been introduced before the New York Legislature to provide for coöperation between New York and the Province of Ontario in the matter of illuminating Niagara Falls. It will be recalled that the Falls were illuminated not long ago, and they presented a splendid spectacle. Objection has been raised against illuminating the Falls by the State, owing to the fact that it is a matter of local interest. However, it is pointed out that such an illumination is of value to the community at large, as evidenced by the number of visitors who were attracted by the previous illumination.



Electric Synchronization of German Clocks.

Wireless telegraphy is to be utilized to synchronize all the public clocks not merely in Berlin, but throughout the whole German Empire. A new station under construction at the town of Fulda, with a tower over 300 feet high, includes a master clock, which will actuate the radio-transmitter once a minute. The importance of this project is evidenced by the fact that a census recently taken of a number of the public clocks in London by a daily newspaper showed a total variation from slow to fast of 21 minutes, and only about $3\frac{1}{2}$ per cent of these timepieces gave true Greenwich time.



Soap Paper.

A chemist recently suggested that a campaign be started against the common cake of soap. About fifty years ago there was sold a form of soap for travelers, consisting of a booklet, about two inches by four inches, in which small leaves of soft paper saturated with soap were bound. Each leaf con-

tained enough soap for one washing of the hands. It is suggested that one might profitably dispense, through a penny-in-the-slot machine, a paper towel in which is folded a sheet of soap paper, for convenient use in public lavatories.



Making Rome a Seaport.

Several projects for making Rome a seaport by providing a waterway from the coast to the city have been discussed for some years past. One of these, which appears to be the most promising is to lay out a seaport of 35 foot depth near Castel Fusaro, formed by running two jetties out into the sea for some distance, as at the port of Ymuiden, Holland. From the port will lead a ship canal 15 miles long and 200 feet wide and 27 feet deep. At Rome shipping accommodations will be laid out in the river below the city, and this will be connected with the navigable part of the Tiber by a system of locks. It will cost about \$15,000,000 to carry out the project. Opponents of the idea claim it will not pay, but the promoters affirm that when once the city is connected with the Mediterranean there will result a great amount of traffic.



Getting at the Price.

Chicago women in a church vestry, the other night, served a dinner to 150 persons at 15 cents a plate. The total cost of the provisions was \$17.48 and there was a profit of more than 30 per cent for the promoters. And it was a good dinner, too, with soup, roast lamb, browned potatoes and other vegetables, biscuits, baked apples and coffee. It is estimated that a similar meal served in a Broadway lobster palace, would

mean a \$3 check for each "cover" and even in less showy places the tax would be half that. The incident simply illustrates the fact that there would be less complaint about the high cost of living if more attention were paid to buying and preparing food. Show and display and waste represent too great a part of the expense. Again, it is apparent that the cost of high living is the real issue.—The New Era.



The British Coal Strike.

The present strike of the British coal miners is much more than a demand for higher wages and shorter hours. It is a protest against all those conditions, social and economic, that are making it increasingly difficult, if not impossible, for them to command a wage that shall insure them a "decent living" in the face of the ever-mounting cost of existence. These conditions have been slowly ripening for more than two generations in England, and the coal strike is only one of the symptoms. A brief survey of British domestic politics for a quarter of a century will make this clear. It will show, further, that the present crisis, by thrusting the economic question into the very heart of politics in Britain, with a dramatic impressiveness that has startled the entire world, has demonstrated beyond possibility of misunderstanding the pregnant fact that any big business which employs hundreds of thousands of workers and is engaged in an occupation that vitally concerns the life of an entire nation, cannot possibly be a purely private affair. This is the lesson the British coal strike has for the world.—From "The Progress of the World," in the American Review of Reviews for April.



Italian King Escapes Assassination.

When King Victor Emmanuel was on his way to the Pantheon to attend a memorial mass in honor of the birthday of his father, King Humbert, who was killed by the anarchist Bresci in 1900, a similar attempt was made upon his own life. As his carriage passed by the Odescalchi Palace a young man who had just arrived on a bicycle elbowed his way through the crowd on the sidewalk and drawing a huge revolver fired three shots at the King. The carriage, contrary to custom, had been closed at the request of Queen Helena, as she was not feeling well, so he missed his first shot, and the second was caught by Major Langa, commander of the King's escort, who spurred his horse forward to protect his sovereign. The bullet struck his helmet,

driving a piece of metal into his skull, and he received further injuries in falling from his horse, but he was not fatally wounded. The King, as soon as he had quieted the alarm of the Queen, who had thrown her arms about him to protect him, ordered the carriage to go on, and both King and Queen sat through the ceremony in the Pantheon without betraying any emotion. On their return to the Quirinal the crowds which had gathered, on hearing of the attempted assassination, greeted them enthusiastically. Their assailant is a stone mason, twenty-one years old, named Antonio Dalba. He declares himself an individual anarchist and glories in his deed, which he asserts was inspired by a vision. The assassination of Humbert was planned among the Italians of Paterson, N. J., but Dalba, who appears to be a weak-minded, unbalanced character, either made the attempt on his own initiative, as he claims, or at the instigation of local anarchists.—The Independent.



IMPURE AND ADULTERATED CANDIES.

(Continued from Page 409.)

and guarantee as pure to the small shopkeepers. We have found stearin in it. We have found furniture glue and dangerous ether flavoring matter and paraffin and shellac, and many other injurious substances in the cheaper grades of the candy which the members of this association handle.

"Now, why don't you get back at the manufacturers who sell these goods to you and who guarantee them to you? You have your remedy in the courts. You can arrest the manufacturers and sue them for damages. If, as an association, you are sincere for cleaning up the candy trade, you would not permit any manufacturer to double cross you more than once.

"Another remedy which you could readily use would be to require the manufacturers to bond themselves in this State, so that if you got into trouble for selling the goods you bought from them you could attach their property in this State.

"I am a servant of the people and a sworn officer of the law. It is my duty to prosecute all cases I detect of jobbers who guarantee their goods to be pure when they are not pure. I will go right ahead in this work until there is no more of this rotten candy sold in the city. It is up to you men to get back at the manufacturers outside the State who sell you the illegal goods."

That is Cassidy's stand so far as poisoned and adulterated candy is concerned!—The Forecast.

EDITORIALS

Moral Waste of War.

This is but one item in our annual waste of wealth. Such a waste is not merely a material loss. All economic extravagance is a moral loss, a social sin. It lowers the standard of living; and potentially it lessens the speed of social progress. Yet the most disastrous moral cost of war is not measured in dollars. It must be reckoned in terms of cruelty, disease, physical agony, and spiritual ruin. The rarest products of civilization are damaged. With respect to the finest qualities which constitute manhood and womanhood, the hand of progress is turned back on the dial. The net gain of the holiest war—if there ever was a holy war—is cut down, or even outweighed, by a fearful loss in emotional and spiritual goods, in human character. War is hell, and its influence drags men back toward the cave and the tribe.

In reality the organized effort to stop war and to establish stable peace among the nations is simply an endeavor to apply the accepted rules of private conduct to public conduct. Furthermore, there is a special reason why Americans should abhor war with another people. At bottom, war is the fruit of race-prejudice or race-hatred. Now, our population is composite. It is made up of portions of all races. First and last, we are all foreigners. It follows that we can have no war which is not fratricidal.

An Expensive Sport.

While fox-hunting has not had the popularity in this country that it has in England, yet it comes as a surprise to most to find out that there are over fifty hunt clubs in America where Reynard is given a few uncomfortable hours if the hounds find him. The colonists in the New England States and in Virginia were fond of the chase, and in the fall the woods and hills echoed to the call of the hunting horns and the land made gay with the flash of the scarlet coats; but these were neighborhood hunts and few clubs were formed. There are, however, one or two clubs which have had a continuous existence since Revolutionary days. At present it is a pastime only of those who are rich, and the cost makes even those who are reckless of their expenditures think more than once before they joint the ranks of its devotees. At present there are about three thousand fox-hunters who chase Reynard in the colonial and English

style and about 1,000 registered fox-hounds. The cost for any one who indulges in it amounts to several hundred a year after he has paid probably several thousand for a horse that will not be certain to land him on his head at the first fence or deposit him in the first pool, where his ardor for the chase might cool suddenly and remain chilled for all time.

Cats Carry Consumption.

Dr. W. L. Ensor, of Lakewood, Ohio, charges that cats spread consumption and are a menace to the family. Among the doctor's patients was the head of a family who was affected with tuberculosis. The house cat for a long time had had a heavy cough and the doctor had a suspicion that it had communicated its disease to its master. He advertised for cats at a certain price, a hundred of which he killed and dissected. Under the microscope he found in every one of the animals examined the germs of tuberculosis; 30 per cent of them were in a serious condition, many of them approaching the last stages of the disease. Others have made the same charge that Dr. Ensor makes, and it would be a prudent thing if parents would take greater care in petting their cats and in protecting the children from the contagion which their affectionate nursing of the kitties is likely to bring to them. Such care, of course, would almost break the hearts of the little ones, who love their pussies like they do people; but with this, as with all the other relationships and amusements of childhood, the health and life of the child are much more important than its fun. In olden times the greatest precaution was taken to prevent the spread of contagious diseases. Those afflicted with the plague were put off to themselves, and even the garments they wore were carefully inspected, and if found to be infected were destroyed.

Attaining the Highest.

Yes, that is the question: "How Can I Develop Myself?" for if myself be developed at all, it must be done by myself. No one else can do it for me. The most that any one else can do is to aid me in providing suitable conditions that will enable me to better develop myself.

A teacher, deep-learned in the mystery of human nature, said:

"You are three people: the person your fellows think you are; the person you yourself think you are; and the person God knows you are."

Picture those three persons in one as represented by three concentric circles, the innermost circle representing that complex mystery which God knows you are; the second circle what you think you are; and the outer circle what your fellow-men think you are.

A famous young writer of the South paints a word picture in her latest book that is both a revelation and a prophecy.

A man whose useless, selfish, misspent life, wasted in hurting rather than helping, is brought to sudden death by a vengeful bullet. As his soul is struggling in the death agony to get away from its misused physical body, he is astonished by a fleeting panoramic vision of the different personalities he might have become—all better, nobler and higher than the one he was. Think of his vain regret when he realizes the chance he had missed—the opportunity he had lost.

It is even so with you—with me—with every human soul. Why can it not be realized in time.



An Oriental Fable.

The Eyes and the Nose had a falling out. The question at issue was about the Spectacles.

"They are mine, of course," said the Nose. "See how the bent silver fits snugly on my bridge. How could the Spectacles find their place without my help?"

"True," rejoined the Eyes. "Yet it seems that they are more mine than yours, since I look through them and use them constantly; whereas they do you no service, except possibly to grace you as an ornament."

The Nose sniffed indignantly. "As if I needed an ornament!" it exclaimed. "But I am willing to leave it to the Lips to say to which of us two the Spectacles really belong."

They submitted the question to the Lips, but the latter declined to act as the umpire, pleading their near relation to the Nose, which might possibly bias their judgment. "There is no reason, however," the Lips added, "why you should not ask the Ears to decide. They, at all events, will hold an even balance and will decide justly. Besides, they have already overheard your discussion."

So they appealed to the wise old Ears, which listened patiently.

"Brothers," said the Ears, "since the Spectacles cannot speak for themselves, we will do so on their behalf. Their service is of mutual benefit to all of us. But as the

Nose itself has raised the question, the Eyes can easily decide it without a word of argument, to the entire satisfaction of us all."

"How? how?" inquired the others in chorus.

"The next time the Nose raises the question," answered the Ears, wagging sagely, "let the Eyes simply remain shut. Then the Nose, having the field to itself, can use the Spectacles as it sees fit, and itself shall be the judge whether such use is worthy or not."

"No! no!" exclaimed all the features at once. "We will not be led by the Nose!"

"Nor by anyone of us alone, but by the united efforts of us all, should you be led," said the Ears.



The Way to God.

A bit of wire, a piece of tin, a scrap of iron and a few slivers of wood; and yet, out of them my boy has made a little machine which will ring a bell merrily. Wrapping the wire about the bit of metal, he brings into being a magnet. Of the scrap of tin he devises a key, and behold, he makes me sit back from my desk and listen to the tinkle of his bell. I can do nothing else. The sound drives away my train of thought. Whether I would or not, I must stop and hear and see and admire.

How shall I reach the ear of my Father in heaven? He seems so far away! The world is near. Ah, yes! I feel its pressure on me day and night. Turn whichever way I may, I hear its call to me, and, alas, I am so ready to hear and heed!

But the world does not satisfy me; I want him! My very soul longs to be nearer to him. Life soils me with its touch; I want to be made pure once more. Sin breaks my heart; only he can make it whole again. So my cry is, "Oh, where is he, that I may feel him?" I have nothing to commend me to him. His ear is turned toward those who have greater demands upon him. The pathway is hedged up between him and me!

Stay a moment! What is the lesson of my boy's little machine? Take the bit of hope, wind it about the faith which yet stirs in your heart; let prayer be the golden key: then on your knees ring out the message of your soul to heaven and to God! He will hear. Not more surely do you listen to the call of the bell when your boy touches the magic key than does God give ear to the faintest cry of his children.

With him is all the fullness needed for every moment of life—hope, joy, peace,

comfort, and paradise itself. And what is there with us? Ever with us are faith and prayer.

Let us put these elements together and build our way to him! It is night now, but in the morning we shall see him and

hear him say, "I heard you my child! I was so glad you called! I had been waiting a long time for you! Did you not know it?" And you will be glad that at last you turned your steps toward him!—Edgar L. Vincent.

HUMAN HORIZONS

J. A. Clement, Ph. D.

Continued.

CLOSELY allied with the tendency to do what others do, there is the tendency of people to be together in groups of some sort. It is seldom that we may see a child going to school alone, especially if the distance be very great. "Come on, Mary and Willie, and go with me," is a familiar call to any one who has even casually observed the ways of children.

The practice of animals and fowls going in droves, herds, and flocks illustrates what is known as the gregarious instinct. In many cases this affords the means of protection to the group. The stamp of the hoof serves as a signal with some animals, and among fowls a certain call or whistle is used. Even among some of the uncivilized people a very crude sort of language, if language it may be called, is used. In case of great distance mere hand signals are frequently employed.

Whatever may be the real function of the gregarious instinct in animal life and in the lives of savages, it is safe to assume that it is of large significance in civilized communities, for later selfhood will necessarily evolve out of this early social experience, and our social horizons will widen in proportion as these groups in which we live increase in size, and become interrelated.

The children, who at first find it natural to play in their own small group, will sometime find it equally natural to enlarge their boundaries much beyond the chimney corner. The neighbors' children will be admitted into the circle. This often cements each of the separate groups more closely together, because of their respective differences of interests.

Few children will play entirely alone. They either demand real playmates or they create imaginary ones. It is because of the so-called aspect of play that some educators have recommended it so highly.

When the boy or girl enters school the group interests begin to multiply rapidly. In the home Henry may disagree with his brothers and sisters, but he soon unites with them when he finds any other persons entering their company. He may be willing to do very little for the playmates in his own school or neighborhood until some other school children from a different community enter into his own territory to oppose them. Adults as well as younger folks are likely to be more charitable to those within their own social circles.

Chum-life is another instances of the social nature of human beings. Probably this finds its most unique expression in the experience of twins, especially if they be either boys or girls. There is a close kinship and sympathy of interests. This tendency to chum, when entirely suppressed among children may find illegitimate forms of expression. When it is healthily directed by mature persons it leads to a fuller development of personality in the immature individual. It is doubtful whether it is possible to root it out even when we attempt to do so. It is probable that imaginary chums who may be quite undesirable will be created in case no real chums are to be found, just as imaginary playmates are often created in the absence of the real ones.

Clubs and organizations of all sorts are a long commentary on the universal tendency of developed and undeveloped minds to congregate in one form or another. It may be assumed without much hesitancy that the average baseball team is organized among boys in order to find a means of expressing some of their superabundant energy. And they enjoy working this off in united action.

The social aspect, so obvious in the games of children, manifests itself par excellence in the school debating societies, literary and musical, and athletic organizations. It finds also its healthy expression

in the young people's religious organizations. Sometimes this universal tendency, if not given proper notice and direction, may find questionable ways of expressing itself. Here again it is extremely doubtful whether mere suppression does much if anything to solve the real problem. All young people should seek to enlist themselves in some worthy social enterprise. It is unnatural for human beings either to think or to act alone. Action and reaction are no more real in the realm of physics than in the social lives of individuals.

How long could you work without any approval from your own father or mother? How many children could play long without ever being noticed? How old must a boy or girl be before he or she will look about for some sort of recognition? How long would people perform deeds of kindness without any expression of appreciation from friends?

Even the artist would soon cease to paint and chisel if he knew that he was not ever to receive any sort of sanction from his fellow beings. How long could our most expert musicians sing and play to empty seats without any note of praise from auditors? How many lecturers could continue on the platform without some sort of applause? Have you ever wondered what the papers or people would say about

some talk which you had given, even in a religious service? How many writers could survive if they were conscious of the fact that their most choice thoughts would never be read?

Some authorities believe that the plots and characters used by our literary writers have a distinctly social background, and that the tendency to create imaginary companions is here transferred to the realm of literature. Human social horizons expand most rapidly during the reactions that go on between the many varied selves which we possess. A man has as many different social selves as there are distinct groups of persons about whose opinion he cares. Selfhood is a complicated affair. It is the organization of a whole world about us—physical, moral, social, and spiritual. "A man's social 'me' is the recognition which he gets from his mates."

"A man has as many social selves as there are individuals who recognize him." In the development of selfhood the family, the school, the church, and one's professional calling have a great share. For "a man's fame, good or bad, and his honor or dishonor, are names for his social selves." We are always the center of some social circle or other, and our social horizon becomes cobwebbed by an increasing number of interests either healthy or unhealthy as we grow from day to day.

THE RELATION OF MARRIED CHILDREN TOWARDS THEIR PARENTS

M. Elizabeth Binns

IN the days of the patriarchs a household often consisted of many persons, all ruled by the head of the house.

It was necessary on account of enemies, human or otherwise, that people live in groups, and there being only the simplest forms of government, the sons often brought their wives into the same communities and under the rule of their own parents.

The father, as the eldest male, ruled and the mother directed or in a measure ruled the female portion of the assemblage. Upon the death of the father the eldest son became the ruler. In the story of Joseph the main point of grievance was that signs pointed to Joseph, a younger brother, ruling his elder brothers. In all human affairs

of all ages a position as dictator or ruler has been an enviable one, and so much sought after that the desire to govern something has become a trait of a great part of the human race. In strength of mind and will power there must be some stronger than others, just as there are some greater in physical strength.

In Timothy a good man is spoken of as one who ruleth well his own house. Such a man only should be chosen for bishop in the church if the advice of the apostles is to be strictly followed.

It is usually considered best that there be one center from which power to dictate may emanate. If there is more than one, confusion and unpleasantness must to a

greater or less extent result. It is so in a household.

In the households of ancient times there were sometimes many families, a family consisting of father, mother and unmarried children. In the case of Jacob "all that he had" is spoken of as his "household," while the company is mentioned later as being composed of the sons and their families. In those days it was distinctly understood that the younger must be subject to the elder, so that there must be a greater willingness upon the part of the younger element to be more easily subject, than there is or than is necessary today.

Just as it is human nature to desire the mastery over the lower animal world, it is human nature to desire to be at least master over one's own affairs, and if possible the affairs of as many more as will submit.

History tells us that in every case where the younger objected to the rule of the elder and attempted to have his own way, or to rule, friction was the result. In some cases the younger left the old conditions, associates, even sometimes the locality, and founded a separate establishment for his own.

The elder always recognized the right vested in him and ordinarily was of a mind to maintain his right. The grievance of Esau against Jacob was that of stealing his power to rule the assembled families composing the household. Esau had rested so securely in the belief in his right that he had no thought of being wary against losing it.

The same trend of thought runs through profane history. Each human being feels an inborn desire to use such power as he possesses, first to rule his own actions, to cater to his own desires, then if possible to dictate to others.

To be placed in a position where one, by virtue of greater years or experience, can see, or thinks he can see how conditions may be improved, and still withstand the temptation to suggest or dictate such improvement, requires the greatest possible self-control, if not a sacrifice to God-given powers. It is an extremely hard thing for an older person to see a younger one doing things which may result in loss, worry or pain, and refrain from trying to correct the wrong course of the younger one.

God has given age greater powers of discernment than to youth and ordained that youth may be told or must learn by experience, some of which is dearly bought. Yet, no matter how dearly youth may be paying for experience, friction is frequently

the result of an older mind trying to save a part or all of the price.

It is possible that present-day conditions are more to blame for this than the inclination of the individual in very many cases. Greater security of life and property has resulted in the individual being more independent of his neighbor than formerly, and fostered in a greater proportion of the people a masterfulness which in former ages was only noticeable in the ruling element.

As a result of this mental growth of the race, and particularly of the white race, the young man of today feels upon the setting up of a home of his own, that he should be master of it, not granting to any older mind any part of his power. The young woman also feels that the feminine part of the home should be hers to order, not granting to mother or mother-in-law any of her rights. The older people have always had the first rights in the home and find it an extremely difficult thing to give up any part of their prerogative, but as the younger element becomes stronger in mind than it seems youth used to be, new conditions must result in new arrangements. This may all be without any disrespect to parents but a result of twentieth century conditions.

The last three centuries, and more particularly the nineteenth, have brought with them a greater mastery of material things than is recorded in any previous time, and that feeling of mastery has spread to mental and moral questions as well as to material things. This very mastery has made it possible, if not common, for young people to go hundreds or thousands of miles away from parental jurisdiction, where formerly their homes were made near those of their parents. In such cases they must depend mainly upon themselves, being practically responsible to no one so long as they keep within the bounds of law and order, as the majority do.

The present generation of Americans, much more than any other nationality, is made up of people who have either done this themselves or their immediate ancestors have done it, consequently they are noted for their masterful independence.

All this means that the elder mind is losing its birthright. It cannot be helped, it is a part of the present age, and if, as in the case of Esau, there is a determination to retain or recover it, the result is unpleasantness.

The only solution to the problem is that the young people set up homes of their own. As long as there are parents they will desire, and rightly so, to do all in their power to help their children by suggestion and

advice, but as the human mind becomes more masterful it will ill brook such help and prefer to "dree its ain weird."

There will, of necessity, be cases where the younger must live in the homes of the elder. In such cases they should bow to the will of the elder. In cases where the elder

must come into the homes of the younger they, too, should bear with the younger. In all cases the most kindly rule of "bear and forbear" should be strictly adhered to, for after all, the younger generation owes the elder a debt of gratitude which only the kindest consideration can ever repay.

TWENTY YEARS OF POTATO GROWING

Chas. H. Keltner

HAVE you ever seen a patch of early potatoes which yielded at the rate of 500 bushels per acre? Perhaps you have. But, nevertheless, patches which produce such a large number of bushels per acre are just as rare as the men who are able to secure so large a yield. That it is not impossible, has been demonstrated by a few growers, among whom is my friend, Mr. William Peacock, of Mt. Morris, Illinois.

This gentleman has given twenty years of study to the potato industry and, throughout the entire period, his efforts have been rewarded with financial success. At one time he purchased three acres of "badly-run-down" land adjoining his fruit and vegetable farm and, the first season, secured from this plot, a yield of potatoes which was large enough to meet the entire purchase price of the land, \$106.00 per acre.

When I asked him to address the students of agriculture in Mount Morris College concerning the subject on which he is so well informed he consented with great reluctance, excusing himself on the grounds that his literary training had not been sufficient, but when he undertook the task his superior knowledge was so evident that the insufficiency of his literary training was almost entirely unnoticed. Some of the suggestions which he gave are mentioned below.

Mr. Peacock says that the reason that more men do not secure good results from potato growing is because they do not study their business. While he never had the opportunity of even a good common school training, he has always found it is easily possible to make use of the abundance of available free literature upon the subject, and his frequent references to the experimental work done in this country and abroad showed that he had been a thorough stu-

dent. His study and experience have convinced him that it is possible to raise potatoes so that they will make more money per acre than any other crop requiring the same amount of labor.

The sandy loam soil, which is neither too loose nor too tight, is well suited for potato culture. Ideal conditions for beginning this industry would exist in a well drained field of this kind of soil which had been in clover sod, while clover or some other legume should always be grown in rotation with potatoes. The seed bed needs to be put in excellent condition and fall plowing to the depth of six inches, followed by cross plowing in the spring to the depth of eight inches, is a good custom. Deep plowing for potatoes is important, while it is almost impossible to give the soil too much tillage before planting.

No one who grows an acre or more of potatoes can afford to be without a planter. It does the work well and much more economically than hand planting. In good mellow soil the seed should be covered by from 3 to 5½ inches of soil. The branches which bear the crop sprout out from the nodes of that part of the stem which is underneath the ground but above the seed potato, and deep planting makes possible a growth from two nodes instead of one.

Ordinarily, one should not be stingy when he cuts seed potatoes for early planting. Experiments in New York have shown that an earlier crop is secured by planting the halves of medium sized seed than by using smaller pieces. The use of halves causes the entire crop to ripen at about the same time. Sprouts from the tip are earliest; consequently the cutting should be lengthwise through the potato. By cutting crosswise some pieces will have only early sprouts and the others only late ones, while only the early sprouts develop when the

seed is cut into halves. Experiments have shown that, when halves are planted, an average of ten bushels more to the acre is secured than when quarters are planted. When halves are used they are dropped much farther apart in the row; so this method does not require as much additional seed as one might suppose.

If scab exists on the seed, treatment will be advisable. The seed should be immersed for two hours in a solution composed of two and one-half ounces of corrosive sublimate to fifteen gallons of water. Corrosive sublimate is a very dangerous poison and it is important that the solution be kept in a safe place. The immersion in a solution of formaldehyde for two hours is just as effective. This solution consists of one pint of commercial formaldehyde solution mixed with thirty gallons of water. This is poisonous.

Mr. Peacock states that he regards his purchase of a spraying outfit years ago, when they were used much less generally than now, the best investment in equipment that he ever made. It is useful not only in fighting the potato bugs but in preventing losses from blight. Blight, like scab, must be prevented, not cured. When its presence has been detected, it is too late to control it. Bordeaux Mixture is the standard remedy for this disease. Applications should be begun soon after the young potato plants are four inches high and be continued at regular intervals so as to keep the new foliage treated as fast as it appears. The length of interval between applications will be regulated by the rapidity of growth. For potatoes, the mixture consists of six pounds of copper sulphate, about six pounds of quicklime and

fifty gallons of water. The lime should be slaked and the copper sulphate dissolved before mixing. It is important that the lime be sufficient to entirely neutralize the copper sulphate. A simple way to tell whether enough lime has been added is to test with potassium ferrocyanide. A little of this substance may be dissolved in clean water, forming a yellow solution. A drop added to a solution of copper sulphate will form a red precipitate and, should an insufficient quantity of lime have been added to the Bordeaux Mixture, a red precipitate will form when a drop has been added to a clear solution of the mixture. If the quantity is sufficient the potassium ferrocyanide remains yellow.

It is important that the arrival of the young potato bugs be observed as soon as the first ones make their appearance. It requires a much weaker poison to kill them when young than when they are partially grown. Six ounces of Paris Green added to each fifty gallons of the Bordeaux Mixture will not be strong enough to injure the plants but will be effective in killing the young bugs. A much stronger application is necessary, if the bugs are not dealt with when very young. Arsenate of lead is preferred by many. It will kill the bugs and one is less liable to injure the stalks when carelessly applied. Simple but complete directions are printed upon the cans in which this substance is sold.

Many other suggestions could be given concerning potato growing, but the above, when followed, have proven to be valuable and have been thoroughly tried by Mr. Peacock and numbers of others. Potato growing offers favorable opportunities for young men of intelligence but limited capital.

DISCOVERY OF THE SOUTH POLE

Clyde E. Bates

COMMANDER PEARY, on the sixth of April, 1909, hoisted an American flag at the North Pole. A little more than two years later Roald Amundsen planted a Norwegian flag, December 14, 1911, at the South Pole. The attainment of the South Pole wins for Norway the international race, which so many have been taking part in, and leaves for the hardy explorers no more poles to discover. It may be that a controversy, similar to the one between Dr. Cook and Commander Peary, may arise. However, it is to be hoped

not. The English are still hoping that their representative in the Antarctic region will soon be heard from and that his report will show that the English flag was planted before December 14.

Recently there have been five rival parties on an expedition to the South Pole: a Norwegian, an English, a German, a Japanese and an Australian. The German expedition was headed by Lieutenant William Filchner and left Buenos Ayres on board the *Deutschland* October 5, 1911. The Japanese under the command of Lieutenant Shirase sailed

from Sidney, November 20, 1911. Although they were poorly equipped it is believed that they have pressed on with determination toward the South. The Australians under the command of Dr. Mawson sailed in the *Aurora* in November, 1910. It was generally believed at the time these expeditions were starting that the English and the Norwegian were the only ones who had a chance of reaching the South Pole.

When the English explorer was preparing for this expedition he thought he had no real rival. Amundsen's first intentions were to sail north and visit the North Pole, but one evening while the *Fram*, his vessel, was lying in Funchal Harbor, Madeira, he proposed to those with him that they change their course and instead of sailing north, sail south and attempt to discover the South Pole. His comrades received his suggestion with delight and they immediately decided to sail for the South. Amundsen had with him one hundred Eskimo dogs to draw the sledges and nineteen men as companions. These men had been with him on expeditions to the North and were accustomed to the hardships they would have to endure in the South.

Scott's expedition was far better equipped than that of his rival, Amundsen. The British government gave him \$100,000 and a sum equal to that was raised by public subscription. There were sixty men in his crew and he carried provisions sufficient to last for three years. He took with him Manchurian ponies, believing that they could be more depended upon than dogs. However, he had dogs along in case they were needed. He also had two motor sledges. One of these was lost in the landing at McMurdo Sound in January, 1911, according to his report at that time. Shackleton some years ago tried to use the motor sledges but without much success. Scott patterned after Shackleton and felt that he had made some improvements in the sledges and so took them with him in spite of Shackleton's failure with them. Under severe tests the motor sledge had proved that it could make from two to three and a half miles an hour. This test was made in Norway. On June 1, 1910, with this equipment in the *Terra Nova*, a Danish whaler, he sailed from London.

Scott's plan was to sail through Ross Sea to McMurdo Sound and there land on Victoria Land and march toward the pole. The ice barrier between Victoria Land and King Edward VII. Land extends for about 200 miles. This distance traveled they would have to climb the Great Glacier a distance of nearly a hundred miles. They then would

be on the South Polar continent and could march to the pole. The South Polar continent has an elevation of 10,000 feet.

Like Peary, it was Scott's intentions to take with him a number of men on the final march and from time to time send men back to the camp. When they would get close then he with a few men would make a final rush to the pole. Scott carried with him two Union Jacks presented to him by Queen Alexandra just before he started. He was to plant both. One was to remain; the other was to be returned to the giver.

On February 4, 1911, at the Bay of Whales, 700 miles from the South Pole, Amundsen and Scott met. They have not seen each other since and the world has been anxiously waiting to hear from both. On March 8 the first word was heard when the message from Amundsen was received stating that he had reached his destination on December 14, 1911.

Not so many men have made the attempt to reach the South as the North Pole. Some of the men who have been exploring in the Antarctic are Wilkes, an American, who discovered Wilkes Land, and James Clark Ross, an Englishman. It was Ross who, in 1842, found the great ice barrier, which is 100 feet high. In 1900 Carsten Borchgrevink, a Norwegian, found an opening in the great barrier and later discovered a wide expanse of land over which it was possible to travel. Shackleton in 1908 reached a latitude of 88 degrees 23 minutes.

Some believe this to be a great discovery and feel certain that the world at large will be benefited by the discovery. On the other hand there are some who believe nothing has been accomplished except that several lives have been lost in searching for the extreme South and that one man finally claims the honor of being the first man to reach the desired spot.

The Pittsburgh Dispatch remarks that the discovery of the North Pole "did not amount to a hill of beans" and "it must be the same with the South Pole." It will be remembered, however, that Lieutenant Shackleton found traces of coal in the Antarctic circle and scientists with Captain Scott were intending to make further search for coal. It has been believed for some time that gold will be found in this cold region. The chief reason for this expedition aside from receiving the honor of reaching the pole first, was to search for gold. If gold is found in the rock or sand it is believed that mining will be no more expensive there than in the Yukon and the Klondike.

Prof. T. C. Chamberlain, of the University of Chicago, says: "A problem which

has confronted the scientific world from the earliest days is the matter of long-time weather predictions.

"Through the discovery of the nature of the territory at the South Pole, the wind movements and general atmospheric conditions it will become possible to make a complete map of the wind movements over the face of the globe.

"This will enable scientists to trace a storm from the point it gathers, through the path it takes, and until its force is spent."

Roald Amundsen is forty years old. He is a graduate of the University of Christi-

ania and after taking his doctor's degree abandoned medicine to follow the sea. He has for some time been considered a competent Northern explorer. At one time he was very near the North Pole. In 1903 he sailed his vessel, the Gjoa, from the Atlantic through the Northwest Passage to the Pacific and thus did the thing Columbus tried to do when he accidentally discovered America. He now intends, first, to go to Australia and give a few lectures and then he will sail for Europe by going to the Bering Strait, through the Northwest Passage, through the Arctic Ocean and then home.

IMPURE AND ADULTERATED CANDIES

C. Houston Goudiss

THERE may be lower forms of murder than poisoning little children with candy, but the dictionary of diabolical deeds does not record them.

And of all low forms of murder, the lowest is that which aims at the health and lives of the children who are poor—the penny-purchasers, to whom the fruit of a copper cent thus expended looks like a reflection of the gold with which the streets of the City are said to be paved.

"But who would ever think of doing such a thing?" asks most any man or woman whose heart is anything more than a pumping-machine.

Thereby hangs this tale. Mr. H. P. Cassidy is a special agent in the city of Philadelphia for the Pennsylvania Dairy and Food Commission and has been doing most effective work. The following is his story as told in *The Forecast of Philadelphia*:

The United States is a candy-eating nation. It may surprise the reader to know that more money is spent annually in this country on candy than is spent on butter. Last year nearly \$150,000,000 went for the purchase of sweatmeats.

This story has nothing whatever to do with pure candy. It concerns adulterants and poisons used in the making of candies in Philadelphia and other great manufacturing centers of the country—ingredients which ought to have no more to do with candy than the rings of Saturn.

Cast your eyes over this list:

Furniture glue.

Shellac or varnish that is reduced to a liquid consistency with deadly wood alcohol.

Radiator lacquer.

Ethereal flavors made from rancid butter.

Sulphite, used as a bleacher, same as used in cleaning straw hats.

Soapstone or talc.

Arsenic, found in varnish.

Lampblack, used in licorice candy.

Sulphur dioxide.

Brown house mint or mineral brown, found in chocolate candies.

Paraffine.

Stearin.

Gum benzoin, used to keep dampness and moisture out of coated almonds.

"What place have these in candy?" you ask. Properly, no place at all. Yet, for many years millions of pounds of candy made in Philadelphia and other candy centers, have contained one or more of these injurious or poisonous adulterants.

They have been used for various purposes. For instance, furniture glue has taken the place of gelatine in marshmallows; floor polish has been used to give a pretty shine to chocolate Easter eggs; radiator lacquer to imitate the flavor of banana; soapstone to polish the little jelly beans which children like so well; lampblack to give so-called licorice the proper shade, and brown house paint to stand as a substitute for chocolate.

It goes without saying that no parent who had any regard for a child would allow

that child to put such poisons into his or her stomach.

It goes without saying that the man who will put such poisons into candy that is eaten chiefly by children is in reality a murderer, although he may never be made to answer for his crime. And adulterated and poisoned candy, which has had a more disastrous effect upon the health of the people during the last twenty years than can ever be known, would still be a menace to Philadelphia and Pennsylvania but for Cassidy.

How did Cassidy come to suspect adulteration in candy?

Well, one early summer day some six years ago, this untiring special agent of the State Dairy and Food Commission happened to be in a grocery store in one of the crowded parts of Philadelphia. Cassidy has a sweet tooth, and to satisfy that sweet tooth he there invested in a few cents' worth of so-called salt water taffy.

Taking the paper off a lovely pink piece, he began chewing it, but suddenly something seemed to catch in his throat. The sensation was a good deal the same as comes over one when inhaling the fumes from a sulphur match. Cassidy thought nothing of this, threw away the pink piece and tried a yellow one.

Again the same sensation. He tried three more pieces, with the same result each time.

Then Cassidy began to wonder. His wondering resulted in a visit to Dr. LaWall, the eminent chemist, who next day analyzed a piece of this salt water taffy.

Said he to Cassidy, "I have found out what is the matter with your candy."

"What is it?" asked Cassidy.

"Sulphites," replied Dr. LaWall.

"Great goodness!" exclaimed Cassidy, "what business has sulphite in salt water taffy?"

"That is more than I can answer," said the chemist. "All I can say is that they are there. Of course, they should not be there, because they should not be taken into the human stomach."

"That opened my eyes to a new phase of the campaign against impure food," said Cassidy. "I started in on a candy buying campaign that covered nearly the whole city of Philadelphia before I finished. I bought cheap candy and expensive candy in all sorts of shops and stores, and Dr. LaWall's analyses proved that fully half of the samples I purchased contained sulphites. To save me I could not find out how the sulphites got into the candy. The mystery was soon cleared, however, when tests

showed that they were in the glucose which is so largely used in the manufacture of the cheaper grades of candy.

"Glucose is a cheap syrup, produced by treating corn, corncobs, cornstalks or sawdust with sulphuric acid. It is used more or less as a filler in all cheap candies. It is no more like sugar syrup than cotton-seed oil is like olive oil, but it is a harmless food product unless tampered with, as in the cases I mentioned.

"I began to study glucose. I bought samples from Philadelphia dealers, letting them think I was a candy maker. All the glucose I bought was found to contain sulphites.

"Sulphite, you know, is twin sister to the stuff that makes the smelly gas when you rub an old-fashioned blue-headed match along the seat of your trousers."

Thus began Cassidy's candy campaign. Of course, it was unpopular from the first. Big dealers and little ones alike trembled in their boots and cursed the pure food agent. Day after day Cassidy unearthed new forms of deception in candy, and most of these were found to exist in the penny goods, which are sold to the children on the street corners and in the little shops—the "treats" that mean so much to poor kiddies—the "treats" that were at one and the same time satisfying their normal craving for sweets and putting them on their backs and sometimes in their graves.

Cassidy opened a relentless warfare on the manufacturers of such goods. He got out fifty warrants for men who put poison in the candy they made. He found that most of the cheap chocolates sold were nothing but a combination of ordinary brown house paint, glucose, and a furniture varnish to keep them from melting from the heat.

He found poisonous coal tar dyes, paraffin and sulphur dioxide in many attractive-looking sweetmeats. As soon as the news of his investigation became public he learned of all sorts of illness following the eating of such candies. One big hospital in Philadelphia reported that hardly a day passed without ten or a dozen children being brought in with stomach trouble, which was the result of eating impure candy.

Dr. Clarence Gibboney, the noted law and order man, was appointed special counsel for the State Commission in this campaign against the candy poisoners. Mr. Gibboney announced that he would go after the men really responsible—the manufacturers. Up to that time it had been the rule to arrest the owners of the little candy stores and

fine them. Now began a real crusade against the source of this children's curse.

One by one the big dealers who had been passing out this multicolored, poisonous stuff, came meekly into court and promised that henceforth they would be good. One by one, experts and doctors testified to the great damage which had been done many children by poisoned candies. One of these doctors, Dr. Edwin Rosenthal, a children's specialist, said:

"It is terrible the way the stomachs of these little ones are being ruined. The trouble is caused by the aniline dyes which are used to color the stuff. It causes gastric disturbances, and when the child is taken sick it is seized with violent vomiting, and it is nothing unusual for its temperature to run up to 104. We have received children at the hospital who were thought to be suffering from typhoid fever, but when we purged their systems we found that they had been suffering from aniline poisoning, and in a few days they were well.

"When discharged, their ignorant parents often give them pennies to buy more of the stuff, and they are taken sick again. Sometimes the poison has gotten so far in the system when the case is brought to us that the child breaks out with a terrible rash. I have treated several cases where the child's tongue and mouth were diseased into the tissues. In addition to coloring matter, many children are taken ill from eating molasses candy, which contains stearin."

Cassidy was aware of this state of affairs. He knew all about it from his own experience:

"I used to live in the tenement district and I know the habits of the children there as well as they themselves know them," he says. "I know they are innocent and ignorant of the composition of the stuff sold them to eat and drink. I know no better way of serving those children than to protect their health by removing disease-breeding foodstuffs. The same shops which sell the vile soda water and the equally vile ice cream, sell what we call penny candies, which are made principally with ethereal flavors. I am cleaning these pests out too."

"Is there a big trade in the tenement districts in candies?" he was asked.

"They sell tons of it in a day. That stuff isn't fit for hogs. Hogs wouldn't eat it, I know, for I've never seen hogs stick their snouts into paint or shellac pails in my life. They won't eat talc either, for they do not, to my knowledge, eat mud in which they wallow, and liquid talc is mud, yet fines have been collected for the sale of this stuff within the past months.

"What is that penny candy made of?" he repeated.

"You have seen those long sticks of so-called licorice, have you not? Well, these are made out of lampblack and glucose, and flavored with anise. There is no licorice in them. Shellac is put on them to give them a luster.

"You've seen those big, shiny, so-called chocolate squares, haven't you? They are made out of glucose, burnt umber and stearin. They are the most indigestible things you can eat. You've noticed how they stand up under the hot sun in the streets, never showing any signs of wilting? That is due to the large amount of stearin, an unwholesome chemical which does not melt under 135 degrees Fahrenheit. The temperature of the human body is 98.6. What chance has stearin to dissolve in the stomach of a child? The shine is put on these with varnish or shellac.

"Then there are those big, penny, so-called marshmallow things, which are filled with paint and other chemicals which make them swell up in one's stomach. Nice stuff to feed innocent children, isn't it? Sulphites are found in all this cheap candy, and talc without end. Talc is soapstone, you know. The clay-eaters of the South, sallow, anæmic, worthless, are being rivaled by the talc-eating children of the North. We are routing them out, though, but the battle is hard and long. Attack the source of a man's easy money, and it's a hard proposition."

When the candy dealers and manufacturers pleaded with him to be more gentle in his prosecution, he went before the Philadelphia Jobbing Convention Association, at one of its meetings and said:

"I would ask your association what you have ever done as an association to protect the public against the injuries resulting from the sale of impure candy. I have never heard of a single instance in which you have submitted any candy, purchased by your members from manufacturers, to chemical analysis in order to test the sincerity of the guarantee of the manufacturers.

"You have learned long ago that you can not trust the guarantee of many of the manufacturers, particularly manufacturers outside Pennsylvania, and yet you go right ahead and sell the candy which is at least suspicious, and then talk of persecution when the State Dairy and Food Commission comes down on you for it.

"You have your remedies if you sincerely want to avail yourself of them. We have found burnt umber in candy which you sell

(Continued on Page 398.)

LETTERS TO THE FOLKS BACK HOME

Galen B. Royer

Dear Children:

When we came to our state room last evening we both expressed deep regret that it was our last night on board ship. We have slept so well, and enjoyed the trip so much that we are loath to leave the good old Magentic. Then, too, it means hunt lodging, pay high prices and sorry the money must go. All this is now ahead of us. So, coupled with the good time we have had on boat, we are sorry to leave the ship. But we must go in a few hours. We have passed "ye auld Ireland," and are sailing up or down between Scotland and Ireland. It is foggy and we see little of the land, save that we had a good view of the Isle of Man. This is the home of Bishop Quayle, who lectured on "Temperance" in Elgin two years ago. Here every man's name begins with the "k" sound, and is either begun with a "q" or a "k." I am told that every other man is called Kelly. It is an interesting, rocky island lying in the sea, with lighthouses galore to warn the vessels to stay away. It is a park, and to this point the people of the larger islands come for a holiday.

Our fellow passengers have been very restless during the night and, as usual, we

have not gotten our rest the last night aboard. With us is a boy of thirteen who has not seen his parents since he was six. They are missionaries in Japan who are home on a furlough, and at dock he will meet them once again. The time for tipping ourselves off the boat gracefully has come. I always dread the ordeal.

Mama is in the best trim. My, it pleases me to see her so well. It is worth all the trip thus far to have her feel so good. We have formed some very dear acquaintances and are very sorry to part with them. Few stay over as long as we do.

I have written between ninety and one hundred letters which will be mailed here and at London. Yours is mailed at once, but some seventy of them are held for London to enclose a card. I am going to surprise all those who surprised us. That is getting the laugh back.

But I now close. Mama has gone on deck. I shall write a few letters to others and then pack the machine for customs. God bless you. Think of it, we have no line from you since what you wrote the Tuesday after we left. A long time to us.

Affectionately,
Papa and Mama.

POLLY AND THE MATCH

Mrs. M. O. Dille

POLLY JONES was born in June, 1812. When still young, yet old enough to be full of mischief, her father died, and for some reasons it was found necessary to send her to an uncle in Indiana. Her home was at that time near Cincinnati, Ohio.

Miss Polly thought to have some fun with her cousins, who she knew had not yet heard of Lucifer matches, so she managed to hide one in among her clothing which she took with her. Each match at that time was about as long and thick as a medium-sized index finger.

When the children had climbed into the loft and all was dark, Polly rubbed her hands with phosphorus on one end of the stick and drew comic pictures, enough to

send her cousins down the ladder screaming, "Polly's a witch!" as the children were frightened almost into convulsions. The uncle bade Polly come down and explain. She came down and told her uncle it was nothing but a Lucifer match.

"A what?"

"A Lucifer match."

"Do you know that Lucifer means the devil, and tomorrow you go back to your mother."

But Polly explained how they could be bought in drugstores and people were going to use them instead of flint and steel. Well, her uncle told her he would take her to the drugstore in the morning and if it were true she could come back, but not otherwise. The drugstore was several

miles away, and when Polly's uncle asked if they had any Lucifer matches we can only imagine Polly's joy when the clerk said they had one box that they had just bought to see how the people would like them. So Polly's uncle bought a couple

of matches to see how they would do. And they went back and there was great rejoicing among the cousins who loved Polly very dearly. And now we feel very poor when we do not buy a dozen boxes at a time.

WHAT IS EASTER?

Mrs. Ida M. Kier

A MINISTER, while visiting at a home where the inmates were members of his church, entered into conversation with the children, and quite incidentally the question was asked:

"What is Easter?"

"The first Sunday they wear new spring hats to church," promptly answered the girl.

"No, the day you can eat all the eggs you want," came from the boy.

And it is safe to say that these are the replies many girls and boys would make to his question, because they have early been taught to associate these three things, hats, eggs, and Easter.

There is no other day among all the 365 days of our year so welcome, or so greeted with helpful and delightful anticipations as Easter Sunday; the day of our Lord's resurrection in every sense, for it makes the birth of spring most welcome of all the seasons, and has more right to the title of "New Year" than that day to which, more than three months ago, we applied the name.

Then what is Easter? Sum it up into two

words, and you have its meaning, "new life."

Thanksgiving and Christmas, considered by many to be the best of all festal days, are looked forward to and celebrated in every conceivable manner, by different people, but to one class Easter is a more joyous occasion than either of these; for this the class of poor people who, at Easter time, know that their long, dreary winter is left behind, and they can look up and forward, knowing that spring and summer, with bright days of warmth and sunshine and hope, are before them. It is indeed "new life" to them.

The poor boy or girl who was saddened or downcast at Christmas, because of the failure to receive a gift, or the inability to buy one, can be light of heart and merry on Easter Sunday, for better times are in store; and with everything bursting into new life and bloom, sorrow seems left far behind. All nature rejoices, and with the morning sanctified because of our Lord's resurrection, every bird, bud and blossom sings the significance of Easter, which is, "New life! New life!"

AN EASTER CHORUS

Merlin Miller

From wooded dell, or dewy lawn,
A welcome to Easter Day.
The robin calls, and calls again
His distant cheery lay.

The bluebird's notes of purity
Are like the purling streams;
The flicker drums his dying tale,
And a loud alarm screams.

Where dewdrops rainbows sprinkle
Midst thickets' rustling thongs,

Another note, a fairy tinkle,
'Tis the junco's trilling songs.

A low, melancholic strain,
The distant mourning dove.
A dainty, melodious refrain,
The kinglet tells his love.

And thus midst dawning Easter's light
The birds their chorus sing;
So my heart swells and turns from night
To the resurrected King.

THE RELIGIOUS FIELD

THE SIXTH COMMANDMENT.

J. C. Flora.

"Thou Shalt Not Kill," Ex. 20: 13.

TO write in opposition to killing your fellow-men is hardly necessary in our Christian country. Murder is rare and looked upon with horror by every one, much less the man who is strictly religious. But it was not always so. It is not always so now. St. Peter, writing to the Christian men, says: "Let none of you suffer as a murderer or as a thief." The Jewish races, to which this commandment was given, were possessed with a spirit of fierceness of passion common to half-civilized races. Human life was very insecure. So it is no wonder that this commandment occupied a conspicuous place among their laws.

The law of Moses, as it refers to this commandment, is in many respects quite different from the interpretation of such a law in our modern American life. Laws mean but little on the one hand if the social and intellectual life of the people is ready for them, but on the other they have their place in holding up the degree of civilization to a certain standard. Many of the laws of Moses, as they refer to this commandment, may seem strange to us in our age. According to the Mosaic law the nearest male relative of the murdered man should pursue the murderer and take his life. We think the punishment for crime should belong to appointed officers of justice. According to this law even the altar of God was to be no sanctuary for a man who was a murderer. Another remarkable provision of the Mosaic law was the custom among some eastern races to permit the avenger of the crime of murder to accept compensation in money instead of inflicting death on the criminal. This, of course, gave rise to the revengful passions of the rich, while it left the poor exposed to the extreme penalty of the crime. This same principle prevails, in a large measure, in modern legislation. Commitment of crime is punished by crime, or in default of payment by imprisonment. To the rich the fine may be barely any punishment, while to the poor it may be a very grave punishment, even if he is able to pay, and if not to spend his time in prison must be a punishment of

which the wealthy, in most cases, know but little. Another provision of the Mosaic law worth mentioning: "If an ox gore a man or a woman that they die, then the ox shall be surely stoned, and his flesh shall be eaten; but the owner of the ox shall be quit. But if the ox were wont to push with his horn in time past and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned and his owner shall be put to death." Moses arranged that in the case above a pecuniary compensation might be sufficient punishment, the amount, save in the case of a slave, to be determined at the will of the avenger. But if an ox was known to be vicious, the owner was clearly to be regarded as a murderer.

If criminal carelessness, which might be fatal to life, was punished by Moses with death, certainly fraudulent acts which shall injure the health and perhaps the life of the community would not be punished any less severely by him. Such rigid punishments should remind us that we should have the greatest regard for life, and not for life only but all those things that pertain to its longevity. How it happens that in our country and in all the Christian countries murder, in its gross and violent forms, has become so uncommon, is a question that deserves some consideration. The fact that we have administered just laws from time to time has done much to educate the moral senses and to form the moral habits of our nation. But no laws can be executed unless they are in harmony with national sentiment. Just a few years ago it was impossible to prevent the shooting of the landlords in Ireland, because a large number of their tenants believed, beyond question, that they were suffering great injustice. At the beginning of this century it was a capital offense to commit forgery or steal a horse, but hanging men for their offense did not stop the crime. So the nation refused to regard their offenses as deserving of death. The security of life in any country depends upon the reverence for man. Only as a nation comes to feel there is something mysterious or infinite about man and that he is far superior to all other living creatures will they have such high regard for his life.

In countries where man is considered but

little or no better than the brute, human life is never sacred. In countries where slavery exists there is no very high regard for life. So then among civilized nations death still occurs, occasionally, among the rough and neglected classes. Elevate them by the influence of religion or education and they will come to have a much higher regard for men, and this reverence for man is the true basis of the sixth commandment. It is because man is so great that he must not be killed.

Do not conclude that this commandment teaches that we should never kill. Some, of course, will put the more rigid construction upon it and say we should never kill. I do not think we want to restrict our interpretation with too much rigidity. Take it as it reads and we could not kill anything, not even a poisonous serpent. But let us apply it to man as in all probability it was intended. Are we ever justified in taking the life of our fellow-men? This brings us face to face with a question on which there may be difference of opinion. I take the position that we are never justified in taking the life of a man intentionally. On the other hand I think that God will not hold us responsible for unintentionally killing a man in self-defense. But that is as far as I feel that we are justified in permitting manslaughter, according to the teachings of God's Word. I take the position that the kingdom of God is not of this world. There are those who will claim that war is not wrong, that God has often permitted war. He may be doing it yet. He may permit capital punishment by State authorities, but not by divine sanction. We anxiously await for the time when the standards of civil law may be the same as the requirements of ecclesiastical laws.

Now the question arises, Does this commandment absolutely prohibit war between nations? It may not absolutely prohibit but it does not sanction the taking of life. I believe God expects more of Christian individuals than he expected of a Christian nation. We can not hope to hold up a Christian nation to the individual Christian standard. Some ask at once what is the relation of a Christian man to the government of a Christian nation. Is he to be inactive and take no stock in the laws of our country? No, he should be one of its active supporters. He should place his influence for peace not in a restricted sense but in every possible way. Wars, no doubt, have been allowed by God and may be yet, but wars of ambition and wars of vengeance

were not permitted by God, neither shall be.

The standard as given by Jesus is still in advance of this commandment. He says: "We have heard that it was said by them of old times, Thou shalt not kill, and whosoever shall kill shall be in danger of the judgment: but I say unto you that whosoever is angry with his brother without a cause shall be in danger of the judgment." He goes farther than taking life and says that we shall not even become enraged against our brother. That presents to us a high standard, but few of us may hope to live up to it in its fulness. But we know it is good for us to have not a purely ideal standard, but one that will always keep us looking upward, one in which is development, one that calls us on to keep striving toward things that are better. We all know very well that we are created in the image of God, that the lives of men are sacred, that instead of hate and revenge for our fellow-men we should love and revere them. Then if we have the love of God in our hearts we have the greatest respect for our fellow-men. We have no desire to take their lives, neither do we wish to do them any wrong, but since their life is the image of God we wish for them a long life and all that is good.

This commandment is not as essential as it was when given, yet yet it has a practical place in our modern life. It is, in a measure, an antedated standard, yet its teaching needs to permeate our American life much more completely than it has in the past. Does it not come to us with much force when we see how many are struck down by the cruel hand of an avenger? Do we not appreciate its import when we see the vast expense to maintain our immense and still growing naval and military equipment? May God give us grace to use all our powers in behalf of peace. May we strive to teach all who come in touch with us that to take life is wrong, and more than that, may we seek every opportunity to instill into their lives the sacredness of human life, and that to break this commandment is the opposite for which we should stand. Let us love, honor, and revere our fellow-man rather than hate, despise or kill him.



"Oh, the comfort, the inexpressible comfort of feeling safe with a person; having neither to weigh thoughts nor measure words, but pour them all right out just as they are, chaff and grain together."

HOUSEHOLD HELPS AND HINTS

Making Soap.

To make soap, measure twelve quarts of soft water; take six quarts and put over the fire in a large lard or soap kettle; when it comes to a boil, add five pounds of tallow, or any kind of grease (even cracklings, after frying out the grease); let the grease boil a few minutes and then gradually stir in a one pound box of concentrated lye; while it is boiling, put four ounces each of borax and sal soda into a quart of the water you have already measured; set on the back of the stove until both are dissolved. When the soap begins to get "ropy," which will be in perhaps half an hour (but give it time, for it must "rope" off the stirring paddle), add the borax and the soda; stir well and gradually stir in the remaining five quarts of cold water until thoroughly mixed; then dip out into any vessel or mould; let it get cool, cut into bars and dry thoroughly in the air.

Another—Sal soda, six pounds; lard or tallow, or grease of any kind, six pounds; stone lime, three pounds; soft water, four gallons. Dissolve the lime and soda by boiling together in the water; stir well, let it settle and pour off the clear water; then return the water to the soap kettle and add the lard or grease, and boil until it becomes soap. Pour into a pan, or mould, and let cool, cut into bars and dry.



Saving Fuel.

Where a fire of great heat is not needed, during the cool spring days, yet some fire is a necessity, try this: Make a strong fire and get it going well; then cover with ashes, or chips, or sawdust, or even sweepings from the woodyard, thoroughly dampening the sawdust, chips or sweepings, but not having it wet, before applying. If covered all over, the fire will smoulder, consuming the coverings slowly, and can be increased by opening a draft a little, closing again when sufficiently hot. This will work with either wood or coal fires. When a coal fire is burning briskly, and less heat is wanted, take the ashes from the ash-pan to cover the coals. Nearly all the ashes will burn away. If the covering is put on at night, by morning there will be very little ashes, and the fire will be a bed of live coals. If covered in the morning, the

fire will keep until evening, and can be quickly started up with a draft and fresh fuel. Partly decayed logs and stumps make fine fires, and damp, soggy wood will act as a blanket for keeping the coals while sending out a gentle heat.



Seed Cakes "Like Mother Used to Make."

One quart of flour, four eggs, two cupfuls of sugar, one-half pound of butter, caraway seed to taste; one cup of sweet milk, three teaspoonfuls of baking powder sifted with the flour. Get the seeds of the grocer or druggist. Five cents' worth will make quite a few batches. The seeds may be only scattered over the top before baking, if preferred.



Worth Remembering.

Silverware that is in daily use may be kept very bright if allowed to soak in strong borax water for four or five hours occasionally. Pour the water boiling hot over the plate, but let it cool as it will. This will save much rubbing and polishing.

It is claimed that filagree work on silverware will be brightened and cleaned by letting lie in sour buttermilk for a day. The acid in the buttermilk clears the silver without damaging it.

Wet umbrellas should not be closed and stacked in the dripper. Stand the umbrella, handle downward, to allow the water to run off quickly, thus preventing the ribs from rusting and the covering from rotting. The umbrella should be opened a couple of inches to allow the water to escape without wetting the handle. When nearly dry, open to the full and this will stretch the covering and prevent cracking. Let remain open until dry.

For the kitchen windows, sash curtains are very desirable. Have them just the size of the lower sash, strung on picture wire and fastened to the lower sash at the top; then, when the window is opened for airing or sweeping, or washing the sills or frame work, the curtain is not in the way. Be sure to make the sash curtains of materials that can be washed and boiled.

It will soon be time to put away the stoves for the summer. Before storing them, give the stoves and the stove pipe a good coat of stove polish mixed with

machine oil, and they will not rust. One of the liquid enamels can be used for the same purpose.

This is strongly recommended as a cleaner of furs: Take a quantity of clean sand—a quart or half gallon—and heat until quite hot, but not scorching, and rub it well into the fur with a clean cloth. Repeat several times, and all stains will disappear. It is better than flour, as the sand leaves nothing for musty or bad odors.



Cleaning the Clock.

For the cheap clocks so necessary in the kitchen and bedroom, the following method of cleaning is given as tried and recommended:

Take the works out of the metal case, which may be done by any one using a little common sense. Usually this is done by taking off the little key handles (or whatever they are called), at the back, the little brass legs and the alarm bell. Pull the back of the case off, and carefully take out the works; fill a quart bowl (or dish or pan large enough and deep enough to contain the works) with gasoline enough to cover the works completely; hold to the upper side and twirl the bunch of wheels briskly back and forth to dislodge the dirt. If the clock is not too dirty, it will soon start to running in the gasoline, if it has been wound up previously to its submersion, and this will help to work the dirt out, and should be allowed to continue for a short time before taking the works out of the bath. Then set the works in the sun out of doors until the gasoline evaporates, then put into the case again, and fasten the handles, feet, and bells as you found it. The washing should be done outside the house. Gasoline should never be used for cleaning anything near a particle of fire or flame.



Some Cleaning Suggestions.

To clean upholstered furniture, cover the material with a towel and whip with a rattan; then brush the upholstered parts very hard and wipe them quickly with a cloth wrung as dry as possible out of clear hot water, following with a clean white flannel dipped in alcohol, and as soon as the flannel shows dirt wash at once in clean tepid water, otherwise the alcohol will dissolve the dirt and deposit it in streaks on the surface of the fabric. Clean alcohol lightly used with a flannel wrung almost dry will not mark the most delicate fabric; but it must not be further used if the least soil shows on it.

NEEDLEWORK NOTES.

M. Andrews.

Do not use cotton thread in sewing on braid. It will lose its color and leave a faded outline running throughout the whole design. Use silk thread.

Pretty hair receivers can be made of common white oyster pails. Cover these with silk and the wire handle with ribbon, and you have the daintiest of receivers.

When turning a wide hem on a shirt or other garment it is sometimes difficult to lay the extra fullness flat and in just the right place. Try gathering it on the edge, then turp up the hem, push the fullness along to places where you would lay a plait and stitch the hem. It looks much better when arranged in this way, and when ironed the gathers do not show through as the plaits do.

When pressing seams, a roll of wood covered with flannel will be found most useful. For the sleeve seams it is especially desirable, as it can be slipped inside the sleeve. It is also wise to use it for materials that are liable to change color and shine on application of the hot iron. Procure a small, straight rolling-pin and wind two thicknesses of flannel around it, and sew the edges down to keep it firm and smooth.

When pressing do not have the iron too hot, but press heavily. Lift the iron from one part to the other and do not draw it along as in ordinary ironing.

The very fastest colors in wash goods are not proof against fading with repeated launderings. Gowns made of such material frequently require mending while yet serviceable, and a piece of the new goods needed for repairs affords a contrast that is not pleasing. To remedy this difficulty it is a good plan to stitch a piece of the material in the skirt band when making the gown. This will fade with the rest and be in readiness for patching when necessary.

Fruit stains may be removed by pouring hot water on the stains, but such treatment would set blood stains so they could never be removed. Such stains should be soaked in tepid water before being put in the hot water. After the clothes are mended and searched for stains they should be sorted; the finest and cleanest in a heap by themselves, the most soiled ones in another heap, stockings in another, towels in another, etc.

Paper should be spread on the floor to prevent soiling still more.

QUESTIONS AND ANSWERS

Question.—For what do the Centrists of Germany stand?—W. A. C.

Answer.—The Centrists are a political party in Germany sometimes known as the Ultramontane Party. The party claims to be a central factor, being neither progressive on the one hand nor standpatters on the other. They stand strongly for the support of Catholicism and believe in vesting the highest authority in the Pope. They oppose all legislation which is in any way detrimental to the Church of Rome. Of course, their platform is not altogether a fixed one, but it is subject to change as the problems of the time demand.



Question.—What can be used to soften water for bathing purposes?—L. A.

Answer.—Mix one pound of borax, one pound spirits ammonia aromatica, and one pound of soda. The addition of one cupful of this mixture to the amount of water used for the ordinary tub bath will make the water soft as well as prevent irritation of sensitive skins. Answer by Dr. O. H. Yereman.



Question.—How may I get the platforms of the political parties of the United States?—W. A. C.

Answer.—Each party draws up its platform at the time of the National Convention of that party held before each presidential election. The platforms then are published in all the newspapers of any consequence and thus placed into the hands of the readers. The present platforms you will be able to find by referring to the newspaper files, found in every good city library, looking for the papers that were printed immediately after the conventions that were held during the summer preceding the last presidential election. One is also generally able to find these files in a newspaper office, as they usually keep a file of the paper which they print. During the coming summer each party will either make a new platform or will make such changes as it sees fit, at the National Political Convention of the party, and the results will be published in the newspapers.

Question.—Please recommend a treatise or book on "Sanctification."—W. A. C.

Answer.—Any of the following are good: Stevens', "The Christian Doctrine of Salvation," published by Chas. Scribner's Sons, N. Y.

Harnack, "What Is Christianity?" G. P. Putnam & Sons, N. Y.

Wendt, "The Teaching of Jesus," Scribner's Sons, N. Y.

DuBose, "The Gospel in the Gospel," Longmans, Green & Co., N. Y.

Coe, "The Spiritual Life," Methodist Book Concern, Baltimore, Md.

Gordon's "Quiet Talks on Power," Armstrong & Son, N. Y.

H. Drummond, "Modes of Sanctification," Revell Company, N. Y. or Chicago.

A. Clark, "Entire Sanctification," Pickett Pub. Co., Louisville, Ky.



Question.—What is the meaning of the words of Christ as found in Luke 16: 9-12? To whom were they spoken?—C. B. E.

Answer.—Christ spoke these words to the disciples. Not to the twelve alone but to his followers. The Pharisees were also present but Christ spoke directly to his disciples. Christ is teaching the lesson of just stewardship. The lord commended the unjust steward because he had done wisely, or "prudently" as the earlier translators render the text. Christ does not commend this steward because he had done falsely, but because he had acted wisely for himself. The children of this world who chose and have their portions in it, are wiser for their generation, act more considerably and better consult their worldly interest and advantage, than the children of light, who enjoy the gospel of light in their generation, that is in the concerns of their souls and eternity. The wisdom of worldly people in the concerns of this world is to be imitated by us in the concerns of our souls. It is their principle to improve their opportunities, to do that first which is most needful, in summer and harvest to lay up for the winter, to take a good bargain when it is offered to them, to trust the faithful and not the false. The children of light are commonly outdone by the children of this world. Not that the children of this world are truly wise; it is only in their generation. But in that way they are wiser than the children of light in theirs. Though we are told that we are shortly to be turned out of our stewardship, we do not provide as we should for such a day. We live as though we were here always and as if there were not another life after this. What is it that Christ here

shorts us to? To provide for our comfortable reception to the happiness of another world, by making good use of our possessions and enjoyments in this world. Make to yourselves friends of the mammon of unrighteousness," as the steward with his lord's goods made his lord's tenants his friends. It is the wisdom of the men of this world so to manage their money that they may have the benefit of it hereafter, and not for the present only; therefore, they put it out to interest, buy and with it or invest it where it will increase in value. Now we should learn of them to make use of our money so that we may be the better for it hereafter. The mammon of unrighteousness is not to be trusted to for happiness, yet it may and must be made use of in our pursuit of that which is our happiness. Though we can not find true satisfaction in it, we may make to ourselves friends with it, not by way of purchase, but by way of recommendation. Christ clinches his arguments by showing that if we do not make the right use of the gifts of God's providence, we can not expect from him those present and future comforts which are the gifts of his spiritual grace.

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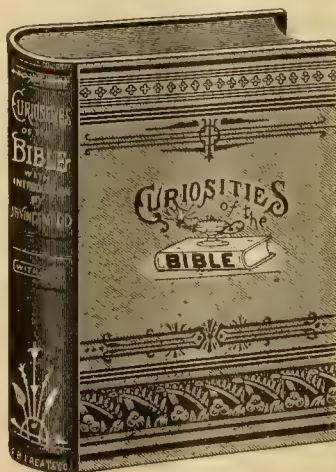
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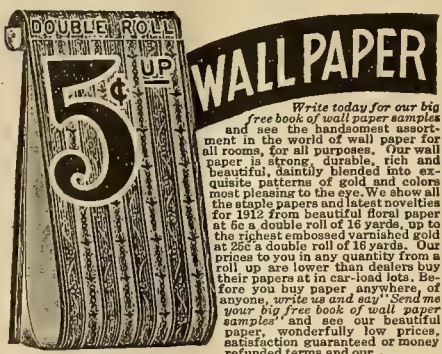
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THE INGLENOOK

Vol. XIV

April 16, 1912

No. 16

RECENT SOCIAL PROGRESS

H. M. Fogelsonger

The Common School Course Again.

LAST week there was presented one side of the rural school question, that of introducing the study of agriculture, and it is nothing more than fair to mention what the opponents of such a course of procedure have to say. In Wallace's Farmer, for March 22, we read a well written contribution on the subject by a school teacher of Iowa who has had experience from the country schools to that of a college presidency. He takes the position that the country schools should stick to the so-called cultural studies rather than branch off to the teaching of agriculture. "A large percentage of the teachers of our rural schools are town girls," he says. "They are public school students, with perhaps a few terms of normal or academic training to help them 'chuck up for exams,' as they say. Their education, tastes and all the habits and motives of their lives, are not in harmony with their work. Many of them could not tell rye from barley, if they saw it growing; would not know a guinea hen from a guinea pig. No discredit to them on account of it, for they can bring, if they will, to those crude, rough country boys and girls a refinement and culture, a taste for music and poetry, and a capability of seeing beauty in everything, such that will transform them into new beings, and thereby bring to farm life the only element that can ennoble any life." We give the above quotation simply to show how easily it is to draw unsafe conclusions from confused premises. In the first place we should quit trying to make school teachers by "a few weeks' normal work," a method which has proven its futility long ago. A little knowledge is a dangerous thing, you know, and we are almost forced to the conclusion that a smattering of psychology, pedagogy and

methods is worse than nothing. The time had better be spent in mastering more thoroughly the subject that will have to be taught. Scholarship wins respect from the pupils and confidence and respect go much farther towards discipline than poorly digested methods. A normal course is the proper thing if it is thorough and sufficiently long. Unless it is absolutely necessary to hire poorly prepared teachers for the time being, we should not think of permitting a young man or woman to teach in the grades without a year or two of preparation beyond the high school. Then again, teaching in the country should be made a profession. This cannot be until the term is lengthened and salary adjusted, but do not talk about raising the salary until we have teachers who are worthy of it. A raising of salary without higher qualifications for a teacher's license makes matters worse instead of better. The writer in Wallace's Farmer very truly says that most of our present country school teachers are unprepared to teach elementary agriculture, and even nature study, we would add, but what we are working for everywhere is a higher standard placed upon the country schools. Music and poetry are what the child needs, but it is not necessary for him to go to the city for them. A country bred teacher well trained in cultural studies ought to have the ability to teach nature study and allied subjects in such a way as to develop culture and a love for country life. It seems a shame that our rural courses do not give the children the permission of learning the names and habits of the common birds that they see every day, nor of learning how to distinguish the commonest herbs and trees. The ability to teach such things does not result from a short summer normal course which too frequently enlarges the head without putting anything into it. Our country schools as well as

city schools need more hard work, and thoroughness, and—if you understand me—I shall say culture. We have enjoyed reading the contribution referred to because it emphasized what so many educational writers do not, that man is a man and not simply a biped.

National Organizations Devoted to Public Welfare.

For some time it has been planned to give a list of the national organizations devoted to the various phases of public welfare. We may have missed some, but the following are the most important:

American Red Cross. William H. Taft, President. The Red Cross gives relief during such calamities as fires, floods, earthquakes and mine disasters. Some \$5,000,000 have been given in relief during the last six years. The membership is \$1 a year. Address Washington, D. C.

Church and Country Life, a department of the Board of Home Missions of the Presbyterian Church. Warren H. Wilson, Supt., 156 Fifth Ave., New York. This department conducts investigations, issues literature and arranges summer courses for rural ministers and workers.

Charities and Corrections, National Conference of. Alexander Johnson, Gen. Sec'y, Angola, Ind. Proceedings of the conferences published and sent free to its members. There is also a bureau of information conducted which furnishes information on almost any branch of philanthropy. This year the conference will be held at Cleveland, Ohio.

Child Labor Committee, National. Owen R. Lovejoy, Sec'y, 105 East 22d St., New York. The membership fee is anything you wish to contribute, and literature is furnished free to those interested. There are branches in twenty-five States.

Children, National Conference on the Education of Dependent, Backward, Truant, and Delinquent. Elmer L. Coffeen, Sec'y, Westboro, Mass. The membership fee is \$1, which includes conference reports.

City Planning, National Conference. Flavel Shurtleff, Sec'y, 19 Congress St., Boston, Mass. Membership \$5 a year. Members receive literature free. The organization is devoted chiefly to city planning problems.

American Civic Association, Union Trust Building, Washington, D. C. Richard B. Watrous, Sec'y. The Civic Association encourages the preservation of natural scenic wonders and the eradication of such nuisances as smoke and billboards.



Sunset Magazine.

Charles C. Moore.

American Association for the Study and the Prevention of Infant Mortality. Gertrude B. Knipp, Sec'y, 1211 Cathedral St., Baltimore, Md. An organization that conducts investigations in the causes of infant mortality, and urges various preventive measures.

American Association for the Conservation of Vision. D. C. McMurtie, Sec'y, 105 East 22d St., New York City. The organization is devoted to the prevention of blindness from disease or accident. There are several State branches.

National Association of Societies for Organizing Charity, 105 East 22d St., New York City. Its purpose is to establish organized charities wherever possible.

National Association for the Study and Prevention of Tuberculosis, 105 East 22d St., New York. Livingstone Farrand, Sec'y. Reports and other literature will be sent to those interested.

Russell Sage Foundation, New York City. Is devoted to the publication of sociological books and to philanthropy in general.

San Francisco Exposition and International Peace.

President Butler, of Columbia University, has suggested that the management of the Panama Pacific Exposition,

which will be held at San Francisco in 1915, consider the erecting of a Hall of Peace, and that the International Peace Conference be invited to meet in the building. He says: "Among others, the International Peace Congress of 1915 should be invited to meet at San Francisco. The Interparliamentary Union and the Institute of International Law should be invited to hold their meetings for that year at San Francisco. There should be a great economic congress, with departments representing international trade, commerce and finance, to consider and debate the better development of all these and their useful application to the promotion of the international concord and good will."

President Butler's idea is worth considering. Such a demonstration would certainly promote not only international but also industrial peace. In 1915 it will be just one hundred years since the last conflict with Great Britain.

A Voice From Texas.

Holland's Magazine, published in Texas, is conducting a novel prize competition. In order "to stimulate the observance of wholesome sanitary laws and thereby promote good health in Texas," a prize of \$1,000 in cash will be divided among the three towns on the following conditions:

Condition of streets, parks and alleys.

Water supply.

Garbage disposal.

Condition of vacant lots.

General appearance of homes.

Ventilation and care of public buildings.

Public conveniences, especially those for schools.

Stagnant water.

Presence of flies and mosquitoes.

The magazine announces articles on health and sanitation during the contest.

COMMENT ON RECENT HAPPENINGS

Stubbs Kissing the Toe.

It is a well-known fact that the hierarchy of the Catholic church is in deadly conflict with the public schools of America.

The Jesuit has to walk carefully in Kansas, and his work is under cover. In most of the western States the secretaries of the governors are Romanists, who keep the Catholic hierarchy posted, and tell where the opportunities are to slip a Jesuit into office.

It is also a fact that the Jesuits are busy fixing the text-books to suit Romanists.

All this explains why we print the letter below, suppressing the name.

Is a Jesuit the right sort of a man to appoint on a text-book commission?

Men of Kansas—do you stand for that sort of thing?

Read the letter:

Topeka, Kans., Mar. 8, 1912.

Mrs. ———, Huron, S. D.

Dear Madam: Your very kind letter without date, addressed to the governor, came duly to hand this morning. He is absent from the city at present but when he comes home I shall take great pleasure in laying your correspondence before him.

You ask whether it is true that he has appointed a Catholic priest of Kansas to a place in the text-book commission and if he has, whether he thinks people of that

kind should have a say as to the books children shall study.

In regard to this, permit me to say that he has appointed Father John Maher, of Salina, Kan., to a place on the text-book commission and, of course, if he had not thought he was the proper person for the place, he would not have done so.

Yours very truly.

DAVID D. LEAHY, Sec'y to the Governor.
—The Menace. ❀ ❀ ❀

Philippine Independence.

It is curious to observe how anxious some people are to get rid of the burden of responsibility and help for the people of the Philippine Islands. A Democratic Congressman has presented a bill, which some people think is likely to pass the lower House, to give the people of those islands entire independence nineteen years hence, with a previous interval of preparatory training. We have supposed that they were having a pretty considerable training in self-government as it is, with their local self-government under their elected mayors, and so large a body of elected members in their general government. We may be pretty sure that the people of the United States do not wish to rule them beyond what they can rule themselves. Every other nation that has colonies thinks we have gone quite too far in trusting the

people for self-rule, but we are anxious to go further. Yet just now we see what condition Cuba and Mexico are in; how we delivered Cuba and passed over the government to her, and how we then had to send our army back to keep the peace, and have to keep warning Cuba that she must not compel us to go again; how anxious we are lest we be compelled to stop the fighting in Mexico; and this makes us anxious whether we could safely turn over the Philippines to a people so large a portion of whom are yet savages, and among whom there are sure to be rival ambitions if they are let alone.—The Independent.



Butt Was Well Fortified With Credentials for Pope.

Rome.—It has become known that Maj. Archibald Butt, President Taft's personal aid, besides bringing an autograph letter from the American chief executive to the pope, brought credentials in the shape of three letters addressed to Cardinal Merry del Val, the papal Secretary of State; Cardinal Rampolla, his predecessor in that office; and an American prelate, who were asked to arrange the audience with the pope.

Maj. Butt did not communicate with the Quirinal and did not see King Victor Emmanuel.

The pope was greatly pleased with the visit of Maj. Butt. The letter which the pope has sent to President Taft in care of Maj. Butt is merely complimentary.

It is gossip here that the favorable impression created at the Vatican by President Taft's action in having Maj. Butt present a letter thanking the pope for having created cardinals Farley and O'Donnell may win a red hat for Archbishop Ireland of St. Paul.

Maj. Butt, who came here primarily for his health, by dint of doing exactly what the doctors forbade, is in splendid condition and will return home immensely benefited by his brief holiday.

As was expected, Maj. Butt had entree into every home worth while in Rome, but he seems to have been more interested in coming in contact with the unfashionable points of interest.

For instance, he was in the immense crowd which gathered before the Quirinal palace and enjoyed studying the people and their good-natured noisiness.—Chicago Tribune.



Dr. Wiley's Resignation.

That Dr. Wiley performed a very useful

work in arousing public interest in the very vital matter of pure food products and that he has filled a difficult office honestly and energetically, even his numerous enemies must admit. His resignation should enable the President to clean thoroughly one of the worst Augean stables ever included in a governmental department. There has been so much backbiting, so much working at cross purposes, so much personal rancor, and above all, so little real disinterested science in the work of Dr. Wiley's subordinates, that no scientific man takes the Bureau of Chemistry seriously. We hold no brief for benzoate of soda or boracic acid; but we firmly believe that had it not been for the Remsen Board, we should have had but very little accurate knowledge of the effect of certain preservatives on foods.

Dr. Wiley's Pure Food and Drug Act is the finest piece of legislation that this country has seen in many a day; but it has been all but vitiated, not only by wealthy dishonest food manufacturers, but by unscientific and incompetent government officials. What the Bureau of Chemistry needs is a man whose personality will be as strong as that of Dr. Wiley's, who will be as honest and fearless as he, but, above all, a man of such solid scientific attainments that there will be no need of referring his decisions to a Board of Referees. Not one of the men upon whom Dr. Wiley leaned for assistance during the later years of his exciting administration is capable of filling the office of Chief of the Bureau of Chemistry satisfactorily. Unless a scientist is appointed, the Bureau of Chemistry will continue its old policy of accusing first and later getting evidence to substantiate its accusations.—Scientific American.



Electric Cooking on Railroad Trains.

Electricity has been applied in a new way to increase the comfort of railway travel, by the introduction of electric cooking devices on the dining cars of certain fast trains between Chicago and the Northwest. A feature of the service is that the passengers are encouraged to display their culinary skill. Connection to the lighting current of the train, which is supplied by a steam turbine generator set, is made at an outlet at every table to which the usual devices—frying pan, water heater and egg boiler, chafing dish, teakettle, toaster, coffee percolator—are connected. Apart from the diversion of thus varying the monotony of a long railroad trip, food prepared in the kitchen is maintained in good condition by electrically heated receptacles.

EDITORIALS

Religion.

Religion consists of three things: The idea, the form, and the spirit. The religious dogmatist holds to the idea and its crystallization into a fixed mental conception as the thing most essential to his faith; the ritualist maintains the form, as that which constitutes the most essential feature in religion; the man who understands Jesus Christ and enters into sympathy with his mind believes that the spirit is more unpeakably vital than either. There are men who have the idea of Christianity without the spirit, as there are men who have the form of godliness without the power. Legalism and literalism, out of which the Judaism of our Lord's time had grown, held firmly to the idea and the form, the dogma and the ceremony, but the spirit of the religion of Jesus they were never able to comprehend.

War is Declining.

Some varieties of war have ceased. No more do civilized peoples dread the devastating raids of Vandals, Huns, or Tartars. Wars for the mere glory of princes and wars of religion have practically come to an end. The horrors of war have been lessened under the sway of international law. More and more the differences of nations are being settled by arbitration. Since 1815 more than 240 controversies, which once would have bred battles, have been so settled. Every year adds to the list of arbitration treaties between particular States. The processes of socialization are drawing the people of the world closer together. In a word, the international domain of the god of battles has already been cut down in many ways. The social, religious, and economic conditions of our times seem all favorable to the success of the peace movement.

Why He Changed.

Not long ago a manufacturer, spending, perhaps, fifty thousand dollars a year in advertising, took his account from a high-class advertising agency and gave it to another.

"Do you know why I have made the change?" he asked the new agent.

"Well, we think we have demonstrated that we can handle your publicity to better advantage," was the reply.

"Not at all," said the manufacturer. "The other agent is every whit as capable—frankly, I believe more so. I am changing because he is so capable that he takes the whole burden of the work upon himself and hesitates to make me do my share. Advertising is one thing, and getting the actual sales and profits out of it another. Only the manufacturer himself can do this last, and it takes an active agent to keep him up to it, compelling him to do his part. I am giving you my business, not because I think you will do your part better than the other man, but because I believe you will keep after me and make me do mine."

A Decline.

What if an old apple tree should become gaunt and bare and dead? What if the caterpillars have eaten off the leaves and the rabbits have gnawed the bark and the moles have cut away the roots until it stands there a mere skeleton, leafless, fruitless, barkless, a mass of dead boughs. And what if the old apple tree should be heard saying, "There was a day when I believed in apple blossoms, and the poetry of birds who nested in the boughs. There was a time when I believed in philanthropy, and ripened fruit for hungry boys; there was a time when I loved even the beasts and blessed them with shade in the fierce summer heat. In that far-off era I had regard even for the raindrops, and threw my boughs over the spring that bubbled and bubbled and then ran off into the pool, in which the farmer led his tired horses. But now, apple blossoms and bird songs, and poetry of springs—oh, I have become practical! I have ceased to believe in these flowery things. I believe in keeping my feet on the ground and looking after myself."

Yes,—and there it stands, with dead boughs and blackened trunk! It is the image and type of men who are dead without knowing it, and who are as gaunt as a tree in the pasture and who do not know that these ideals, these visions of excellence, these passionate desires to serve man's fellows, are the very light and glory of human life. For man does not live by bread alone; man is fed with angel's bread from heaven.

Farming and Grit.

Making a living on a farm does not consist solely in sucking in ozone, rolling in blossoming clover, and picking pears. There is a crop of blisters, backaches, muddy boots, washouts, bugs and droughts. One never makes a change in life without

giving up some things he likes and taking some he does not like. He must strike a balance, go where he finds the greater good, and bear with grit and patience the unpleasant part.

The city man who has not pluck should stay in the shop or at his desk, for on the farm he will find a life-size environment that will hit him with appalling regularity on every soft spot he owns. He will miss the street cars, electric lights, vaudeville, people. He may resent slowness, physical tiredness, inconvenience, stillness. Getting back to the land is profitable, pecuniarily and spiritually, only to those who care more for independence than for steam heat and granitoid walks; or think more of health than of musical comedy; or would rather accumulate a competence for their old age than have the privilege of street cars and jostle.

The successful farmer must be willing to work until his muscles get sore, and then work until they get strong; to learn of simple folk, and be neighborly with people who have lived in a different way; to wait for seed-time and harvest. Also he must be able to forget the amusements he has left behind and the annoyance he has found, until the slow current of country life gets hold of him, and the sweet spirit of the open places envelops him. Then will he have found a home, and the land will have found one more man to feed the nation.—Exchange.



Purpose Gives New Meaning to Life.

It shows the only real reason for living. It is the assertion of our kingship over conditions, our mastery over self, our glory in fighting for the right at close range and fighting to the end. Purpose makes man a crusader, glorying in his efforts to attain the cross of some high ideal where the inspiration and glow of the struggle are greater than any mere crown of victory. Purpose is conscious, continuous concentration to attain an end. Before it can be real, there must be union and unity of body, mind, heart, and soul, the four forces fused into one by the white heat of purpose.

Man is the only animal that can live with conscious individual purpose, the only one that can offer up his hours and his energies, his conquests and his strength on the altar of an aim, an ideal. He is the only one that can consciously command his own forces, demand their coöperation with his will. The others are simply bundles of automatic

functions—ingenious mechanisms wound up by the key of instinct. Man is a stem-winder; the key of purpose is always part of the human mechanism meant ever to be under the control of the individual.

Purpose makes man his own second creator and by it he can make himself what he will. He can choose his own realm; he can live contentedly in the mud of low desire like a lizard or sweep boldly high in the pure bracing air of noble ideals like an eagle rightfully claiming the mountain tops as its own. Purpose transforms the commonplaces of life, it strengthens the mind to meet obstacles and to be undaunted by them as a hardy swimmer glories in the battle with waves and opposing currents. Purpose gives man ever new progressive revelations of his possibilities. It means consecration, living at our best for the sake of what is best; it means dedicating self to something higher than self. All true purpose must in the ultimate analysis be unselfish. It can never find its finality in mere acquisition for self. This may be ambition but not high purpose.

Purpose at its best must be above and beyond us like the polar star that guides and inspires the compass of the mariner. The world needs, more than talent, genius, wealth, or power, men of mighty purpose, men consecrated to daily living in the inspiring illumination of an ideal; men who make each day count directly for something real, who face each day's sunset with new harvests of good for those around them and for the world; men who seek to give rather than to get, to radiate rather than to absorb.



A System and a Man.

One of the largest department stores in New York City displays a sign stating that foreign money is accepted in trade. Not long ago a customer made a purchase there and tendered the clerk a Canadian two-dollar bill. The clerk looked at it curiously, then doubtfully, and was about to hand it back when the customer explained that he had seen a sign relating to foreign money in another part of the store. Thereupon the clerk concluded that it might be sent to the cash desk. Before shooting the money off through the pneumatic tube, however, he called another clerk to examine the Canadian bill as a curiosity.

The customer waited ten minutes. Then his bill came back from the cash desk with the explanation that it could be accepted only at 10 per cent discount. Evidently

that bit of currency had been as great a curiosity to the cashier as it was to the clerks. The customer was not disposed to pay so heavy a discount. It is easy to slip such a bill into an envelope and send it to a Canadian bank by mail for deposit at par, with interest. So he took back his money and left the goods. He lost twenty minutes. The store lost a sale, and perhaps a customer.

That great establishment has the widest banking connections. It is constantly making purchases in London, Paris, Berlin, Vienna, and could take care of such foreign currency as came its way at par with little trouble and no loss. Its customers are as likely to be from Europe or Mexico or from Brooklyn or Newark, for it is an establishment known all over the world. Yet its sign was virtually a lie, backed by no facilities for carrying out what it stated.

Hardly three blocks away, on a side street, is a small cigar shop kept by a genial brown Cuban. This customer stopped there to make a purchase, and inadvertently tendered

the distrusted Canadian bill. The cigar dealer changed it instantly without question.

"Here, I've made a mistake," explained the customer. "That is foreign money. Hand it back."

"Yes, I know; it is alright," said the Cuban. "I take Canadian money, my friend. I take any kind of money. In New York it is no trouble to change it, for all kinds of money comes here, and the brokers down near the steamship offices will change anything that is genuine. See—this week I have taken in these."

He drew from his pocket a five-pound Bank of England note, a French twenty-franc gold piece, a Spanish five-peseta piece. "Yes, yes, I take all kinds—this part of town is what you call cosmopolitan."

He had no signs, but he had what the great store lacks—the facilities.

Yet there are plenty of small retailers in this country who will complain that the small dealer today has no chance against the enormous capital and marvelous systems of the department store.

THE WITHIN AND THE WITHOUT

B. A. Miller

THE within and the without represent two worlds in which we live. The inner world of thought and soul, and the outer world of things we come in contact with through the senses, and can feel and handle. We would include in this latter the accomplishments of the race which constitute our education. These two factors in the life of the individual and society have been the field of much controversy both in philosophy and religion, as to their relative importance. We all have life to meet in its various aspects and it is important that we so relate ourselves to our environment as to reach the highest possible attainment. We might restate our problem in terms of the expressed and the unexpressed. No sooner has the painter completed his work of art, than he again takes his brush to produce a more beautiful painting. The sculptor is ever trying to outdo himself. The church is continually revising its creed. Is not the fundamental cause of our present social unrest, the unexpressed seeking expression—the within moving the without? Some master mind conceives a new thought and the institutions of society must change.

"The unexpressed is greater than the expressed."

Let us not draw from these conclusions that we place no importance on the without. Life consists of a close relation of these two factors. Every thought seeks expression, is one of the laws of our being. We might compare the within to the plant and the without to the seed which it produces. But the fundamental nature of the seed is to produce a new plant. The sacrifice of the seed is the order of progress. So it is in the development of character, the present without must be sacrificed that a new within may find expression.

When we consider the great political unrest of the present time, we ask ourselves the real cause. Can it be other than that the present organizations of government no more meet the demands of the people? It is time that the present methods of government be sacrificed that a new within may find expression. In our own country we find this same principle at work. Never before has the judiciary of our government been so criticised as it is today; and is not the cause found in the fact that they base their decisions on the dead court

procedure of the past, instead of giving expression to the eternal principles of justice? Roosevelt in his famous address before the Ohio Constitutional Congress, made the key-note of his speech, not to mistake the machinery of government for government itself, or in other words, don't mistake the without for the within.

We are made to wonder how this principle will apply to the religious world. We find that some of the prophets of old had the same problem to deal with. We have in mind one who stood before Israel and told them how their burnt offerings and sacrifices had gone before the Lord as a stench in his nostrils; their songs and their prayers were not acceptable. What the Lord wanted was righteousness springing forth as a stream. This minister of long ago had got the vision of the inner self. Would not the same preaching apply today? Have not our church debates, our wrangles over church doctrine and much of our formality gone before the Lord as a stench in his nostrils? What the Lord still wants is righteousness springing forth as a mighty stream. But the church is waking up to a vision of her true mission; never before has there been such activity in missionary and Sunday-school work as there is at the present time. It is a new within finding expression.

We are coming more and more to realize the importance of the within. In dealing with our children, instead of pruning and punishing in order to direct from the outside, modern psychology is teaching us to study the within, get acquainted with the world in which the child lives, and direct the motives and impulses that arise from within. Our juvenile courts and more sane ways of treating criminals all go to prove that in dealing with our fellow-man the external way is not the most successful. When we once know our neighbor from within, and look at life from his point of view, we discover that he too has a heart that responds to love and we find in him a friend and neighbor, and thereby he is brought to a realization of the possibilities that lie within him.

It is from within that God speaks to man. The within is the door that opens to the unfathomal riches of God's love. Christ at one time said, "He that drinketh of the water that I shall give him, shall never thirst, but there shall be in him a well of water springing up unto unfathomable riches of God's love. Christ exclaim, "The unexpressed is greater than the expressed," and the within is the door

to this great fountain. How foolish then it is for us to become so entangled in this world of things that we forget the great fountain that opens within.

Watch children at their play and we may learn a fine lesson. The child continually expresses its new thoughts in its play; it builds its playhouse, but no sooner has it completed it than it tears it down and builds it in harmony with the new thought which it has developed. But how is it with us? We build our playhouse, and call that finality. Or in other words, our thoughts find expression in certain beliefs and organizations, and we reject everything that is not in harmony with these beliefs. We build our own little world and there we live barred from further development. Our soul is shut away from the fountain of the inner self and all it can do is to shrivel and waste away. Such were the people that Christ had to deal with when he labored here on this earth. Judaism had developed into a religion of form and ceremonies, it was a religion of the outer world, and the inner self was entirely shut off. Is it any wonder that Jesus was made to say, "Suffer little children to come unto me, for of such is the kingdom of heaven"?

One writer says, "We are what we are and the world is what it is to us." From this we draw the conclusion that the within determines what the without shall be; or in other words, we create our own world. Would you have this a world of joy, peace, and happiness? Well as for yourself you determine this fact. Some time ago I met a young man just starting out in life, which from a material point of view was very successful: but to him this seemed to be a selfish world, while around him his neighbors were proud of their community, and were enjoying life. Is it not a sad fact when we see a young man or woman just starting to fight the battles of life and somehow get such a narrow view of living as only to see the unpleasant side of life? But remember this fact, the within determines. We can learn a fine lesson on this point from the Great Teacher. His life was compassed with all the hardships that it would seem possible; he was misunderstood; followed by the Pharisees, who were continually finding fault, and later seeking his life. But he comes to us with this statement: "My peace I leave with you, my joy I give unto you." We must keep the within open and in touch with the divine, it is then that the proper without finds expression.

We would say in conclusion, what then is the secret of living? Is it a life of ease

and luxury in this fine America? It cannot be, for I once met a missionary from the dark continent of Africa, and I was made to envy the joy with which that life was filled to the brim. The Master tells us, "He that would be great among you let him be servant." The great life then is one that lives in harmony with God's great plan, and spends itself that his fellow-man may be brought to a higher realization of life. And let me close by quoting a few words from J. Brierley. In speaking of Christ he says, "It is how far his sacrifice

is reproduced in our sacrifice; how far the love which went to uttermost death, finds reflection in our love; how far the transformation of values which he brought in has become a transformation in us—making our courage that which shines not in bloody fields, but in battles against all the evils that bar men from their blessedness; our skill, our faculty, not a power of self-aggrandizement, but an instrument of help to our brother, which brings for us eternity into time and crams life with heaven.

THE CHOICE OF SOCIAL COMPANIONSHIP FOR THE YOUNG

William A. McKeever

HOW can American parents be made to realize more fully the necessity of training their growing children in the interest of the social well-being and in the direction of making them more efficient members of society? Observe the conduct of the parents about you with reference to this matter, and in many cases they are to be found instructing their young as if the latter were being prepared to wrest something away from society for their own selfish purposes. Many parents will also be found attempting to prepare their boys and girls for entrance into some high position in society wherein they may hold a superior advantage over the masses of their fellows and regard themselves as belonging to a select and especially deserving social rank.

Do We Stand for Democracy?

One of the first questions for the parent to answer for himself in respect to the choice of social companions for his children is the one just stated. Is our democracy to be a real and practical thing or a mere theory written about in the textbooks and talked about by the politicians? It seems to be that if the parent can begin the solution of this social problem with the belief that the masses of the common people are substantially sound and good at heart, and that they may be made more so through the efforts of strong, moral leadership; then, a splendid ideal of social worth may be easily set up for the child about to be trained for society.

I have little patience with the view that the child must be allowed to mingle with

only those select few who may be expected to wield an influence over him that is wholly good. Efficient life is not built up in any such way. On the other hand, the young man or young woman of personal worth and integrity is one who has had advantage the great variety of give-and-take experiences, which can come only through contact with the great masses of common humanity. Therefore, send your growing boy out freely among the common crowd. Allow him some intimate knowledge of the good, the bad, and the mediocre. Then meet him at the door on every occasion of his return with the effects of some so-called contaminating effect and combat that influence with judicious advice and instruction of your own. Thus build up a character that will finally endure all the hard tests of trial and temptation and come out unsullied in the end.

Again I urge that the great common mass of our American humanity is made up of those who, during their lives, are potentially good and efficient. The geniuses and the leaders of men are constantly arising out of the common crowd, while not a few of the weak and the inefficient specimens of humanity are emerging from the ranks of those who falsely pride themselves as being members of a select and superior class. Yes, this country of ours is a democracy in its essence, and it can be made more so in practice and conduct of the people, provided parents set earnestly about the task of preparing their children through righteous instruction to become strong, self-reliant members of our entire social order.

The Mollycoddle and the Butterfly.

It is a pathetic and cruel practice of some American parents, that of daily inculcating in the minds of the children false views of the latter's own superiority and worth. Such children, if girls, may easily be recognized. They are dainty little creatures, kept tied up in soft, silken gowns and pink ribbons, and the like, over-fed and over-indulged in respect of their childish desires and whims and trained to run with a select few of those of their own kind. Being wholly unacquainted with work, they show a haughty disrespect for those of their age who are required to do ordinary household tasks.

The companionpiece of these misguided and mistreated girls is the half-grown boy of similar characteristics. He is soft and flabby in his muscular tissue, wears the spick and span garments of the young men of polite society, is precocious in his manners, assumes an air of superciliousness in the presence of the boys outside his class, and spends his vacation days in the enjoyment of outings, summer picnics, and seaside resort revels. He is trained to feel certain of his superior rank and breeding and to believe that his future position in life will enable him to ride over the common ranks of mankind with contempt.

Yet what sham and delusion and emptiness must finally accompany such a life in case of either man or woman! Shame on you, parents, who are pampering and spoiling your growing boys and girls so that their mature lives will be spent largely in an effort to satisfy their selfish and brutish desires and appetites! What a travesty upon ideal Christian manhood if your boy grows to maturity without the experience of many generous impulses toward the plain men who are growing up about him and without the practice and indulgence of cordiality and generosity toward these same good fellows! What a travesty upon ideal Christian womanhood if your daughter grows to womanhood without the experience of many affectionate impulses toward the plain women and the plain little children all about her, and without the experience of many tears of sympathy for the weak and suffering, and without the practice of many altruistic deeds best suited to beautify and spiritualize her own character! Some one must pay heavily for such folly!

Train Your Boy Among the Common Crowd

So I say, by all means, send your boys and girls often into the society of the masses of those of about their own age and degree of maturity. Make them be-

lieve that the latter constitutes the class which embodies much of potential good and beauty of humanity, and that it may be their peculiar pleasure to assist in finding such good in others and in bringing it to the surface.

You say you have high ideals for your boy? Then say I, well and good, these very high ideals may best be realized from the depth of the boy's nature only as a result of sending him out to associate with practically all ranks and classes. Your own child will gradually exemplify these high ideals in his life in proportion as you continue to urge them upon his attention and to correct the missteps that he may make as a result of having been with the crowd. No life can be built up on success and pleasures alone. Your boy must have much trial and error. He must fail in some undertakings. He must suffer as a consequence of others. He must know from experience about some of the losses as well as some of the gains that accrue from human conduct. He must be led gradually to seize upon ideals of achievement of his own. But such leadership will obtain largely in proportion as he acquires a full stock of give-and-take experiences out of which to formulate his ideals.

Above all things else, work here for the development in your boy of a sense of intrinsic merit and worth. Make him believe that it is not so much what he puts on, but what he puts in, that constitutes the essence of genuine character. So, keep turning his attention away from what he may merely appear to be on account of his personal adornment and the standing of his parents, and guide his thoughts habitually to a consideration of what he is and what he hopes to become as a result of his own worthy efforts. Say to your boy, in substance: "My son, I can not make a good and worthy man of you merely by means of furnishing you fine clothes and a liberal amount of spending money and by paying for your schooling and finally setting you up in business. The best I can do is to help you build for the future through your own deserving efforts."

Likewise Beautify the Girl's Life.

So with the girl. In her case work especially for intrinsic worth and beauty of character. Teach her to be fond of the ordinary girls of her acquaintance, to treat them as her equals, socially, and to do little specific acts that will tend to lead them toward better conduct. Likewise, teach your growing daughter to do plain housework and to know from experience just

what it is to help and to sacrifice for others. Do you express the hope that she may never have to do plain housework? Then I say, even greater will be the need of having had such a training in order that she may be considerate and humane in her treatment of those who in time are to perform that important work for her. Send her occasionally on an errand of mercy to the sick and suffering. Teach her in every possible way to use a manner and tone of voice that tend to carry sympathy, gladness and good cheer to those whom she meets. Remind her frequently of your desire that she become good and worthy through and through, and that as a result of her own commendable efforts and performances. Remind her again and again of the latent possibilities of good and usefulness in the lives of others.

To Sum Up.

1. Keep your children dressed in plain, simple clothes. Up to the pre-adolescent age they should scarcely have a thought of comparing their own garb with that of any of their associates.

2. Permit them to play with the common crowd, setting good examples of speech and conduct at home and correcting

at once any undesirable forms that they may tend to acquire from the crowd.

3. Allow them to hear and participate to a reasonable extent in the quarrels and contentions of the children. Such childish practices are both normal and wholesome; and under wise guidance they teach many lessons in ethics.

4. Not only inculcate in the minds of your growing children a wholesome respect for humanity at large, but also strengthen by turns every element of their characters so that in time they may have visions of their own for the social uplift, and realize them through their own efforts.

5. Teach them to criticise in a sympathetic manner the faults and failures of others and that with a view of attempting to improve their own lives and those of others. By all means avoid the practice of gossip for the mere sake of passing entertainment.

6. As this study of the conduct of people continues with the family circle, let there be inculcated every opportune lesson that will serve to prepare the young man and the young woman for the important tasks of choosing happily their future life companions and for the serious duties of bringing up good families of their own.

INDUSTRIAL EDUCATION IN RURAL LIFE

B. S. Trostle

THIS article does not attempt a full discussion but only an outline. The field needs many changes, which can be only hinted at here. We believe the main hope for rural life lies in the organization of the small communities, which will in time become organized into larger bodies, county, State and national associations. The smaller bodies must use and develop the thought, things, and life peculiar to the country.

The meaning of industrial education articulates with the activities of daily life. A little thought on these three sentences will show one how far short our schools have fallen from their real mission. Interest and intelligence in the life and things on the farm have been the last thing taught by a few teachers, and are entirely lacking in most educators. Much of rural life and

of the schools is a product of the city, and little is done to develop the life peculiar to the country. The birth of our agricultural schools and colleges was considered a joke at the time. Many high school graduates from the city schools go to the country to teach. It is a great schooling for the teacher but hard on rural life. They go with a background that has little or no rural coloring, and a result in many schools is that the development is not natural. Our schools are doing much that is fine and helpful, but the influence of tradition, of scholastic form, hangs heavily on our shoulders.

The hope of the future lies in real rural life, of the things peculiar to the country. The basis of the method is play, though not the basis of the course of study. Sir Horace Plunket, with a large experience in

America and a longer service to his Irish countrymen, in social life and parliament, thinks that rural education is badly handicapped because of the lack of organized bodies to act as channels for available knowledge. Isolation and meditation means independent thought and stability, which is characteristic of the rural home, slow to accept new ideas but still holds as strong to those that prove valuable. Many young men come home from school and find it hard to adjust themselves to their environments, because of the lack of sympathy. A community organized with little machinery, open to the progress of society would be a better environment for the college boy than one out of tune with modern development. Coöperation means united and common interest, and will help better the school, church, social life and home. The cheap attractions of the city can not be transported from the city to the country, but leaders will magnify or make clear the beautiful and good of the country. The rush of the crowd and glare of the city has made us forget the real values in the country. "But after all it is the world within us that matters in the making of society, and I must give to the social influence of the co-operative idea what I believe to be its real importance." Then the social life will get a feeling of common, human, and economic interest.

A proper organization of rural life will recreate the conditions where the social instincts germinate best. It is by such use of the forces in the country that we can hope to build up a civilization that will care to turn the exodus from the farm. The attraction of common work and social intercourse, along with the real appreciation of nature will not come nor prevail if there is no change in rural education. One of the most needed changes is, the cultivation of the active and creative instincts against the reflective and receptive. The latter has been developed almost to the exclusion of the former. Develop the boy that can do things, some of which have his own individuality in them.

The following suggestions have been used successfully and are being tried by a number of schools in various forms. The hiring of teachers for ten or eleven months of the year with about half of their time in the school room and the rest on the farm and in the home among the students and parents will give the teacher a better chance to enter into the real life of the pupil and relate all of the activities of class and home. This will mean teachers that have a larger and

more specialized training than most of the country teachers have.

Consolidated schools have a larger territory in which the social and economic life may be united and related. The building becomes a center which is used for more and better work. The teacher can aid the home by suggesting and helping in the sanitation of the farm, in the many ways that modern progress can help the drudgery of the home and home-makers.

Then the teachers can help the patrons to organize into coöperative societies for selling and buying. By making the community a solid, natural unit the school will be strengthened and the schoolhouse the center. In other words, use and adapt, also organize the forces already in the country and peculiar to the country. Beginning with real things and doing things in life, work becomes play and the pupil gains both culture and the practical. Tactfully done, this work will create a desire in the student to become a productive citizen.

The course of study should include the fundamentals of the present course, but should be adapted to the needs in a live way. The science of Agriculture, Domestic Science, and Industrial History should be in proper proportions. The indirect forces, as the social, the political, and the religious agencies as a silent teacher properly directed will be a power. Better the environment and the environment will react on the child.

This may sound like a lot of theory. Were it not for the numerous men and women over the world that were working out some of these very things I would not be writing this little paper. The Friends' Bloomingdale Academy in Indiana is doing much of what I have written here in principle. They have ten coöperative farms, a coöperative creamery, specialists for teachers, who spend part of their time on the farms and in the home. A good Domestic Science teacher is one of their specialists, besides another who is a gardener and has traveled in various countries studying various lines.

Sir Horace Plunket, of Ireland, has developed this same idea in his community.

The MacDonald movement, in Canada, is working hard to bring science to the farm and rural life and also to use the forces natural and peculiar to the country, as a means of educating the youth. Much energy is saved and used when education articulates with the activities of daily life, both in the city and country. Industrial education will help in a large degree to do this.

THE LONESOME GIRL

Lula D. Harris

EVERY city has hundreds of girls far from home and mother. They are often homesick and discouraged. They have no acquaintances except those they meet in a business way.

Only those who have felt the pangs of homesickness with no relief in sight can fully sympathize with these girls. No matter what her vocation is she is sure to feel lonely if she is a stranger in a strange city.

If her salary is sufficiently large she may enjoy the comforts of a first class boarding house and may there meet companionable and educated people and by social intercourse relieve the monotony of the time spent outside of business hours; but woe be to the girl whose salary is small or who is forced to support someone less fortunate than herself! She is the "hall room girl." She it is who eats at a cheap restaurant and goes directly to her room. There is no public parlor for her. She must spend the time away from work in her little room. Oh, how she longs for home and the home-folks!

She has been cautioned time and again by her friends at home to be careful about making acquaintances in the city. She cannot endure this isolation; she must find some relief.

The girl herself must make the first advancements should she wish for companionship. Once it is known that a girl wishes to be friendly, people are willing and anxious to help her pass the time pleasantly and profitably.

But you may ask how can she do this without seeming to push herself forward?

Let her upon leaving home carry a letter from her pastor—for we suppose, of course, she is a good girl—to the pastor of the church she expects to attend in the city. He will of course take some notice of her. Let her be faithful in attendance, not only at the preaching services but at prayer meeting and the Sabbath-school as well.

Let her cultivate a pleasing personality. Make her presence felt.

The young woman who is always in her place in the Sabbath-school with prepared lessons will not long be unnoticed; she will soon find herself in demand.

Again the lonesome girl may relieve the monotony of existence by reading. Rather skimp your wardrobe, my girl, than deprive

yourself of good books. They are the best of friends. The best of books are found in our public libraries. Buy a late magazine, a daily paper, keep pace with the times. Talk when you have the opportunity but be sure you have something to say. It is a fine thing for a girl who has her evenings to herself to belong to a literary club. She will then be systematic in her reading and will enjoy the social hour spent there.

We as church members should be on the lookout for girls who come among us for companionship. There is no substitute for the personal touch. Let no one come to our services unnoticed. Religion consists as much in making those about us happy as it does in writing sermons. No parish can develop its activities along the line of personal work without receiving more than it bestows and without increasing its sense of responsibility and brotherly love.

What looks like lethargy and indifference on the part of members of a church is often a timid hesitancy as to how to approach the individual.

A deaconess in the city of Pittsburg told me how she obtained recruits for her settlement work.

She said: "I was greatly in need of helpers. Our force was taxed to the limit of its strength. Many of the large steel mills were closed and there were many families in need of food and clothing. Christmas was near at hand and I was making my annual visit to the department stores of the city soliciting broken and soiled toys for our mission work. During one of my visits the forelady began talking about the work and said if we needed any assistance she would be glad to help us mend the toys after the store closed in the evenings. I was more than pleased with her offer and told her how much we needed help. She said, 'I am often very lonesome and will be glad to learn more about your work.'"

She came at the appointed time and brought a friend with her. They not only helped repair the toys but assisted in distributing them Christmas morning. These two girls have been faithful workers for the last two years.

It was simply making the most of an opportunity.

I asked a young lady who left our city a little more than a year ago to work as ste-

nographer and typist for a western firm and who wrote such glowing accounts of the young people of that city how she managed to become acquainted with so many and who was the first person besides her employer to bid her welcome. She laughingly said, "I will answer your last question first. A girl scout was the first female to speak to me. I was coming down the steps to the street from the office when a young lady passed. She glanced up, stopped and waited until I came down. She extended her hand and asked, 'Are you Miss Nelson?' I answered in the affirmative, wondering how she knew me and what she wanted. 'I am Miss Devon, one of the girl scouts of our city,' she continued. 'We have been expecting you. Our troop meets at my home tonight. Will you come if I call for you?' I had read about the girl scouts and knew that the organization was doing fine work, so I accepted the invitation gladly. I was dreadfully homesick and lonesome. I attended the meeting and spent a pleasant evening. I belong to the troop now and that is the reason I am having such a glorious time."

I must confess when I first heard of the girl scouts for an organization it did not impress me favorably, in fact it repelled me. The word had a masculine sound and suggested physical and mental daring, exposure and things in general foreign to woman's nature. But I have learned to think differently. Girl scout work rounds out the life of its members and makes them self-supporting. It offers guardianship, direction and wise instruction. There is nothing masculine about it but its name. Its members are constantly on the lookout for new recruits.

They say, "It enriches us to know persons whom we can help. Even their call for help is a help to ourselves if we respond to it. The very best things that we possess, our love, our sympathy, our forbearance and charity can only possibly grow by being given; they cannot be hoarded without becoming corrupt."

The one great truth we are all slow to learn is that friendship is not a growth of mentality—instead it has its well-springs in the heart.

The Young Women's Christian Association has done wonders in looking after the girls in our large cities. If I were a girl working in the city I would certainly try to secure lodgings in a Y. W. C. A. building. It would serve a double purpose—protection and recommendation.

An organization in Boston known as "The Kindness Club," is always on the lookout for young people of either sex who may need a helping hand. It originated in the schools but has outgrown that body and is now a noble band of workers.

To the lonesome girl I would say, "Don't think too much about yourself." Mrs. Wiggs of the Cabbage Patch says: "There is always lots of people you kin be sorry for stid of yourself."

Homely philosophy but true. There are always those who have less than you. So no matter what your lot is, no matter how many disappointments come to you, no matter how hard you must labor for merely the necessities of life, don't waste time with self-pity. Be glad you are yourself. In fact be so glad that you wouldn't be any one else if you could.

A SWEDISH AUCTION

J. F. Graybill

IT is very interesting to me to read about the peculiarities of other countries, though in many respects the customs resemble those of Sweden. Among the many things we Americans think are amusing and peculiar is a Swedish auction.

In the city hall is a room about 50 x 75 feet, known as "Auktionskammaren," the auction room, where there is quite frequently a sale for personal property that

has been levied for unpaid taxes and rent, or that people moving out of the city wish to have sold.

The Swedish laws, in some respects, are very stringent. A proprietor for rent overdue, or the city official for unpaid taxes, can sell all a family has, even the jewelry they wear. However, a little mercy is exercised by selling unnecessary articles first, if there are such in their possession. These things are offered for sale to the highest

bidder at the auction room. At these sales one can often buy furniture at reasonable prices. Beginning housekeeping here, we were in need of some furniture, and therefore attended a few of these auctions.

There are no doubt different ways of conducting auctions and sales in America, but the procedure at these sales is so different from what we are accustomed to in the homeland. One the one side of the room is an enclosure about 20 x 30 feet, in which are three seats, one for the auctioneer, one for the clerk, and one for the cashier. Behind this enclosure, which is formed by a counter, the small articles for sale are also kept. The pictures and mirrors are hung on the wall, and the larger pieces of furniture are placed on a platform, one foot high, extending along the three sides of the room. Seats are also provided for a small number of the supposed purchasers.

The auctioneer is seldom in his seat. The articles are not recommended, but the small articles are carried in the hands of the auctioneer who walks to and fro on the counter calling out the amount that is bid. He uses no unnecessary repetition of words, but simply calls out distinctly the amount that is offered. When the people cease bidding the hammer drops and the article is sold. There is no settling disputes between two who offer the same bid. The one who first hands over the cash is the purchaser. The money is handed to the auctioneer who passes it to the cashier, receives the change, if any is required, and takes it to the purchaser, or if the cashier is not at his post,

which is often the case, the auctioneer takes time to make the change himself; and he takes all the time required to do it.

An auction was published in the paper to take place February 28, at ten o'clock. We concluded to go half an hour before the sale began to examine the things. Upon arriving at the place we found that we were there before the things that were to be sold. After interrogating, we learned that the furniture was being shipped that morning from Copenhagen, twenty-four miles across the sound, and at eleven o'clock they knew not if they could have the sale that day. But the people waited patiently. Finally the things came, and as soon as sufficient things were there the sale began at noon. We thought the things were anything but in a presentable condition for sale. But those in charge were not excited whatever over the delay. They went about it in their usual calm way, and at four o'clock they had concluded what we would call a large sale of household goods, at fair prices.

While we waited we had the privilege of exercising our patience, which we are told by the apostle "is great gain," if it is associated with godliness. We were also made to wonder how many of those who patiently waited two hours for the sale to begin, and four hours during the sale, mostly standing, would have patience to be seated and listen with as much interest for forty-five minutes to the gospel story of salvation, and the manner of life to live in order to enjoy what God has in store for those who love and serve him.

LETTERS TO THE FOLKS BACK HOME

Galen B. Royer

Dear Children:

It was about ten yesterday when I closed my letter to you and now it is just after noon today as I take up my story. Humph, unless you arose at six or earlier you are not out of bed and we have been to church this forenoon. We are getting wonderfully out of shape with you people. Well, we knew that you were slow and it appears that if anything from our point of view you are about six or more hours behind us.

We had lunch at eleven on the ship yesterday and then, with bag and baggage, came

on deck to leave the boat. As we sailed by we watched the famous playing resorts along the seashore. We were slowly pulled up to dock and the ship anchored at 12:30. Then we stood on deck to see first the baggage, trunks, valises, etc., taken to shore on a kind of toboggan slide which did some of them up in pretty good style. Then we beheld the first-class walk ashore. Finally it came our time and we went ashore and were gracefully shown to customs. The English are looking for perfumery, tobacco and spirits. They did not recognize the

very sweet spirit of my wife at all, but made me open her grip after I solemnly declared we were free from all such worldly folly, and they never asked me to open that big one of mine. That officer had an eye to business. It would have been a job to repack my grip, but mama's was easy and we were soon in a hack on the way to the Midland station bound for Manchester. Nothing exciting at the station, save the ram and the jam, a little unusual because of the load from the ship. As I had bought tickets in Chicago, to London, all we had to do was to show the tickets and we passed through the gate. One stop only on the fast train to Manchester and at that place a ticket agent came on, looked at our tickets and gave them back. I said we wanted to stop at Manchester, and he said, "All right." I still have our tickets and that is all there is to it. Trains without conductors are interesting. We sat in our apartment with Englishmen, and I chatted with a stutterer.

But, say, you ought to see these people farm. How straight the rows; how clean the fields. They have much rain and the vegetation is a beautiful green. It was our first view of it, too, since getting off the boat, and do not think for a minute that we did not enjoy it. We certainly did. Mama said: "I have read so often of the English hedge; now I have seen it and I do not wonder at it either. It is fine." The farm houses are built in one long house, so that party walls answer for two buildings. Perhaps six or more or less of such two story houses are built together. The farms have about ten acres. In some fields we saw peat drying for fuel. Oh, it was a joy to see the green earth again.

Our train was a fast one,—just as fast as our through trains in America,—but the cars are so odd. Little apartment affairs and a door to enter for each department, closed from the outside by a station man. And the freight cars! They may carry ten tons of coal, but no signs of overloading them, for there is no room for the load. I can hardly keep from asking for one of their engines for a watch charm, they appear so small.

At Manchester we walked to the front as though we had been here often before, and then I asked a guard for a reasonable priced hotel. He directed us to a temperance hotel, The Walker Hotel, which proved to be a public home rather than hotel. Here we get lodging and breakfast for four shillings each per day. It is quiet, right in the heart of the city; handy to

our station, and not far from the business square.

It rains in this country. Mama got her feet damp and went to bed, while I, poor hen-pecked husband, chased the city for a pair of overshoes, having one of her shoes in my pocket as a sample to go by. I found a department store, bought the shoes, struck up a conversation on religion with the floor manager, and soon was wise as to what was before us for today. Came home and mama wanted to stay in bed and eat a cold supper which I would bring her. But finally we walked out and took tea at Lyon's restaurant. We had ham, fresh eggs of the right kind, chocolate, strawberries and cream. Say, that was great. The bread comes spread with butter and all one has to do is to eat it. How we did enjoy that meal.

The statuary was fine, especially the one of Victoria sitting and looking down on her people. Mama thought of Mrs. Markham and spoke of her and says she will write her soon, now that we are here. The stores are interesting, and we seem to be rather interesting to the people. Be it so, the Lord is near and watches over his own, and we rejoice in his care and keeping.

This morning we breakfasted at 9:30, and it was very good. It was soon time and we went to church at Central Hall at 10:30. The Rev. W. L. Hannam conducted the services. This Central Hall has a history, and tomorrow I shall learn more about it. But this I know: About three centuries ago the site of the church was a hole from which clay was taken to make brick. Later it was abandoned and water gathered into it and fish in some way found their way there. On the banks of this pond men fished. Later the Wesleyan Methodists bought the site and built a church about two centuries ago. John Wesley dedicated the chapel and complained that it was too much to one side of the city. That chapel has been torn down and this large Central Hall stands on the spot. Now the place is right in the heart of the city, and with Rev. F. S. Collier as leader, is the headquarters of a successful mission church.

Rev. Hannam took his text from Isa. 12: 3. He did something else first that especially pleased us. Before entering upon his sermon he spoke for perhaps ten minutes from Matt. 5: 10, 11, to the children. Then a hymn was sung and he spoke for twenty-five minutes to the grown-ups. That has set me to thinking. I believe that would be a helpful plan in our work and a draw-

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GRANDMOTHER'S LESSON

Wealthy A. Burkholder

"Oh, the good we all may do,
While the days are going by!"

GRANDMA was humming the lines of the hymn, which she called her cheery hymn, and she herself was the picture of good cheer, and was loved by all because she tried to encourage and brighten the lives of others. It was a light morning, and the good old lady thought everybody ought to be happy, but her grandchild, a beautiful, accomplished young lady from the city, who was visiting her, appeared upon the scene with a very sad, discouraged face, and as she listened almost spellbound to the song a peculiar expression came over her handsome features.

"Well, Grandma, you dear old soul! How can you be so cheerful and happy out here in this dull country place? And what good can you find to do as the days go by? For my part, I can not see how you can even stay here; much less try to do good."

"Sit right down, child, and tell me why you think this country a dull place, and why you think I can not find any opportunities to do good. Tell me, Beulah, for I am certainly much surprised."

"Well, Grandma, because I have always lived in the city where there is bustle and business, and where there is something new every day to enjoy. Here everything is so commonplace and nothing like amusements. There we have theaters and parks, which are always crowded, and you know young people must have amusement. Then it is interesting to see the gayly-dressed people parade the streets, and to see them on the way to the grand churches. Down at the little white church yesterday there were no dressy people. I watched for the styles and everybody was clothed very common. There is no incentive to go to church here in the country. You ought to see the city people in the synagogues. The sight is often dazzling. There is nothing here to see as the days go by, and how to do any good I can not fathom."

"Nothing here?" said Grandma; and, gazing into the beautiful face before her; "Nothing here to see in God's beautiful country, Beulah? And you, too, with your name on the church roll. How can it be possible that you are so blind! Let me show you something worth admiring, if it

has escaped your vision. The day you came here you passed by that clover field in full bloom, which to me is a fine picture, with the cows wading up to their knees, and from which we get the rich milk which you so much enjoy. Do you have such rank fields of wheat and rye waving in God's sunlight in the crowded city? See that flock of sheep and lambs down in the meadow, and notice how contented and happy they are. Even the cackle of the hens is music to me. And do you see such flocks as my white leghorns in the city? I know you have flowers in the cities, but I guess there are not many small homes like this that can show such a variety of roses, geraniums, honeysuckles, etc. Even the very air is fragrant this morning from the odor they emit. I see much in the country. I look around and see God in everything, and surely I can sing:

"Oh, the good we all may do,
While the days are going by."

"Only this morning you lost an opportunity to do a good act by sleeping when the sun was shining. A poor man passed who asked for some fresh milk and lunch, and he showed such a grateful spirit after he had partaken. I wish you had heard him tell his sad story. Surely, your heart would have been touched. I do hope before you return to your city home you will catch a vision of the real meaning of life, and every day look for something about the frivolities of this sinful world."

"Well now, Grandma, you have certainly preached quite a sermon, and I do not think it has been in vain, either. You have shown me how narrow and selfish I have been and even vain, and I trust I shall hereafter see more beauty in country life. Yes, I guess people who have their names on the church book should see more than style in the apparel and find pleasure in a different way than at places of amusement, and I promise you that I shall see more of this beauty of nature around your country home."

"I am certainly glad to hear you say so, Beulah, for I am sure you have missed many blessings by always seeing sights and taking part in plays that are not ennobling. And I know if you will take notice you will find many opportunities to help the unfor-

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THE RELIGIOUS FIELD

THE SEVENTH COMMANDMENT.

J. C. Flora.

"Thou shalt not commit adultery," Ex. 20: 14.

The punishment to be given for disobeying some of these commandments is not given in connection with the commandments themselves. They are given in some other parts of the books of Moses. The first seven were to be punished with the most severe punishment that human law could inflict. The first four which alluded to our relation to Jehovah were to be punished by death. The very fact that the next three should be sustained by the same tremendous sanction suggests to us the divine relationship that must exist in human life. As there is a divine idea to be fulfilled in the relation between parents and children, and as there is a divine idea to be fulfilled in the character and history of every individual man, which makes man and man's life sacred, so there is a divine idea to be fulfilled in marriage, in all the offices of mutual love and service which it creates, and in all the happiness which it renders possible, and therefore marriage is sacred too.

Marriage Is a Sacred Institution.

Marriage has a divine idea underlying it that makes it necessary for the perfection of the highest that is in man. There have been men and women who have lived the single life, who have exhibited a beauty as well as a strength of character which has never been surpassed. Most of us require marriage to redeem us from selfishness, to develop tenderness, to subdue wilfulness, to teach us something of the divine secret which God reveals to angels and to saints, and the secret of living not to ourselves but for others. The great end of our existence is to be restored to God's image. The marriage relation and the parental relation contribute very materially toward our being formed into the image of God. The institution is, therefore, related to the supreme destiny of our race. That some men and women have achieved, in a solitary life, a perfection that is not inferior to that of the married life is no argument against the institution. It only proves that the soul is not dependent upon any external conditions. Though we live the solitary life, we must have interest in humanity. We may

not have promised our love and devotion to a companion; we may not have the parental responsibility resting upon us, but we do have an interest in the sick and helpless. We do have an interest in the man or woman who is overcome with sin. Our hearts do go out in sympathy for those who are away from God. Such lines of interest, in a measure keep the celibate from growing selfish. The dogma, that the best life is the solitary life, is plainly inconsistent with the divine idea of marriage.

The theory of woman's rights also seems to conflict, in a measure, with the marriage relation. The advocates of woman's rights claim that she has the right to work out her individual destiny apart from the interests and claims of man, and that she may do this in the solitary life. I believe that such a theory of man, as well as woman is utterly false. We are not individuals merely. I fail to fully appreciate what man may be, standing alone and apart; and I altogether appreciate what woman's life might be if I think of her as standing alone. Anything that attempts to construct all social and political rights of women by having them work out their lives as a single individual will come to disaster and confusion.

Origin of Marriage.

To try to trace the institution of marriage to its ultimate root and so place it in its relation to the eternal laws of the universe would lead into endless speculations. It is enough that we should accept and recognize the institution as necessarily belonging to the moral order of the world. Any theory of marriage which would impair the completeness of the resolution of two individual lives into a higher, though complex, unity is a departure from that ideal which in our highest, noblest and happiest hours asserts for every one of us its authority and truth. Marriage is to be the result of a mutual devotion which appropriates to itself the name of love as though there were no other form of affection which had a right to bear the name. When that passion comes to a man or woman suddenly, or gradually in a moment, or as a slow result of months and years of friendship, that soul passes through what might be called a second birth. It makes all things new. The soul feels as if it had just begun to live. Not until a life fully surrenders to another does it come to fully realize its true self.

Never sneer at the delusion of young lovers; their fancies are probably much truer than the soberer judgment of those who may have grown prosaic and cold. They may be blind to each other's faults, but you and I can not determine the course by which our friends may come to select the one in which they find all that is ideal; beyond the personal traits and the acquired accomplishments is a burning flame that comes direct home to the pursuer. That which is seen in man is temporal. That which is unseen or seen only to the heart that loves him is eternal. This early extravagance of love may be considered as folly and we may sneer at it, but it is only a pity that it does not last longer, for it is in such affection that the true idea of marriage is founded. The husband to the wife should be one in whom she can see strength not to be found in others. The husband ought to see more grace in his wife than all the world besides. We find those who say they have made a mistake. At one time they surely did not think so. Why the change? The truth is, marriage too often does not rest on the true and enduring foundation. Selfishness in its numerous forms is too often the reason why men and women bind themselves together in that high relationship. From the very first the relationship was profaned. It never had a true root. To the unmarried I give warning, and to those involved in an unhappy relationship, try to make it truer and better. Instead of magnifying their weakness and ices, magnify all that is kind and most beautiful in their life. When the true relation exists it will not be one of right concessions, but one of mutual surrender. Man of necessity, in a business and social way, will be thrown with other women, but he should never once think of any intimacy and freedom that would trespass upon the very hallowed relationship that he sustains to his wife. The wife should never have any higher ideal than doing everything in her power to make her husband comfortable and happy. If such a life is manifest between husband and wife the idea of marriage which underlies this commandment will be fulfilled.

A Growing Evil.

It seem that the sacredness of the marriage relation is fast becoming commonplace. There certainly is something seriously wrong with our social life. Divorce cases are of daily consideration. There certainly must be some cause for such looseness of the marital relation.

No one social default can be held re-

sponsible for the diverted condition. The coarse literature that men have on the subject no doubt has played its part on the sacred relation. The cheap shows and theaters have contributed much toward estranging this hallowed relation. The fact that we do not have uniform laws in our various States, and the slight emphasis that is placed upon it by our legal interpreters has done much to lower the sacredness of the marriage relation. I think the professional attitude of our American women is inclined to lead them away from their sacred position in the home. I am willing for her to exercise the right of suffrage, be an artist, author, or physician, or in fact, work in any sphere where she can best serve herself and humanity, if it is her desire. But I am constrained to think that she should develop those gentler graces and perfections which the rougher, wilder work of the world quite destroys. Men have their distinct work in the world. They become very much alike. The monotony would increase if the women became men too. I do not think that equality means that women shall work in the same sphere as men. I am convinced that when women follow professional work and leave the home and associate with men in business they will lose much of their womanly grace and delicacy and refinement and take on, in a large measure, the manly virtues. Whatever influence may be brought to bear upon either man or woman to obscure an ideal perfection is perilous to the interests of the race. This perfection can never be attained in isolation but in fellowship, and that we are members one of another. And so, whatever may be the characteristic perfection of man and whatever may be the characteristic perfection of woman, neither will ever be attained, unless both man and woman remember that God made them both first for himself and then for each other.



LETTERS TO THE FOLKS BACK HOME.

(Continued from Page 438.)

ing card for the children. It pleased us very much. The service was simple, rather spiritual and the minister's closing remarks touched my heart. Few spoke to us as we left, though we were closely scanned, and I suppose considerable conjecture as to who we were was expressed. The minister showed no special interest in his hearers, and with his silk plug moved hurriedly away. He speaks tonight, but we shall go to Free trade Hall to hear Mr. Collier himself.

HOUSEHOLD HELPS AND HINTS

RECIPES.

Miss Helen A. Syman.

Cheese Custards.—Cut bread into slices one inch thick, remove the crusts and cut into cubes. Butter baking dish and put in a layer of bread cubes, then a layer of grated cheese. Proceed until two cubes of cheese have been used. Mix together one beaten egg, one-half teaspoon of salt, one-fourth teaspoon of butter, and one and one-half cups of milk. Pour over cheese and bake until nicely browned. Serve at once.

Veal Cutlets and Bacon.—Trim about two pounds of cutlets, egg and bread crumb them, adding to the crumbs a little minced parsley and dried herbs and fry them in hot fat slowly for a half hour. Put them in a hot dish; make a good, rich gravy in the frying pan; add to it a squeeze of lemon, and pour it over the cutlets. Fry some rolls of bacon in another pan, and put them round the dish to garnish, together with some cut lemon.

Tomato Jelly Salad.—Into a saucepan put a pint of stewed or canned tomatoes, four cloves, a little mace, a half teaspoon of salt, one-fourth teaspoon of white pepper, and ten drops of onion juice. Simmer for fifteen minutes and press through a fine sieve; add one-third box of gelatin, which has been soaked in one-third cup of cold water, and stir until dissolved. Then add two tablespoons of vinegar and pour into wetted moulds. When firm serve on lettuce leaves and garnish with mayonnaise.

Moulded Rice.—Cook the rice until soft in plenty of salted water. If the water is all absorbed and each grain is separate and dry, the dish will be more delicate. Let the rice partly cool; to one pint add half a cup of sugar, a saltspoon of cinnamon, the beaten whites of two eggs, and a teaspoon of gelatin dissolved in one-third cup of hot water. Mix, pour into a wet mould and chill. Beat the white of one egg very light, stir into it gradually a half cup of powdered sugar, the juice of a quarter lemon, and one cup of chopped raspberries. A more delicate sauce is made by straining the berries through a sieve.

Cornbeef Salad.—Tender corned beef only should be used. Cut into thin strings a pound of brisket corned beef, or use the canned. Put it into a salad bowl, with a few leaves of lettuce, a few celery leaves, half pound of boiled sweet or Irish pota-

toes and, if in the house, a small quantity of either carrot, beet or turnip, season with a heaping teaspoon of horseradish, and mash with a mayonnaise dressing.

Cream Pie.—One cup of sugar, one-quarter of a cup of butter, one-half cup of milk, one and a half cups of flour, two eggs, one teaspoon of cream of tartar, one-half teaspoon of soda. Cream for the same. One large cup of milk, one-third cup of sugar, one-fourth cup of flour, one egg; beat together and boil until it thickens. Flavor to taste.

Parsley Omelet.—Break six eggs into a dish. Beat them lightly and mix them with a pinch of salt and pepper, a heaped teaspoon of finely chopped parsley. Dissolve two ounces of fresh butter in a hot frying pan over a gentle fire. Pour in the mixture, and proceed as with any omelet.

Jelly Roll.—One cup of sugar, three eggs, one tablespoon of milk, one cup of flour, one teaspoon of cream of tartar, one-half teaspoon of soda. Beat a good deal and add one dessert spoon of flour just before putting into oven. Put jelly on the bottom of the cake while hot and roll quickly.

Gelatin Dessert.—One ounce of gelatin, one quart of milk. Soak the gelatin in the milk half an hour, then put it over the fire, stirring gently until it boils. Beat the yolks of three eggs with seven tablespoons of white sugar and stir into the boiling milk. When cooked take off the fire, add the whites of the eggs well beaten. Flavor with vanilla.



WASHING BED CLOTHES.

If only our women would consent to use the washing machine, instead of breaking themselves down over the old washboard! But those who need the help the most are the ones, generally, who won't hear to machinery in the household. A good washing machine does not cost so very much, and those that must be run by hand power are not at all expensive. Where one can have electricity, or water power, or gas, the work is much easier done, and the machinery more expensive; but we can not all have these helps. Many cleanly-disposed women use dirty bedding simply because they can not wash the quilts and blankets, or afford to hire them done, and it seems they just have to put up with the dirt. But it is all wrong. A really good washing

machine, that will last for years, if given ordinary care and kept out of the weather, can be had for less than five dollars, and a good wringer that can be used as long as the machine, or repaired when worn out years hence, can be had for two to five dollars. With the machine and wringer, the men or boys of the family, or even the "hired man," can be set to work to rub and wring out the bedding before breakfast, or after supper. It really is not such a terrible task. The washing should be done in warm weather, and the quilts and comforts left on the line until quite dry, then beaten with willow switches to make them light and fluffy. Quilts and comforts can be cleaned in the old, old way by putting them in a tub of suds and setting the barefooted boys and girls to "treading" them, and the dirt will loosen and be pressed out by the dancing little feet. Another way was to put the quilt or comfort in a barrel with sufficient hot suds and use a "pounder" or pestle to beat the dirt out. The bed clothes should be kept clean and sweet for health's sake, and the women should have a washing machine and wringer with which to do the work. Nothing looks much more "frowsy" than a dirty bed.



FOR LAUNDRY.

For a good washing fluid, use one can of concentrated lye, five cents' worth of salts of tartar, and five cents' worth of salts of ammonia; put these into a vessel and pour over them one gallon of boiling water, stirring until dissolved. Then add two gallons of cold water. For use, one teacupful of the fluid to the boilerful of water. Make the fluid out of doors.

White silk, whether handkerchief, garment or embroidery, should be washed in cold water and castile soap, and when nearly dry, iron with a warm (not hot) flatiron. Treated thus, it will retain its pure lustrous, silvery whiteness without a tinge of yellow.

Remember that pressing is not ironing. The iron should be hot enough to remove the creases, and should be passed very slowly over the goods, or held where it needs fulling in. The goods must be kept smooth, and after all has been gone over, hang the garment up so that the steam may dry off before putting away.



HOUSEHOLD HINTS.

Ada Van Sickle Baker.

A few drops of ammonia added to cooked starch will prevent the iron from sticking. If hot grease is spilled on the floor, pour

cold water on immediately. This will cause it to set, and prevent it from soaking in the boards. It can be easily removed with a knife, then scrubbed with hot suds.

When a spot of grease gets on the tablecloth that is otherwise fresh and clean, put a clean paper under the spot, wet a cloth with benzine and rub the spot thoroughly. It will sink into the paper, and the tablecloth will be clean again. Always keep benzine far away from fire.

To renovate brooms, dip in hot water, trim uneven edges of broom straws with shears, then dip in cold water and hang up to dry.

When preparing suet for mince meat or other use, rub through a very coarse grater. This is easy and better than chopping, and there will be no lumps in the suet.

Colored clothes must not be soaked in hot soapy water, if one wishes the color to remain uninjured. Wash one piece at a time in slightly warm water. Use only ivory soap for very delicate colors. Rinse and hang out immediately. It is always best to hang garments wrong side out. Freezing fades most colors, and a high wind causes more wear and tear to the clothing than a long time of general wear would.



GRANDMOTHER'S LESSON.

(Continued from Page 439.)

tunate as the days are going by. You see, the Master whom you and I profess to serve found great pleasure in such work, and he wants us to do the same. If we want to honor him we must be humble and willing to serve others who need help."

Grandmother was greatly in earnest, and her sermon was not in vain, because it was a service of love. Beulah did see, because she was awakened to her real needs, and her heart responded to the wise teaching, which was timely. By reflecting upon God's handiwork a desire was implanted to get away from her vanity and selfishness. She received a higher and broader vision of life, and as time passed became an active worker helping to share the sorrows of the downcast and oppressed, and was made glad that she was permitted to try to do some good while the days were going by.

It would be well for all young people to look for opportunities for serving, and to do the little things that come in their way, and to cultivate a disposition to see God's handiwork all around. Everywhere we look for evidences of a divine mind and hand.

QUESTIONS AND ANSWERS

Editor's Note. This department is open for all of our readers. Questions sent in should be addressed to the Question and Answer Department of the Inglenook. Questions not intended for publication but asking for personal answers should be accompanied with a two cent stamp.

Question.—What will a man do when his church is all torn up and his wife will not attend church any where else with him?—W. T.

Answer.—This is surely a pathetic state of affairs and I feel sorry for the man who is in such a position. The fact that the church is all torn up is in itself a lamentable condition. First, every available means should be used to restore harmony in the church. It is the privilege of every member to use his utmost powers to bring this about. A wrangling church is a disgrace to the community and every member should make a serious effort to place the church into a commendable light before the community in which it is located. It is a useless, helpless institution when all the members are at sword's edge with each other. It is not only helpless, but it is destructive in that it brings on the contempt of those who should be reached by the church. Evidently in the church spoken about above, there are differences of opinion concerning one or more points, and those differences have been aggravated until they have assumed tremendous proportions. Enough so, at least, that this brother is thinking of seeking food for his soul elsewhere, but his companion is not willing to start on such a pursuit. Now, a man's soul must have food or it will die. The church is too valuable an institution in a community to have its hands tied by dissensions and differences of opinion. Harmony must be restored there before the church can again become an effective factor in feeding and saving souls. No matter what these differences are, nor what position the contending parties are holding, there must be a spirit of toleration on all sides of the question. They will never come together unless the contending parties show a spirit of consideration for each other. If they cannot agree and cannot reach a mutual meeting ground by the help of uninterested parties then the thing to do is to abandon these points of difference by mutual agreement, neither side taking advantage of the other, and leaving these differences entirely alone. Let them get to-

gether on the points upon which they do agree and unitedly work upon a constructive basis.

To the brother who raises this question I should say, seek food for your soul and use every effort within your power to make your church a working factor for the advancement of the religious life in your community. You are directly responsible for your soul and when it needs food it is your duty to find food for it. You are responsible for your soul and your wife is responsible for hers. For the sake of unity in the home, attend services together, but do not neglect attending religious services somewhere.



Question.—Why are the mutes who belong to our church so much neglected? They are always anxious to know or to hear what the preachers say. Some mutes complain that those who can hear never write to them telling what the preacher said. There are seventy-two mute members and one mute preacher in our church, and many of these members are not able to find out what is being preached to the church.—A Sister.

Answer.—Perhaps the reason these mutes are neglected is because those of us who are not mutes are spending too much time in other directions to give any thought to those who are less fortunate than we are. With one mute minister in our number it would not be a bad thing to have all these mutes meet at least once every year at some convenient place which would be within reach of all of them and have this mute minister preach to them or have an interpreter meet with them and teach them. Such a meeting might be turned into a Mutes' Bible Conference which would last a week or so. The rest of us occasionally enjoy a Bible Conference or a Bible Institute, and I am sure these mutes would not only enjoy such a privilege but would be spiritually profited by them. They could meet at some place and have an institute of one week in charge of a competent interpreter and they could close their institute with a Love Feast at which their interpreter could explain the significance of the feast. During the institute they could also be taught the principles of the church. This would not be an expensive proposition, as the facilities for travel these days are very convenient. Many of these mutes have plenty of means of their own and would be able and willing to pay all their necessary expenses incurred in attending such an institute. If these seventy-two mutes

ould attend a Bible Institute once each year they would be enabled to enjoy the blessings of worship and would be enabled to understand the actions and the practices of the members in their home congregations. If this matter would be taken up and handled carefully, an institute could be arranged which would be of inestimable value to these mutes.

BRAIN LUBRICATORS

"A war is a fearful thing," said Mr. Doan.

"It is," replied Mr. Rafferty. "When you see the fierceness of members of the Army towards one another, the fate of a common enemy must be horrible."—Washington Star.



"And what is the diplomatic corps?"
"The diplomatic core," replied the man who takes a pun seriously, "is what the weaker nation is permitted to receive after the stronger one gets through eating the people."—Washington Star.



"I would like, if you please, sir, to take day off tomorrow."
"Why, Smithers? Anybody sick at your home?"
"No, sir, but there are a couple of children coming to visit mine and my wife told me the kids wanted to ask a few questions."—Baltimore American.



"Did you read about the \$500,000 pearl necklace that the Philadelphia banker gave his bride the other day?"
"No."
"Goodness! Don't you ever try to keep posted on the important happenings of the day?"—Chicago Record-Herald.



It was a faithful Swede girl who, when the winter was coldest and the furnace was not working right, was admonished by her mistress to take an iron to bed with her to warm it. In the morning the kindly woman asked Lena how it worked. "Pritty rude," she said, "Ah had it almost warm by morning."—The Argonaut.



"What's the matter with your wife? She's all broken up lately."

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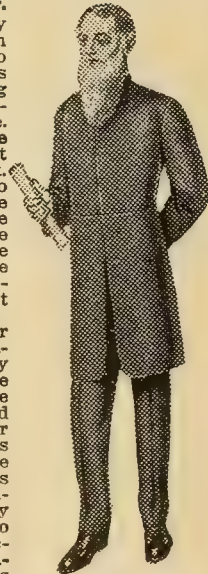
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"She got a terrible jar."

"What has happened?"

"Why, she was assisting at a rummage sale, took off her hat, and somebody sold it for thirty-five cents."—Washington Herald.

"What is your favorite recitation?"

"Curfew Shall Not Ring Tonight."

"But no one recites that now."

"That's why I like it."—New York Telegram.

"I'm afraid we might run into an iceberg."

"The danger is slight, auntie."

"Well, give the captain a dollar anyhow and then he'll be extra careful."—Louisville Courier Journal.

Mrs. Struckit Rich—"Our waiter is a student. He is working his way through college."

Mr. Struckit Rich—"You don't tell me. Well, if the colleges would only turn out more good waiters I'd have more respect for them seats of learning."—Puck.

"You have tried to fashion a government on the lines of the American Republic?"

"Yes," replied the Chinese philosopher "but up to the present time we haven't been able to get much beyond the Fourth of July accidents."—Washington Star.

A farmer boy and his best girl were seated in a buggy one evening in town, watching the people pass. Near by was a pop-corn vender's stand.

Presently the lady remarked: "My! that pop-corn smells good!"

"That's right," said the gallant. "I'll drive up a little closer so you can smell it better."—Everybody's Magazine.

Hubert Latham, the Antoinette flyer, was talking at a tea to a pretty California girl. "Mr. Latham," said the girl, as she took her nineteenth walnut-and-lettuce sandwich, "tell me, does flying require any particular application?"

"Well, no, none in particular," Mr. Latham replied. "Arnica or horse liniment—one's as good as another."—San Francisco Chronicle.

FINGER POSTS ON LIFE'S HIGHWAY

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tomb with the stone rolled away. At the top of the picture is represented a beautiful golden crown. The six-in-one picture is an interesting study. It portrays, graphically, the fulfillment of all righteousness in Christ's own baptism, the door by which man may enter the church, the way of the cross, and the crown as an emblem of the reward of the righteous. The picture is printed in colors, on heavy paper, and, if framed, will make an appropriate ornament for any Christian home. It will be a constant reminder of the Great Leader, of the sacrifice he made for our redemption, and a stimulus to right living.

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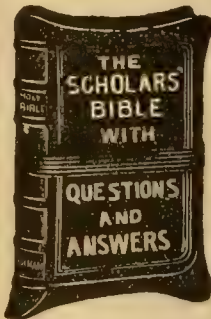
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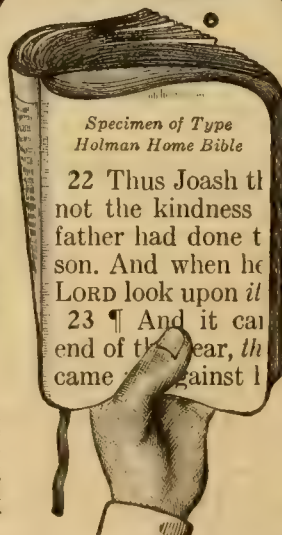
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THE INGLENOOK

INDUSTRY

PROGRESS

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BRETHREN PUBLISHING
HOUSE
ELGIN, ILLINOIS

April 23
1912.

Vol. XIV
No. 17.

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THE INGLENOOK

EDITED BY S. CHRISTIAN MILLER

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THE INGLENOOK

Vol. XIV

April 23, 1912

No. 17

RECENT SOCIAL PROGRESS

H. M. Fogelsonger

"Shall the People Rule?"

FIRE is being built under the campaign boilers and some of them will soon have a full head of steam. The question that will be at the bottom of much of the campaign material this summer is whether or not the people can be trusted to rule themselves—by people we mean all those who are not professional politicians. In this connection it is interesting to note the attitude which the legal profession takes toward the initiative and referendum as opposed to some labor organizations.

Not long ago we heard an address by Pres. Hutchins of the University of Michigan on the subject, "Respect for the Law." Pres. Hutchins was formerly dean of the law department and naturally he upheld the court decisions that have aroused so much opposition during the past few months. To our surprise, he indirectly agreed with the notorious decision of the New York Court of Appeals, a decision which ex-President Roosevelt is turning into campaign material. Pres. Hutchins' theme was that we should respect the courts in all their work because in no other way can we develop national solidarity. He as much as said that all political reforms should be originated by the legal profession.

The same theory is advanced by John Kirby, president of the National Association of Manufacturers. He says, "Of the fads of the day, the initiative, the referendum, and the recall are the particular phantoms which are most alluring, and to which some people are flocking like sheep. They are the pet hobbies of socialism, are as old as the hills, and have long been advocated by the Socialists and the Labor unions."

We need not say how Judge Gary stands

on these questions. He thinks the attacks on large corporations by the government are specially dangerous, and are due to a general feeling of unrest throughout the world. "This feeling," Judge Gary says, "is not confined to the United States. It exists in every country in Europe. In my opinion, it is due to two causes: first, the fact that means of communication are increasing rapidly and news can be carried to widely separated points in a short time; and second, the unjust agitation promoted by labor leaders, demagogues with personal ambition to serve, so-called statesmen whom I should term politicians, and newspaper publishers who are disposed to appeal to the prejudices and passions of what they variously term the 'masses,' the 'working class,' or the 'people,' to incite the latter against the 'capitalist' and educated classes."

That we need some reform in legislative and judicial procedures is obvious to any one who gives the matter attention. If we are to respect the courts and put implicit faith in the legal profession as a body, then we would kindly ask that body to do something that will merit our respect. Very few fundamental reforms originate in legislative assemblies, and while it is not the duty of the courts to legislate, we have a right to expect prominent judges to express themselves on the side of progressive movements when not in the court room. The legal profession itself needs rejuvenation. Just as the medical profession is placing strong emphasis upon prevention, the lawyers should also work more for the prevention of crime and for progressive court rulings. Yes, political reforms, and many social reforms should be supported by the entire legal body; but unless that body wakes up to the situation the



Dean Louis E. Reber.

work will be done by others. The six and eight year law courses that are now being encouraged by the better universities, may have a salutary effect upon the profession as a whole. We are not going to say that the initiative and referendum is a general panacea, but, to be honest, we think that the public at large has just about as much sense on political matters as the office seeker whose only qualification is that he is a clever politician. It is difficult to say how many progressive regulations, that have to do with our social well-being, have been blocked and side-tracked by the scavengers of society that worm their way into legislative bodies.

The University that Is Universal.

Wisconsin is a State that does things. Its State University is one of the few that try to keep in touch with those who support them with their taxes. One of the most interesting departments of the University of Wisconsin is the extension division which was created to accommodate those who could not, for various reasons, become resident students. It may be well to note that less than 1 per cent of the school children of the United States ever finish a college course and not quite 4 per cent graduate from the high schools. Less than a fifth

ever finish the eighth grade. Such is our educational situation today. The Wisconsin University aims to reach as many of these unfortunate boys and girls as possible. In the April Review of Reviews a writer describes the work thus: "The correspondence department is the only one that deals primarily with individuals. . . . A meter inspector writes of 'the world of good' he has obtained from a course which taught him the action of an electric current on the meter. An apprenticed pharmacist tells how much more benefit he has received from an extension course than from one in a private technical school. An apprentice writes from the shop that he can now figure out for himself things about his machine which previously made the assistance of the foreman necessary." It is estimated that the total number of those doing correspondence work will reach 5,500 for the year. The number includes all classes, non-resident students working for degrees as well as shop men.

Another phase of the extension work is the furnishing of "package libraries," as they are called. These libraries contain articles and clippings on the subjects called for. These are sent free of charge to any citizen with the only provision that they be returned, postpaid, within three weeks. For instance, if you wish to become posted on any subject, the University would send you



President Charles R. VanHise of the University of Wisconsin.



A Half-day Apprentice Class.

one of their small libraries on that very thing. It is interesting to notice the kind of reading which the citizens of Wisconsin have been doing. Here are some of the subjects called for and the number of libraries lent on each subject:

Commission Government	102
Woman's Suffrage	84
Income Tax	57
Election of Senators	53
Immigration	52
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Postal Savings Banks	44

Our space forbids the discussion of several other phases of the extension department. The university furnishes lecturers who talk on some semi-professional subjects before clubs and societies. Social center groups are also encouraged and a traveling instructor meets with them occasionally to direct those who are taking correspondence work. The success of this experiment, if it can be called an experiment, will be watched by other universities.

Overwork and Health of Mothers.

Boston opened up a new dispensary hospital for children, last winter, and at the dedication some pertinent things were mentioned by Dr. Abraham Jacobi, who is president of the American Medical Association. He mentioned conditions which we all know should not be, but it will be some time before all such cases will be reached by some form of organized charity. "The principal social work of the institution will consist of making the women nurse their own babies. The poor women, however, with whom you have to deal in your humanitarian practice, are not tempted by balls, and teas, and bridge-parties, to believe their fashionable and accommodating doctors who tell them that, after all, a tuberculin-tested and pasteurized cow's milk is as good as, or even superior to, woman's milk. A woman who gets up three or four days after confinement to do washing and scrubbing, and after six weeks returns to factory labor, will nineteen times out of twenty be an invalid for life; will suffer from chronic inflammations and miscarriages, and more inflammations, and still more from the physicians, and will pay endless visits to your dispensaries and hospitals, and consume all the means of the public which should have been spent on plain nursing in or out of convalescent beds."

While reading the above we were reminded of another movement inaugurated in Detroit recently. Through the efforts of the Detroit Society for the Study and Prevention of Tuberculosis and the school board, a school for those children afflicted with tuberculosis has been established in connection with a hospital. The children will be taught while they are being treated for the disease.

COMMENT ON RECENT HAPPENINGS

Beware of Foreign Potatoes!

Secretary of Agriculture Wilson sounds a warning to American farmers and gardeners to which attention should be given. Agriculture and trade conditions are such that immense quantities of potatoes are being imported from abroad.

Mr. Wilson enters no protest against the table use of the foreign grown "spuds." His warning is against using them for planting.

In the first place, it is asserted, Europe has several kinds of potato diseases which are not known in this country. The secretary points out the danger of introducing those diseases as the result of using the imported product for seed.

Again, it is asserted, that, no matter how palatable any kind of old world potato may be, the nature of the soil in which it was grown is so different from that of our own potato-raising sections as to make any

sort of success in growing from the foreign product exceedingly doubtful.

These are considerations and suggestions worthy of favorable attention.—Chicago Daily Journal.



Shipping Arms Into Mexico.

At the urgent request of Henry Lane Wilson, American Ambassador to Mexico, indorsing a petition to the American Council of Defense representing approximately 10,000 American citizens now in Mexico City, President Taft has made an exception to the regulations preventing the shipment of war material into Mexico—one of the exceptions he was authorized to make under the terms of the regulations as recently passed by Congress—and has had dispatched to Vera Cruz, leaving New York March 28, 1,000 rifles and 1,000,000 rounds of ammunition. This action is taken with the consent of the Mexican government, which has guaranteed the delivery of the arms and ammunition under seal to the American legation after it is landed at the Vera Cruz docks. Only registered American citizens will be allowed to buy these weapons. They will pay \$6.25 for the rifles and \$15 per thousand for the cartridges. The weapons are not to be used except by these citizens themselves for purposes of defending their homes or places of business against invasion, and Ambassador Wilson is personally responsible for their proper disposition.—The Public.



"Misled, Betrayed, Deserted."

"Misled, betrayed, deserted"—this will be the epitaph written on Democracy's tombstone the day after the election if it allows Wall Street to lead it into the nomination of Governor Harmon or any other reactionary. President Taft is the choice of Wall Street—no one can get it away from him. If Wall Street were authorized by the Democratic convention to write the Democratic platform and nominate the Democratic candidates, Wall Street would not support our ticket as against President Taft. Wall Street has no politics; it worships money and money only. Its heart is a pocket-book. A surrender to Wall Street would mean the alienation of the rank and file of the party and, after having disgraced the party, Wall Street would desert it. That is what happened in 1904. Why go through that humiliating experience again? And yet some of our Democratic leaders, forgetting 1904, favor Governor Harmon. Mr. Harmon's nomination and defeat would end

for some time the power of the reactionaries to deceive, but why postpone success? Mr. Bryan is anxious for a Democratic victory now, and he is trying to get it in the only way possible, namely by the selection of a positive, aggressive candidate on a progressive platform.—The Commoner.



Senate Increase.

Four Senators from the two new States of Arizona and New Mexico enlarged the membership of the upper branch of Congress to 96. The new men, all lawyers, are Marcus Aurelius Smith, of Tucson, and Henry F. Ashurst, of Prescott, Ariz., who have been sworn in at the bar of the Senate; Thomas Benton Catron, of Santa Fe, and Albert Bacon Fall, of Three Rivers, N. M.

Both Senators-elect Smith and Catron have already served as delegates in Congress. Mr. Fall was an Associate Justice of the Territorial Supreme Court under President Cleveland, but differed with his party during that regime, and has since been an active Republican. Mr. Ashurst has been a State Senator. He is 36 years old.

These four new Senators will change the political strength of the Senate to consist of 51 Republicans and 43 Democrats, Senator Taylor having died, there being one senatorship from Colorado and one from Tennessee vacant.—The New Era.



The Philippine Islands.

In addition to the bill recently introduced, providing for the independence of the Philippine Islands, under certain conditions, Mr. Jones, chairman of the House committee on Insular Affairs, has offered a joint resolution, declaring it to be the opinion of Congress that the President should now open negotiations with the great powers of the world for neutralizing the islands and guaranteeing their independence. Such neutralization is said to be a part of the Democratic plan. The bill, a very long one, including a constitution, provides that a probationary period for the island shall begin on July 4, 1913, and that their independence shall be full and complete on July 4, 1921. During the trial period, there is to be a president appointed by the President of the United States, and the latter is to exercise veto power over acts of a Philippine Congress. It is expected that the bill, which has the approval of Resident Commissioner Quezon, will be passed in the House.—The Independent.

EDITORIALS

Play, the Life of the Race.

"Play is growth. It is the life of the race, taking possession of the individual. Its function in the child is to make a man of him. In its effect on character play is in the first place purposeful. From the first efforts to get his toe into his mouth to the highest achievements of the artistic impulse, its moral attitude is always devotion to an end. Play is never egotistic. The player's mind is not on himself, but on reaching the goal.

"Play is the school of the citizen. It is from the first largely an expression of the instinct to belong. It is a teacher of patriotism. Its ruling passion is loyalty. From ring-around-a-rose to the contest team the child is learning membership in a social whole."—Joseph Lee.



The Family at Play.

The problem of recreation is at bottom a family problem. The present tendency is to make the play center a family center. We have long recognized at least intellectually that a child cannot really live without play. Now our vice commissions tell us young people must also play. Soon we shall recognize that fathers and mothers need play, need it just as much in an industrial civilization as in the pioneer days. Then we shall see not only that the children and the young people and the fathers and mothers need to play, but that families as families need to play together.

Ere long our schoolhouses will be lighted at night and again, as in the pioneer days, we who live in cities will take time to know each other, to live together in our leisure hours, to play as well as work. Then when families as families have time to play together in the municipal play center we shall begin to have a vision of democracy. —Recreation.



Increasing Demands for Agricultural Education.

The educational curriculum of today is undergoing constant changes in response to the demand for a practical knowledge of the affairs of life. Recently a committee of bankers and educators was appointed to draw up an agricultural and vocational bill to be brought before the Illinois State Legislature. The bankers and teachers agreed that agriculture, domestic science

and manual training should be placed in the Illinois curriculum to bring the State into line with the advanced ideas of education. This will not mean that the farmer boy will be handicapped by spending some of his time in learning how to become a successful farmer but it will mean that when he does decide to become a farmer, he can do so intelligently, and instead of becoming a slave of the soil, he will be master of his occupation and will find quite as much pleasure in his work as the man who is making some new invention in some closed shop. Education must serve an aggressive purpose, else it will be of no avail to spend so much time and money in its pursuit. When once the curriculum becomes adapted to the needs of the child instead of forcing the child into the mould of the curriculum the system will produce better results.



President Taft and the Colonel.

In a recent address at Wabash, Ind., Dr. L. W. Munhall, of Philadelphia, severely condemned both President Taft and Colonel Roosevelt for having given pieces of gold to a St. Louis brewer at the recent celebration of his fiftieth wedding anniversary. Their attitude toward the brewer at least announced to the world the fact that they are holding the liquor interest under a friendly protection, and that so far as they are concerned the brewers need not be alarmed for the present. Of course, we must remember that the brewers have a good supply of money, and just now both President Taft and Colonel Roosevelt need a good supply of money to carry on the campaign that is being made. Just how much money the brewers are supplying for this purpose would be hard to say.

Another significant fact has just been brought to light. In last week's issue of the Inglenook, in the "Comment on Recent Happenings" it was pointed out that President Taft has sent a personal letter to the pope at Rome thanking him for having created Cardinals Farley and O'Connell in the United States, which means that he is pleased to have the power of Rome extended within our borders. In a recent issue of the Menace, the startling question was asked "Is Roosevelt a Romanist?" Rumors are out that in spite of the show of insulting the pope, Mr. Roosevelt actually did visit the pope secretly in the Vatican. Whether he did this or not he at least is showing a very friendly attitude toward the Catholic powers. Now what does this mean? It at least points toward

the fact that both President Taft and Colonel Roosevelt are on the one hand bowing down before the brewers, who are able to produce the cash to carry on a campaign, and on the other hand they are bowing down before the Catholic powers, who are able to deliver the votes of the entire Catholic church. Whatever may be said in favor of either of these men will hardly counteract the fact that they are linking up in close company with the devil. When the opportunity comes for Christian people to use the ballot it will be well to see whether or not that vote is cast for a man of principle or whether it is stench by the "holy smoke" from a Catholic altar and drenched with the fumes from a grogshop.



"Kissing the Pope's Foot."

The most un-American practice in our land today is carried on under the guise of religion in the Catholic church. Because of the authority vested in the Catholic clergy, the people are held in subjection through ignorance and superstition. The people are not allowed to think nor act for themselves, but must solicit every privilege by "kissing the Pope's foot." If they fail to do this they are intimidated by the priest who stands over them with a club and excommunicates them, which to them means the curses of all the saints and all the pangs of an eternal hell. They are continually fearing that they might displease, not God, but the priest. Consequently they never act on their own initiative. They never think nor act for themselves. They are kept in ignorance and bound hand and foot by superstition. This is not only an un-Christian practice, but it is uncivil. It is upholding the form of religious government that Christ severely denounced. His injunction to his disciples was to go and teach and serve. One of the differences between the Church of the Brethren and the Catholic Church lies in the form of government. The Catholic Church is monarchical in its form. It is autocratic. All authority lies in the hands of the clergy. The people have no appeal, not even to God himself, so far as the church is concerned. The Church of the Brethren is democratic in its form of government. Her people are taught to think for themselves. They are taught to act in the light of their intelligence. The people are the ruling body. The majority rule. The elders, the ministers and the deacons are the servants of the people. They are to minister, not to dominate. As a result of this form of gov-

ernment the church has a membership that is not only intelligent but a membership that is able to stand on its own feet without being cowered and made to bow down to "kiss the foot" of any priest or clergyman. The church official who stands with a club over the people and hurls threats of excommunication, has mistaken his field of authority. In the Church of the Brethren the people are the ruling body. In their hands lies the power of initiative.



Who Shall Be Allowed to Enter the Marriage Relationship?

A few weeks ago, Dean Walter T. Sumner, of Chicago, announced that after Easter no persons will be married in any of the churches under his supervision unless they present a certificate from a reputable physician to the effect that they are normal both mentally and physically and have neither an incurable nor a communicable disease. The wisdom of this move has been discussed from a good many different standpoints. Rev. Johnston Myers ridiculed the idea as absurd, saying it places the marriage into the hands of the doctors; that the marriage relation is not intended for the good of the children, because they are an after-product; that it puts marriage on the same basis as a stock farm or a breeding association, and he invites any candidates who are refused by other ministers to come to him and he will see that they are launched on a matrimonial career. It is very natural that some man should take just such a position as that held by Rev. Myers. The practice introduced by Dean Sumner is an innovation from our former standards and every step of progress has opponents who attempt to impede its growth either by ridicule or by unjust criticism. Thousands of reforms are being advocated to remedy the divorce evil, but Dean Sumner is a pioneer in the reform of the marriage laws. Why should not the marriage candidates be subjected to an examination as to their physical and mental fitness? It is true that the children come into the home after the marriage relationship has been settled. But it is also a fact that a surprisingly large number of children come into the world diseased, because their parents had a communicable disease, and the majority of these children are sooner or later thrown upon the hands of society entirely helpless. They are the ones who fill our slums and our asylums. Money or wealth does not enter into the question at all. The rich are just as likely and

sometimes more likely to be either physically or mentally unfit to enter the marriage relationship. Unfit because of some disease which will sooner or later bring sorrow and suffering to others who have no control over the blight which will be stamped upon them by the diseased parent. Much of the suffering and sorrow in this world attributed to an interference of Jehovah, is not at all the will of God that should be in the world, but it is here because of our neglect and disregard of the laws of well-being. If a man has contracted a contagious disease through disipation, it is perfectly right that he should

suffer for his sins and be prohibited from entering the marriage relationship, instead of being given all the liberties that he cares to take and bring disease and suffering to a wife and children, who have in no way been responsible for his sins. No doubt when the final reckoning is made, society as well as individuals will have a good many sins to answer for that are generally heaped upon the shoulders of God and said to be God's punishments sent among us. We have some specific duties in this world, and some of them bear directly upon the welfare of human beings.

PITY

W. O. Beckner

WE are living in the Philippine Islands. Almost every letter we get from the States has expressions of pity in it for us. We are where neighbors are scarce and where travel is not always pleasant. We know that. A list of things two columns long could be put down that we are pitied for and when there would be more. But there is another side to it. We pity the folks at home. Indeed we do. You have to get up on cold mornings and make a fire or stir up the furnace. Have to wade through snow out to the chicken house to feed the biddies. Have to wear so much clothing when you go out to work that your neighbors cannot recognize you 100 yards away. Have to wear two pairs of shoes when you are out of the house and always one pair in the house. Have to stir around in an old dark hole under the house to find things to eat. Have to eat hay, beans and dried corn. Have to look the grocer square in the eye in spite of the fact that you told him 30 cents is too much for a pineapple, last week. Have to shovel snow out of the calf pen before you can feed them, and then, poor things, all you have in the world to give them to eat is some old dry grass and weeds. Then in the summer months,—oh, how quickly they come!—you have to carry a fan, a rubber coat and an overcoat every time you go from home. Have to wade through mud or eat the dust in the air. Have to sit and swelter at the supper table and sweat yourself weak before you can sleep. Have to work hard every day over a hot stove to put things in tin and glass cans to eat next winter,—whew, how cold it will be!

Have to trot all the day long at your work to keep ahead of the folks who are behind you and to keep up with those ahead of you,—what a race after rolling dollars! Have to get up at 5, or before, every morning and work without a let-up until 10 at night,—no wonder you think life is strenuous.

Those are some of the reasons why we pity you.

We can eat fresh vegetables every day in the year. We can have all the pineapples we want at 2 or 3 cents each. All the bananas in the country, whole train loads of them for which you pay 25 or 30 cents a dozen we can have for three cents a dozen. There is no dark hole under our house in which we must store potatoes and other roots and leaves. Almost daily, we have new radishes from our own garden on the table, and tomatoes too, to say nothing of other greens and salads. Nice and cool here every night, just fine for sleeping. In the morning the first thing is a shower bath, invigorating and exuberating, a real eye-opener for the whole day. Chickens and eggs are plentiful and cheap. We bake our own bread and pay no more for the flour than is paid in the wheat belt of Kansas. Fresh meat can be had every day. The old man who brings the firewood for our cooking purposes gets about 2½ cents a day for it; he is well paid at that, and that constitutes our fuel problem. We keep a cook, a native man who can fix up as delicate dishes as any one wants and pay him \$9.50 per month. He does the marketing, the cooking, the dishwashing, the preparing of the bedrooms at night.



Favorites.

and all such. Sometimes he blackens the shoes. At night when we retire we crawl in under netting, up around our beds so the mosquitoes cannot find us. Oh, yes, and by no means least of the troubles, we have no flies to fight. Our doors and windows are open night and day and flies never bother us. Don't you think we often pity you in the summer time, when, in spite of your screens and doors, the flies almost torment the life out of you, to say nothing of the terribly dirty feet with which they insist they must walk around over your food? Really, we are so glad that we have no flies and wish with all our hearts that you had none too. We pity you! We know all the time that you can't help it at all, but it would be so good for you, like it is for us, if you had things as we have them.

Neither do we have to be bothered by the rattle-tattle of that old 'phone bell. We sit here at home and though the doors are open, our neighbors do not come in without knocking. There you have to shut the doors and lock the windows down, and then your neighbors can still disturb you and ask all sorts of things that you have to stand and listen to or be called rude. No wonder you think life is strenuous. It is under such conditions as you have to put up with. Here we are as happy as larks in the meadows in June, as gay as calves let out of the stall, care free and unconcerned as deer on the mountain tops. Life, why, it's the finest thing in the world. Just to be alive and breathe in the pure air of—

earth,—just to know and feel that you are a part of the great throbbing heart of things with time enough to think about it and to feel it and to know it to the full, there is nothing in all the world so good as just living and feeling and knowing. You have been so busy that you can count up almost a dozen letters that you have been planning to write and have not done it yet. You did not have time—you thought you did not have, which is the same thing as not having it—all last week to look at the Sunday-school lesson, expecting to study it carefully Saturday night, but then you were so tired that you didn't and only got to read over the notes hurriedly on the road to the church Sunday morning. You were not rested yet Sunday night and remarked that you really ought to go to see the doctor about the run-down way you are feeling. You have taken almost one whole bottle of that stuff you call patent medicine and still are no better. Tomorrow is Monday wash day, and you fairly dread for it to come. Here we are getting our washing done by an old woman who is glad to get it to do for 2½ cents each piece, anything from a white collar to a white coat or bed sheet, all starched and ironed in good shape. She never hurries either. She just takes the clothes out and takes her own sweet time at pounding and slashing them in the water. She has nothing else in all the world to do and never wants anything else. She knows how to work and to enjoy it as she goes.

Pity you? Why, of course we do. We heard that you are thinking of going as missionary to a foreign land and that already you have begun to pity yourself because of the things there that you cannot like with you, your friends, your automobile, your milk cows, your nice house and barn, your gasoline engine, yes, even the cream separator and old Barney the driving horse. Wonder whether you have heard about the fellow who came out to the Islands last summer, all the way from the great United States of America, out to the Philippine Islands? He was also going into a land that he knew not, so to be sure about things he brought with him

a trunk full of potatoes. His boat landed just before noon and he had to go back to the custom house after noon to get his baggage. By that time he had changed his mind and never claimed his trunk at all. Poor fellow! He never did starve to death.

Pity us? We—appreciate your good intentions and want to be well mannered about it so we will say thank you from the bottom of our hearts on down, but, really, we,—well the fact of the matter is that we are having a glorious good time at living, working, reading, playing, enjoying and knowing that our labors are doing good for the Master. We wish that you could have things like we do too. Good day.

TEA, COFFEE AND HEALTH

D. Leslie Cash

A WIDE difference of opinion exists, especially among the unprofessional, as to the true effects of these beverages upon the human system, as to whether or not they are really injurious, and varying arguments and opinions on their worth as "nerve tonics," stimulants, and "health drinks." But there can be only one set of facts, those which competent doctors and food experts, in long experience and practice, have established as absolute.

I shall present to the reader a few simple facts, with notes from authorities and my own private practice. Tea and coffee form the commonest nonalcoholic beverages in the world today. Tea has been used for ages in China and Japan, and seems to have originated there. Coffee was first used centuries ago, as a crude drink in Arabia. They have descended thence to the elaborately-prepared beverages of the present day, and have gained a standard place upon the world's breakfast table, and America's especially.

Tea as a Beverage.

Let us consider tea. We know what it is, the prepared leaves of the tea plant; that it is imported largely into America from Japan and China, and the method of making the beverage. But what does tea contain? Its analysis reveals several ingredients, of lesser importance, volatile oils, and theine, pronounced thē-in. These oil substances and theine form the really harmful part of the tea. They act on the kidneys and upon the delicately-lined passages through which they pass in the digestive

process, and upon the nerves. You take a cup of your "very best high-priced tea," which, made "just right," with sugar and cream, and supped steaming hot is no doubt a delicious beverage, especially on a winter morning. It can not be denied it seems harmless, invigorating and strengthening, but it is deceptive. It acts slowly. It has no immediate effect one way or the other, because enough of the harmful part can not be taken at one time by merely drinking the beverage, but its continued use is certain to bring about the inevitable result.

Upon tea and coffee for centuries back investigators, doctors and scientists have advanced opposite and widely differing theories. A distinguished practitioner of 1722 writes: "There is a drug which seems to be the cause of many disorders, which is called thea or tea," while another would advance "a drink called tea which is very strengthening," etc. But as time advanced, doctors proved the beverage really harmful, though slow in its results, which had brought about the opposite opinion, yet certain.

I find many children are allowed to use tea, and that many disorders of nerves and bodily organs, especially in girls, are due to its effects. Persons of weak physique are affected in a marked degree, in a short time, as would seem natural, of "kidney trouble," "weak back," "bladder trouble," "stones," etc. I have in many cases found tea drinking to be the existing cause.

I have made a wide study of these beverages, since boyhood, when I became convinced of their harmfulness in the case of

my parents. My grandmother, who had been a regular coffee user for some years, became suddenly a sufferer from liver complications; otherwise normally healthy. It was called by two widely-known medical men "a coffee liver." Continued use of coffee was proven to be the existing cause of her death, in which her illness of a few weeks resulted.

A young scholar came to me last week and, to quote exactly, said: "Doc, I'm all shot to pieces, can't study, lie awake nights tossing and worrying over nothing. I'm nervous, and look at my complexion! Now, when my back commenced to ache I thought I'd better come up!" Such cases I often take more than professional interest in.

He said he did not smoke nor drink, had no harmful habits, exercised lots, and used his lungs, etc., but he also used tea. I ordered him to stop it at once, allayed the kidney erration, gave him a bit of old-fashioned advice, and in six weeks he was a new man, and certainly a more promising scholar. Tea was slowly poisoning him, a type of dozens of cases which come under my notice.

Coffee.

Coffee is probably a more popular beverage, in America, than tea. It, we know, is prepared from the ground berry of the coffee shrub. It contains, among a variety of important ingredients, a large amount of cellulose, starch substance, a little fat, water and caffeine. This caffeine, identical with theine of tea, is the poisonous and harmful ingredient, an instantaneous, deadly poison in a small, pure, extracted amount, but having no immediate harmful results when taken in necessarily small portions by drinking the beverage. It is, however, certain to make its harmful power felt, in time, in the coffee drinker's system. It is like tea, slow in effect. This slowness is exactly what disarms people into believing it has no harmful effect. They become steady users, and when warning symptoms do present themselves the user is often so far under its influence that he can not stop the practice until the results become disastrously aggravated.

As a stimulant note its effect upon yourself when regularly using it, once a day, and a large majority use it three times a day, and often two or more cups at a meal! You believe you are naturally wakeful and alert. For instance, you can sit up to a very late hour, and work or read without feeling sleepy or fatigued. Often after re-

tiring you can not sleep, but suffer from insomnia. Your nerves are "on edge." But deprive yourself of coffee for a day or two and immediately the urgent stress of work is removed. You are dull and nerveless and prone to fall asleep; keeping awake much less work or read, to your usual hour is impossible. Your nerve brace has been allowed to sag! Coffee stimulates. Stimulation of its kind is artificial, in ninety per cent of cases unnecessary, and more or less weakening in the end. I believe in coffee, as a temporary stimulant, over alcoholics, in cases of sudden exhaustion, etc. I say temporary. If one allows one's self to become a steady user, he becomes also a slave. He is constantly under a forced, unnatural nervous brace. Nerves were made to be self-supporting. When kept up by artificial means, and the "keeping up" not at all necessary, what natural support and balance they had is greatly weakened, and when the artificial support gives way, as it must sooner or later, the person becomes a nervous wreck.

Don't tamper with your nerves! If they are weak, coffee will only make them stronger temporarily. Afterwards they will be even weaker. If strong and natural, they need nothing. Leave them alone! Such cases come under my supervision in large numbers. The majority of lady patients of middle age or past, who were regular coffee users, have nervous disorders. Professional men and brain workers form a large per cent of coffee users. They know its stimulating brace, and use it, unthinking of the final result.

Many boys of five to sixteen are coffee drinkers. Statistics show them deficient in strength and nervous vitality, and not up to the normal mental standard. This is an unfortunate and unwarranted condition. Tea and coffee do not possess the continuous desire of alcoholics in such large measure that quitting the habit is difficult. Boys of that age, and girls too, are in the moulding period both physically and mentally, and I can not see why parents allow them to use anything, be it tea, coffee, alcoholics or tobacco, which would bring those developments below the standard. And I have noticed many cases of mothers giving infants in arms both tea and coffee, regularly!

Of the hundreds of deaths recorded annually, causes stated: "Cancer," "liver trouble," etc., statistics prove thirty-five per cent are due directly to the use of coffee, and another twenty per cent indirectly to the same cause! Coffee "clogs" the liver,

disturbs the bile function, and acts exactly as water on iron, a rust that claims its victims with slow certainty. Many users complain of sallow complexions, muddy skin, blotches, etc., and use face quacks galore, but they search in vain for the cause if they overlook coffee. Pitch it out! Drink pure milk or water. If you must have a hot drink use cocoa, chocolate or a grain substitute. Your complexion will become natural, your troubles disappear,

and you can really live. Try it!

Tea, coffee and health are proven beyond doubt, by long practice, experience and statistics of brainy, impartial men, to be an impossible trio. Perfect health can not be maintained where tea or coffee is used. But do not conform to my opinion on my own word. Look around you! Investigate! If you are a user, test their effects upon yourself. Judge impartially and honestly for yourself. That's fair!

SUCCESSFUL SHOPPING

M. Elizabeth Binns

WHEN we say "successful" shopping we imply several essentials. It does not always consist in getting the greatest value for the least money.

There must be a consideration as to quality, quantity, the fitness of the purchased article to the requirements which necessitated its purchase and the amount of money paid out.

To be successful as to quality demands a training and discernment upon the part of the shopper that have of late years been sadly neglected, a fact which has been duly taken advantage of by manufacturer and merchant alike. This lack upon the part of the public, particularly the feminine part, has been so pronounced that manufacturers have had no scruples about "filling" cotton, worsted, woolen, or silk alike with wood, glass, and kindred substances, and still labeling them genuine. Thousands of yards of such materials have been sold and the public has been little the wiser. If the goods looked fairly nice at the time of purchase that was all that was asked by the purchaser. So great has this evil become that legislation has had to be invoked for the protection of those who know not how to protect themselves.

In all of this there has been a small minority who knew enough about materials to get good ones, but they have always known that things must be a good price. No one should expect to get two dollar-a-yard broadcloth for fifty cents, and if the manufacturer makes an effort to meet the fifty cent demand he must meet it with fifty cent imitation of the better material.

It is his business to look into the law of supply and demand, and preserve a margin upon his own side.

The shopper should know the genuine from the imitation, except in such cases as where the deception is very ingenious, and should know good quality from poor quality at all times. It takes practice of course. A child could be sold a piece of domestic covered with starch and not know it, but if shown how to detect the fraud will rarely be imposed upon a second time.

This discernment of qualities must extend, not merely to all kinds of dry-goods, but to all kinds of merchandise. A purchaser should be able to see that goods are what they are represented to be.

A good shopper usually knows the quality of material needed. How many times have clerks been asked, "How much does it take to make a dress?" regardless of person or pattern or "How much do I need?" of trimming, perhaps, for a garment the clerk had never seen. Such a purchaser must either have material wasted when too much is purchased or waste time going back to the store for more, perhaps to find the goods all sold out.

In some things, as household supplies, the larger quantity means a saving of price, but judgment must be used as to where to draw the line between the purchase of small quantity or quantity so large that there is loss by the money paid for it by lying idle so long. How many housewives have purchased two or three bars of soap for five cents each, when they could have gotten six for a quarter. The successful shopper sees the advantageous quantity to purchase.

There must also be judgment used as to the fitness of the article to the purpose for which it is purchased. No matter how great a bargain a thing is, if it does not fit the requirements for which it is intended,

there is loss. It may even be too good a quality to serve the purpose to the best advantage, for if an article of inferior grade or price would have served as well or better, the value of the superior quality is lost and the purchase lacks one important element of success. Sometimes a high grade article, by reason of being shopworn or an odd lot left over, may be gotten for the price of the poorer one, but if it will not be as durable as the poorer one, it is not a success.

In purchasing household supplies the successful shopper gets good, wholesome, nutritious food for her family for no more than the unsuccessful one pays for things that keeps her family underfed and illnourished. Perhaps the unsuccessful one must spend more, for she must satisfy the cravings caused by the lack of food values in the things she has already purchased. To be successful, she must study the values in relation to the outlay. Because something looks tempting is no reason why it should be purchased except as a luxury, for

it may have no real value, whatever.

One factor that makes for successful shopping is cash. It is absolutely necessary that the merchant make a percentage upon the money lying idle in the debts of his customers, so he must charge those who will pay more than he would otherwise need to, in order to pay for all his goods, all sold to those who don't pay as well as those who do. That there are many who don't may be seen by an examination of the books of many merchants. Cash should purchase cheaper than credit at all times. Some one says that paying cash always is poor business policy. Perhaps it may be, but the credit systems so much in vogue today form one of the factors that make for the present high cost of living.

Successful shopping then means to purchase the best articles for the purpose for which they are intended, everything of the right quality to suit all requirements, and for an amount of money that you feel is most nearly just.

RESTLESS WOMAN: HER CAUSE AND CURE

Winifred Harper Cooley

RESTLESSNESS implies conscious activity. It indicates a desire for freedom, or growth. The woman of the harem is not restless. She ought to be, but is not. She does not realize that her mind and soul are chained.

Modern restlessness is a part of the growing-pains of evolution. Except in the case of the very frivolous, it springs from divine discontent. We declare that restlessness is the product of civilization; that the Indian squaw is not restless. We say much about savages that sounds well, but is not substantiated by facts. How can we fathom the consciousness of the squaw mind, or pronounce upon its normality or joy? The baby, in a state of nature, we insist, has none of the ills of civilization; yet I have seen a papoose howl itself red in the face for countless hours, with the same apparent invisible sorrows as those evinced by the lace-bedecked scion of the millionaire mother. Assuming, however, that the infant Hottentot and its placid mother, being near to nature's heart, are tranquil, is such a condition desirable?

Coming a little nearer to our own time and race, we view the European peasant—her of the bovine countenance and dull, unaspiring existence; is this simple life of the unthinking the ideal goal of femininity?

When we consider the modern woman, with her complicated life, her "temperament," we marvel that there is any serenity in her soul.

Why Is Woman Restless?

It is not the distractions, turmoil, noise and complexity of the great metropolis, or the isolation of the country life that are creating feminine restlessness.

What then can be the cause?

No one doubts for a moment that modern woman is restless. The proposition is an "unarguable" one. "The sex" seems even to be regarded attractive on account of this very high-strung condition of stability. Yet, theoretically, men have always declared for the restful woman. A wife must be reposeful. Perhaps the masculine idea is that she must be reposeful at the final show-down. They are willing to concede her a

few restive flutters—these serve to display her iridescent wings in the sunshine.

“O woman, in our hours of ease,
Uncertain, coy, and hard to please,
When pain and anguish wring the brow,
A ministering angel thou.”

Temperament and coquetry are permissible in the brief moments of wooing; but when the great test of life comes, woman must cease her fluttering and become calm, unselfish and attendant.

The cause of the modern woman's restlessness is that she is awakening. She is stretching her arms, and trying to rise and take up her work. Changing ideals, and ideas have brought about entirely new conditions. Men have stepped into her home and taken most of her tasks away from her. In the factory are manufactured her garments. Her spinning and weaving and knitting are done by machinery. The tailor and dressmaker and milliner and baker supply her needs, and those of her family. Electricity and gas illumine her dwelling, and supply invisible fuel. Vacuum cleaners spirit away the dust, and elevators toss her back and forth to her aerial dwelling place. Agriculture and primitive industries first were taken from her, and then, most of the burdens of house drudgery. What shall she do with herself? She moves about in her new idleness and is restless. She shops aimlessly, and joins clubs.

Idle Women.

The average woman does not know that she is idle. She fills her life feverishly full—but merely with makeshifts. She is non-productive. She vaguely realizes that she must fill up her time, but is weighed down by tradition which forbids a married woman taking any lucrative profession, and even frowns upon too sedulous an interest in music or the arts. She may be a natural “manager,” whose every instinct clamors for useful activity; but so strong is public opinion, in reflecting disagreeably upon the earning capacity of the husband, that she refrains, out of loyalty to him, from using her gifts for their mutual advantage.

And so she is idle and does a hundred useless things.

Women Who Are Not Idle.

It is indisputable that women in the trades and professions are not found to be generally restless. This is particularly true when any measure of choice has been possible as to a congenial occupation. This seemingly greater content on the part of

the wage-earning woman is no reflection upon marriage as an institution; but on the stress that it lays upon idleness. Married women who have broadened their interests; who have a tender maternal care for the poor children of the community as well as their own; who look to the condition of pure food with an intelligent higher house-keeping instinct; whose conscience compels them to take an active interest in the gas and water and garbage questions, that their household and others of the community need not suffer,—such women seldom are found among the ranks of the nervously restless. Wise is the man who encourages his wife to widen her interests and deepen her pure, unselfish feelings by including in her sympathetic activities the uncared-for of a community. He finds in his home an atmosphere of peace and serenity that comes from conscious activity and well-doing. I never have known a wise, well-balanced philanthropist, or a sensible, busy woman, who treated her husband to periodical fits of “nerves” and melancholia.

The farmer's wife who goes insane from the pitiful monotony of her isolated existence, seems to show that it is not the artificiality and hustle and strain of modern life that is hardest to bear, although it would be of advantage to introduce simplicity into present-day living—but that she is too sequestered from her kind, from tasks and pleasures shared. Normal, busy existence in coöperation with congenial companions is conducive to restfulness and peace.

It is undeniable that the intensity and unnecessary push and struggle of modern living are wearing on the nerves; and that the emotionalism and habit of applying everything “personally,” which still characterizes the attitude of many women, devastate and exhaust; yet it has been demonstrated many times that those of active, even strenuous lives, retain their youth, beauty, and enthusiasm, longer than women of the dull routine.

There are ways of living deeply, fully, and busily, yet conserving one's strength. Happiness seldom tries one. It is idleness and discontent. There are, of course, women who are not restless, but might better be. While the shallow, restless woman is to be deplored, and her intense, groping, fad-loving sister, who does not know what she wants,—it is also pitiable to gaze upon the human mollusk who is content to do nothing, be nothing, but loll in idleness and sloth. She is of the class that accepts

the new leisure, but feels no thrill of new responsibility.

Modern Changes.

It may be objected to the theorem of newly acquainted leisure, that thousands of women in humble homes still pursue daily the old domestic tasks. This is true to a certain extent; but few modern houses exact the amount of time or labor that the domiciles of the past demanded. There is great economy of space, and labor-saving devices, and improved standards of living have crept into the homes of all but the very poor.

'Growing-pains are healthful. They pre-

cede and promise maturity, the fully developed human being. If modern women "think too much," and therefore are "dangerous," they must wrestle out the problem as men have done, until they reach a calm harbor.

The cure for restlessness is for modern woman to conserve her strength, marry rationally, select some suitable labor to keep her interest in the world's affairs busy, and ever-developing. All that the most rational human beings demand is freedom, love and labor, which are quite just demands of fate. Given these, peace and tranquillity will forever abolish the restless woman.—The Nautilus.

THE TONIC OR THE POISON OF A THOUGHT

E. L. Vincent

IT is not necessary to give one who is in poor health a dose of poison to bring him to death's door, neither do we need to administer a powerful drug tonic to set his feet once more on the solid rock of sound physical condition.

I have at the present time under my notice a case which proves the truth of this statement, beyond the peradventure of a doubt. About the middle of last November a lady of my acquaintance was attacked suddenly by inflammatory rheumatism. For months following, she was under treatment by one of the best and most reliable physicians, with the result that she was greatly improved, so that she was able to be about the house and do some little work. The prospect was decidedly favorable for her speedy and perfect recovery. Careful examination failed to reveal any signs of heart or kidney trouble. Up to that time there were no complications which needed to cause apprehension.

About this time a friend came to live in the family of this lady. The woman had a most unhappy disposition. Naturally she was inclined to look on the dark side of everything. She had lost her husband and several children, so that she was "alone in the world," as she seemed to delight in stating over and over again. Her trouble had had the effect of making her terribly morbid. She considered her affection a direct dispensation of God against her. Nothing that could be said or done had the power to lift her out of the depths of her despondency.

The coming of that woman into the family of the lady who had been suffering so long from rheumatism, was speedily marked with a decided set-back of the favorable conditions which had so far prevailed. A state of extreme nervousness set in, accompanied by great bodily weakness. All the vital functions seemed to be disturbed. Even the color of her skin was changed to a dark, bilious, unhealthy appearance. Now, an examination of the heart revealed a serious disturbance, and the kidneys were more or less affected. In many ways her condition was more to be dreaded than it had ever been before. Powerful medical aid had to be invoked to counteract the change which had come about, and as I write, the case is still involved in some doubt.

My intimate acquaintance with this case convinces me that the severe relapse which came upon this lady was due entirely to the depressing suggestions received from the woman with the sorrowing heart. She loved this lady, and would not knowingly have done anything to affect her health unfavorably, but she was not unselfish enough and she did not have self-control enough to put her own feelings aside, for the sake of the good which might then come to her friend. She might just as well have poured poison right into the veins of this sick lady, as to have sent the toxin of her sad and fault-finding soul out day after day to lower the vitality of the already weakened sick woman.

Now, the question naturally arises, what

should one do in a case of this kind? Is it right that one should endure the presence of a person in his home whose whole life acts as a poison to some member of the household? Or should he say, kindly, but firmly, "If you really love our poor sick one, you will leave her for the time to the care of friends whose lives will touch hers for good?"

The inspiration of a compatible spirit at the critical moment instead of the depressing influence of one of a gloomy, down-cast nature, would most likely have tended to make the lady's recovery rapid and sure.

I believe that more people than we know are actually killed outright by the poison-

bearing thoughts and actions of those who come in contact with them. How long would we submit to the presence of one in the home who brought a potion of arsenic day by day, and insisted on administering it to some sick one? Why should we look at it any differently in the case of a person who injects the poison of wrong thoughts into the very soul of those we love? It is time greater attention were paid to this part of medicine from the bullet of the assassin, but why suffer them to die of wicked thoughts set adrift by selfish, discordant, uncontrolled individuals, such as is the woman whose baleful life is slowly assassinating the lady I have mentioned? —Health Culture.

THE DEBT YOU OWE TO THAT BROTHER OF YOURS

Madison C. Peters

EVERY man needs help to fight the battle of life. Especially does the young man need assistance who is about to enter the arena.

The home training supplies him with the best equipment. A father's advice, a mother's counsel, a brother's encouragement—these will be mighty aids to him when he steps into the ring and faces the world.

There is another mighty help—a sister's sympathy. After a mother's love it is the most powerful incentive to the young man.

From the earliest time to our own day it has been woman's encouragement and sympathy that have inspired men to do and dare.

The men who have gained the mightiest victories, who have accomplished the most good, have been surrounded by the love of loyal feminine hearts.

John Adams said that every man who lived a great and good life must have a good woman near at hand to counsel and advise him.

Next to your father and mother no one can do so much to help a young man to live nobly as an affectionate sister.

You can become the guardian angel of your brother, you can lead him out of the ruts and byways of temptation and place him on the solid rock of goodness; you can surround him with the light of your love to show him the way, and you can make him so strong in determination to pursue

the right path that nothing will weaken or turn him aside until the journey is accomplished.

Show in your actions and words such perfect loveliness of character that he will turn away ever afterward in repugnance from all that is unlovely.

Make virtue so attractive, as he sees it embodied in you, that when he confronts vice he will be repelled by its loathsome mien.

Accustom him so well to the light of truth that he will not be able to bear the darkness of falsehood. Make honor so beautiful in his sight that he will turn his back forever upon dishonor.

Be as perfect a woman as it is possible for you to be. Following your example, he, too, will try to reach the ideal.

When temptation comes his way he will think of your perfection and resist the tempter. He will turn away in loathing from all baseness.

Your purity and gentleness and sweetness of life will give you a hold over your brother, you will have him in leash, so that if ever the tempter proves too strong you can pull him back in time to save him.

Remember that woman is to man an object of respect or contempt, according to what he knows of his sister's mind and heart and sees in her conduct.

Try, then, your best to give him an exalted idea of womanhood, to make him

look upon the sex as the crowning work of an Almighty hand.

The greatest injury you can do him is to lead him to think that all women are trifling and heartless, frivolous and indolent, living a butterfly existence and seeking nothing but pleasure.

By every effort in your power assert the best that is in your womanhood and draw your brother beneath its influence.

If you have allowed your love for him to grow cold, if your friendship has been weakened, rouse yourself at once and kindle within your breast the flame of sisterly affection.

If the cord in the filial chain which bound you in the past has been cut, gather up the strands as quickly as you can and reunite them, connecting him again with your life.

Exert every force at your command to bring him under your influence and let every word and action be for his future welfare.

Affection should be enthroned by the fireside and all should bend the knee at her shrine.

Sister, it is for you to be queen of your brother's heart and compel his love and homage by the sweetness of your character and the virtue of your life.

LETTERS TO THE FOLKS BACK HOME

Galen B. Royer

In the Midland Train from Manchester to London.

Dear Children:

For an hour mother and I have been drinking in the beauties of England from a car window and now I must write. In the first place, we are in a third-class apartment all by ourselves. That is great, to say the least, for we can talk and comment after our own liking, though I know the Englishman would be pleased to hear some of our remarks of admiration. This is a "corridor" car, as they call them; that is, apartments with an aisle at one side in the form of a corridor and shut off from the apartments. It is the first time in our lives that we could afford an apartment car, and this on the third-class ticket. Great! Your mother is much pleased with this kind of riding.

But say, these trains! By the side of us a passenger pulled out, which had five coaches, each much shorter than ours in America, and two of their little engines were puffing away at the job. Oh, Dan, you must come to England to see little engines with big drivers which get a move on them and go.

Just now we have mountains and curves that make it hard to write. The car plunges so much that I guess I will stop for more favorable conditions. We dig in and out of tunnels, through stone fields, over great bridges, past beautiful cottages and your mother stops me to see. We started on this trip sleepy. I slept but she soon wakened me to look at the farms on the

hillside far up and away from the railroad. Well, it is hard to describe the beauty of these old estates, for it is unlike anything we have in America. Look on the side of a great, high hill, sloping enough to be farmed; see about half way up a cluster of stone houses, two and three stories high, built for all time to come and then some. Then look all over the hillside and see it cut up by hedge fences, or stone fences, into fields of four to six acres, not your square fields in stiffness, but in all sorts of shapes. Why, I know not. Then look over them, some green, where cattle and horses graze; others brown with new-mown hay, and still others ripe unto harvest. Oh, but it is beautiful! Mother declares she will never see anything half so nice again. She's gone, you see.

Our train has been following a stream through the mountains. Down the side from us flows the sparkling water and along its edges is a fine white stone road, enclosed on both sides by a stone wall. Winding, meandering past sleeping glen and babbling brook,—the entire scene is a dream of beauty. Indeed, I would not mind taking a little one-horse shay, and with your mother beside me, take a drive in that dreamy place. I am sure she would say she would be mine, if I promised her a home in these love-bewildering English quaintnesses as we have been looking upon the surroundings. This is the place for bicycles, if you have a three-speed gear. Then you can climb hills, chase the wind and make good progress. The roads are perfect and walk-

ing is as fashionable as riding. There we darted by a quaint old country church. The cemetery is right around the house and stones mark graves all along the path, from the road to the door. The marble is faded and old, but the place is kept up and hallowed by the members of generations of the past.

The sheep are quietly grazing on the hillside, or in the field. The woodland is beautiful, but it is distributed all over the farms. No wagon roads cross the railroad on the tracks. Nearly every road, every walk, is overhead and long inclines on each side make the elevation. The right of way is all enclosed and there is no slowing down for villages large or small. We just go, not hesitating anywhere, and the way they bob around some of the curves is a lesson for us in speed. Though the road spans a valley, the bridge is made of high arches of stone and the track is not only firm, but clean. It is a constant sight to look upon, and joy fills the heart, as with unusual interest we glide along.

Our train has stopped at a station. The man opened our door, asked if we are for London, and I said, "Yes." He bowed, closed the door, and I think we shall have the apartment quite all to ourselves. Say, Dan, the headlights on these engines are about half the size of what is on the ordinary automobile. Really, they appear not as large by half as our lantern at home.

But I must go back to the morning now and get that record too. We breakfasted at eight, and then went to Central Hall and had a short interview with Rev. S. F. Collier. He is a fine man, and a busy one. He showed us charts and pictures of much interest; one showing that Dr Adam Clarke, in the eighteenth century, was a pastor in a certain church. The growth of their work has been marvelous in the twenty-five years they have been laboring in Manchester. Mr. Rogers, on the editorial staff, took us first to the men's building. Here the unmarried man is helped in a more effectual way than the Salvation Army reaches him. We passed the sheds where employment is furnished to men out of work. To our surprise we found that with wagons they gather up all the tin cans and refuse of that character, sort it, smash it, and bale it and sell it to the smelters again. At first the hotels and such places gave them this old refuse, but when they found out that the mission was making good money they began to charge for it. It has become an asset to a hotel.

The homes care for a large number of men and in the best of style. Each "cubicle," as they call it, is a small room in which is a bed furnished, and here the poor fellow can be all alone. Lunch is furnished and rest is given. In the forenoons they are turned out to find work. If they get none they come back at noon and dinner is given them, and they work the afternoon for the dinner, tea and bed. In the basement are the facilities for making kindling, which is sold at a profit in the city. These homes are made self-supporting on the basis of ten cents per night for a bed. It is wonderful when one contemplates it. Good reading room, and every comfort for the man that will clean up.

The same kind of a home they have at another place for girls. We went through it. Here the homeless, penniless girl can go without wandering into the ways of sin, and thus many are saved to serve the Lord out of gratitude. Both homes have a good patronage of lodgings by persons who wish to stop over and study social conditions, and yet do not have the funds to pay at regular hotels.

Then we went out to the maternity home. This, too, is self-supporting. We went through its wards, and were touched by the cry of the babes and the unfortunates who are or will be mothers. Here they only receive the girls who have been wronged. Poor things! And as we went by the rooms many of these sin-stricken ones would hide their faces under the cover. The penalty of sin is hard on the tender conscience. We had a nice long talk with "Sister Lillian," who is a deaconess in charge. How spick and span clean everything was, and yet that does not make up for the sorrow there.

Mama and I both feel, if ever we go abroad again, we must plan more time for Manchester and learn of its wonderful work. We suppose we shall see other things of deep interest, but not more wonderful, I am sure.

We left our home for the train. Our host is a bankrupt business man because he became a drunkard. His heroic wife has redeemed him, and she was much attached to us. She has literary tastes and no chance. It touched our hearts. She gave us a copy of a song she wrote. Dear woman! How our hearts were touched as we gave her good-bye. We shall send you the song sometime by letter. Now I shall close till we get to London.

THE RELIGIOUS FIELD

THE EIGHTH COMMANDMENT.

J. C. Flora.

"Thou shalt not steal," Ex. 20: 15.

The institution of property is of divine sanction. If it is a crime to steal, social conditions must be such that a man can acquire and obtain a legal right for things he may consider his own. The crimes and suffering that are committed with the institution of property are so many and varied that we are about compelled to ask ourselves the question, whether or not it should be defended. It is the source of so much disturbance and sin that we sometimes think it might be well to abolish the right of property. On the other hand the unequal distribution of wealth presents an evil almost as undesirable. The larger per cent of men are hardly able to secure the necessities of life, while a few live in splendor and luxury. One man has a large mansion with two or three acres of lawn, while scores of others live in narrow streets and in tenement houses where it is impossible to secure even the sunshine and fresh air that are essential for good health. There ought to be a fair distribution of wealth. Some would say: Let no man have any exclusive right to anything, but destroy the right of property and many of the vices, and much of the wretchedness of this world would disappear.

This last solution in the estimate of the moralist and of the economist is conceded to be a failure. During the last forty or fifty years several other schemes have been advanced as the proper solution to the right of property. All of these recognize in one form or another the right of property, which is in harmony with the principle of this commandment.

Why Hold Property?

Why should we have such an institution? First, it increases the material wealth of our country. Without it we would not cultivate the soil, we would not care for the flock; neither would we unearth or refine the metals. Second, it protects any of the necessities of life until maturity. Without it the apple tree might be destroyed before it should reach the age of bearing. Without it we would have no houses, ships, clothes, machinery, pictures or books, because they require labor, and the maker would give up in despair if he knew that

when he had completed his article it might be used by a stranger.

The right of property is not wholly dependent on the creation and preservation of property, but it is essential for the development of the nature of man. Without such a right all motives and stimulus to labor would disappear. Excessive labor is injurious, but indolence is more injurious. In those parts of the world where labor is less we find a lower degree of civilization and culture. Work, as a rule, is good for health, good for morality, and good for happiness too. Idleness destroys the good temper and begets physical weakness.

Property Develops the Intellect.

This institution is not less necessary in intellectual development. The common business of life, the learning of a trade, the conducting of a shop are all educational processes which develop and strengthen certain powers of the mind. It means much to have a thinking people. Many men can direct their energy and be a power for good if we can only get them to think. One of our chief aims in education is to train the minds of the children to think and thereby raise them above the mere animal life. The institution of property will do much toward causing one to think. We want food, clothing, a house and many other things, and they can only be secured by us earning them; so we put our minds to thinking and our bodies to working to secure the things we desire. There is no machine that can calculate for us just the output of production or the amount of any product on hand, but we must study the conditions. Every retailer, every manufacturer, every inventor must use his brains as well as his hands. The painters, sculptors, surgeons, architects and authors are compelled to qualify themselves for their positions and to work at them, because the right of property requires that they are to work if they are to live. Then, too, the institution of property makes it possible for the highest efficiency that any one may obtain, otherwise a man makes everything he wants. He divides his interests and can never be an expert or a specialist in any one thing.

Relation of Property to the Moral Life.

It has a very important relation to the moral life of man. The whole organization

of the world is intended to discipline our moral nature. The variety of sins that are due to the existence of property only shows the possible lines of virtue which it is intended to exercise. The vital question with which we are concerned is how to get it and use it.

How a man gets his property, be it much or little, is the surest test of what he is. We may get it by fair means or we may get it by foul. We are under constant temptation to steal. To break into a house and take something, or to break into a money till, or to pick a pocket, is a very coarse mode of theft. To forge your signature to a bill, or misuse money as a trustee is just the same, only a little less gross. Whoever gets into his possession something that belongs to another by whatever means is guilty of theft. If the merchant claims to send you cloth of certain quality for such an amount and instead sends you a quality only half as good it is just the same principle as if he had gone into your safe and taken the amount of the difference. To give short weight or measure is to steal. To water stock is to steal. To graft is to steal.

A consumer may think it is up to him to control prices. He questions the business security of the retailer. He thinks he must buy such and such an article for a certain sum. He knows nothing of the cost of the raw material, of the making, or of the retail profit. How can he determine the price? The competition, in most cases, is so close that the retailer does not dare charge more than a reasonable profit. If he does he alone is responsible. The retailer as well as the manufacturer ought to be a conscientious man who is willing to do the best thing for all concerned. We may criticise the retailer too severely. It is at least unfair to throw out an accusation against a whole class.

We sell our labor and service to each other, as well as the products of our labor. There is a possibility of just as much dishonesty in the sale of labor and service as in anything else. If a working man is paid for ten hours a day and because his master is not around he takes off an hour to read the paper and smoke, he steals one-tenth of his day's wages. An assistant in a shop who does not take the greatest interest and precaution as if they were his own gets his salary on false pretenses. The same principle will apply to domestic servants. They are supposed to do their work as carefully and with as much interest when their mistress is not looking as when she is; other-

wise they do not do what they are paid for doing, and so it is very much like stealing.

The principle that should be applied to the whole system of property is that it is of divine sanction. That it exists to increase the material wealth of mankind, to develop the intellect and to add to the innumerable virtues. The laws of nations should be brought into harmony with this principle. No act of legislation nor opinion of society can determine for a Christian man how he shall acquire property or how he shall use it. He is under a higher law. It is his duty to have God's will done, in relation to property on earth, as it is done on other things in heaven. This relation is not to be determined by human but divine laws. Human laws may be unable to discover and punish every offense, but it will be punished by a more august tribunal than administers the laws of nations and with sterner penalties than those can inflict.

If property is of divine right we should be very thoughtful about its use. Many times the most deserving are the least fortunate. We are under moral obligations to assist the destitute if we are blessed with more than we need of this world's goods. There are many charitable institutions that need and are due our money. If we shall give only when we can "spare" we will give but little; but we want to give in accordance with the spirit of our new law, freely on the first day of the week, as our Lord has prospered us.



DO IT NOW.

If a word of cheer you'd say,
Now's the time.
Some one's night 'twill turn to day—
Now's the time.
Help the fellow who is down
(There are plenty in our town);
With a smile replace his frown—
Now's the time.

If you like the story read,
Say it now.
Wait not till the author's dead—
Say it now.
If you think it's simply fine,
Take this little hint of mine:
Drop the writer just a line—
Do it now.

If some flowers you would give,
Give them now;
While your friend on earth doth live,
Give them now.
There are those who beauty crave;
Do not all your blossoms save
For adornment of some grave—
Give them now.

—Arthur W. Beer, Christian Evangelist.

HOUSEHOLD HELPS AND HINTS

CHEAP BREAKFAST FOOD AND DRINK.

A. L. Colwell.

Take one pint of wheat, boil hard for forty minutes; pour off the water, thus getting rid of the strong, woody taste. Now boil until it all pops open, say two hours. Eaten hot with cream or butter, and a little sugar, it is a luxury. You can prepare enough to last several days at a time. It is the food of the twentieth century. All delicate, feeble people and children can partake of this delicious dish. It is a muscle and nerve builder. There is also flaked wheat which you can buy and is often eaten uncooked, with good butter or cream.

If you have to buy whole wheat you can crack it in a small hand mill much cheaper than you can buy cracked wheat and be sure it is absolutely pure. Cracked wheat may be served as a breakfast porridge. It is made by stirring half a pint of cracked wheat into a quart of boiling water; add half a teaspoon of salt, and cook continuously for from one and a half to two hours in a double boiler. It can be cooked over night and warmed in the morning. It can be eaten with cream and sugar, or syrup or honey.

A nice pudding may be made from a cupful of left-over cracked wheat. Add to it two eggs, well beaten, a cupful of milk, two teaspoons of sugar, a grating of nutmeg, and half a cupful of raisins. Bake for half an hour in a moderate oven. Serve warm or cold.

Also delicious muffins may be made from cupful of cold cracked wheat, one cupful of milk, two well-beaten eggs, a cupful of flour, and a teaspoonful of baking powder. Bake for twenty minutes.

Delicious, wholesome coffee can also be made of wheat, much cheaper than postum or other grain coffee. Take one quart of clean wheat, put in a dripping-pan in oven and roast until dark-brown. Stir often. Be sure not to burn it. When quite brown add two teaspoonfuls of molasses and a heaping teaspoonful of butter; put back into the oven and roast and stir for fifteen minutes. When finished it should be a rich dark brown. Grind in coffee mill. A heaping tablespoonful before grinding makes two cups. Use cream and sugar to your liking. Invalids and children can drink this with no harm to them. Good

whole wheat can be bought of farmers or at grains mills, or stores.

THE DRIED FRUITS.

Dried apricots are of a higher food value than the fresh fruit, and stimulating to the appetite through the flavor and pretty color when properly cooked, acting also as a mild laxative. It can be used for filling for pies, for stews with sugar, for dumplings, shortcakes, and in many other ways. When stewed with sugar it makes a very excellent conserve.

Cooking dried fruit should be done in such a manner as to preserve every atom of flavor and restore it, as nearly as possible to a condition resembling fresh fruits before cooking. It should be picked over carefully, removing any spotted, or suspicious looking pieces, taking special pains not to leave anything that will suggest "worms;" then put the fruit into plenty of cold water, washing it quickly and thoroughly, piece by piece, if necessary; transfer to a colander, let drain, then rinse through a second water, wasting no time about it. For most of fruits, a soaking of ten to twelve hours is necessary to plump the pieces, and this should be done in a clean vessel with plenty of clean water, with a cloth covering to keep out the dust and admit the air. When soaked sufficiently take the fruit out by handfuls and put into the cooking vessel, allow the water in which it has soaked to settle, then drain it off carefully, leaving the dregs, and pour over the fruit. Cook in this water, and if not enough, more may be added, as there should be sufficient juice on the cooked fruit to cover it. Boil gently until tender, and add any sugar or spices just a few minutes before it is to be removed from the stove. Apples, apricots, peaches, prunes, may all be prepared in this way, and can be made very appetizing indeed. Raisins, grapes, cherries, and all dried berries are excellent treated in this way. Delicious butter can be made of the fruits by cooking as directed, then passing through a coarse sieve or colander, and stewing down until as dry as wanted, stirring either constantly, or frequently, as the fruit may call for.

THE HOUSEHOLD.

M. Andrews.

Clothing should be mended before it is

it into the wash; a rip or tear may increase many times its ordinary size in the process of laundering. Every garment should be examined for stains which will not when soap and hot water are used. All stains should be removed before the garment is washed.

If your kitchen is crowded and you have an ordinary kitchen table gather a ruffle neatly around it and you will be surprised at the number of things you can hide under



ELECTRICITY VS. BRAUN ON THE FARM.

A recent demonstration of the economies effected by putting electricity to work "doing the chores" of the farm showed that electric power can supplant human muscle in this field quite as well as the electric light can supplant the old, oil-dripping barn lantern. The generator, driven by an oil engine, supplied current to an outfit of motors for an automatic pump for the farm water supply, a centrifugal pump for irrigation and available for fire purposes also, a dairy installation (free from the dust brown by belts and shafting) consisting of a refrigerating machine, a milk cooler, a cream separator, an automatic churn and butter worker, a bottle washer, and an ice-cream freezer, an electric truck, a large threshing machine, corn shellers and feed hoppers, laundry machinery, milking machines, silo filler, flexible-shaft sheep shearers and horse and cattle groomer, ventilating fans and household equipment, including cooking devices.



ORANGE BLOSSOMS.

Copyrighted 1910, W. Arthur Cable.

When soft the evening breezes pine
And gently stirring leaves decline;
As warm rays feebly move along
And tinsel all with flush divine;
I see a face; how sweet it is!
Eyes with a soft and winning gleam.
Cheek with a delicate, soft flush,—
And, ah, I fall to dreaming.

An orange blossom! So lovely,
And sweet, and charming are you.
Won't you be true
To my love for you?
And when, oh, when may I twine
A beautiful orange blossom
In your fair hair?
O love, be true.

The canopy of heaven above,
The calm, still day, all is serene;

The sacred vow will reign supreme,
And radiant hopes spring forth from love;

The same dear face, how doubly sweet
It seems in all its warm, soft glow,
As o'er, a spray of blossoms poise,—
And, ah, I fall to dreaming.

An orange blossom! So lovely,
And sweet, and charming are you.
Won't you be true
To my love for you?
And now, oh, now may I twine
A beautiful orange blossom
In your fair hair;—
O love, be true.

The cloudless day, the clear, bright sky,
The merry chirp of woodland bird;
A gladsome voice in song is heard
From morn till day begins to die.
The same pure face; it seems as sweet
As 'twas the day my love I pledged,
And o'er her head some blossoms
poised,—
And, ah, I fall to dreaming.

An orange blossom! So lovely,
And sweet and charming are you.
Still, love, be true
To my love for you
As when, oh, when, love, I twined
A beautiful orange blossom
In your fair hair;—
O love, be true.—W. A. C.



Singing Teacher—Now, children, give us "Little Drops of Water," and put some spirit in it.

Principal (whispering)—Careful, sir. This is a temperance school. Say, "Put some ginger in it."—Woman's Home Companion.



"Uncle John," said little Emily, "do you know that a baby that was fed on elephant's milk gained twenty pounds a week?"

"Nonsense! Impossible!" exclaimed Uncle John. "Whose baby was it?"

"It was the elephant's baby," replied Emily.



In the struggling days at Tuskegee, Booker T. Washington found that he would have to use an old chicken house for a schoolroom. "Uncle," he said to an old colored man, "I want you to come down at 9 o'clock tomorrow and help me clean out a henhouse." "Law, now, Mr. Washington," the old man expostulated, "you all don't want to begin' cleanin' out no henhouse roun' here in de daytime."

QUESTIONS AND ANSWERS

Editor's Note. This department is open for all of our readers. Questions sent in should be addressed to the Questions and Answers Department of the Inglenook. Questions not intended for publication but asking for personal answer should be accompanied with a two cent stamp.

Question.—If a man should take his own life is it God's will that he should have met death in that way? H. P. C.

Answer.—Surely not. God created men to live and when a man takes his life he is doing the very thing that God does not want him to do. When an engineer makes an engine and has it in perfect order, running at high speed, and you come along and throw a stone into the cogs and smash the works, it is not the will of the engineer that his engine should have come to such an end. God is running this world and he has placed us here to fill an important place in the welfare of the world. If a man takes his own life he is breaking into the plan and destroying the purpose which God had in mind. Men can thwart the plans of God, and by doing so we bring sorrow and suffering to ourselves and disappointment to God. The world would be much better if it were not for the stubborn wilfulness of men constantly working against the will of God.



Question.—What would it cost to make a successful start as an illustrator or a cartoonist? H. P. C.

Answer.—A man to be a successful cartoonist or an illustrator must have a good general education. He must read extensively and be able to sift the essential facts from the mass of details, crystallize them into a suggestive illustration and place them into the hands of the busy world. It requires an active, alert mind that is able to comprehend a situation in a short time. A man must have an originality that is able to produce something that will catch the eye of the public. A cartoonist when given a situation at four o'clock in the afternoon must be ready with his cartoon for the morning paper which perhaps goes to press at one o'clock in the morning. An illustrator may be given an idea by his employer at ten o'clock in the morning and the illustration must be in the hands of the employer within two hours. The illus-

trator must not only draw the illustration but he must supply all the brain that it takes to make that illustration serve its purpose. All the employer gives is a slight suggestion as to what it is intended for. The rest depends upon the illustrator. All this you see requires a knowledge of the field to be occupied, it requires a knowledge of the relation of that field to the general activities of the world and it requires a knowledge of human nature. A man never stumbles on to such knowledge as he is walking along in day dreams. It requires actual discipline and preparation. It requires several years of systematic study under a corps of competent instructors. That will mean a cost of about three hundred dollars per year for a period of at least four years. To become an illustrator or a cartoonist who is able to enter the field with his competitors requires a preparation costing from twelve hundred to fifteen hundred dollars. Of course, a man may be able to draw pictures with less training, but there is a world of difference between a man who can draw a picture and a man who can illustrate a living fact or principle.



Question.—What should be a Christian's reply to this question, "Are you saved?" H. P. C.

Answer.—There is only one answer a Christian can make to this question. If a man follows the biblical teachings and complies with the instructions given there he is a Christian, and he has the full assurance of being saved. A hundred thousand men may tell him that he is not saved, but that does not alter the case. If he is following instructions from headquarters he is on solid ground and he can be perfectly free in telling any one who inquires, that he is saved. If he does not follow instructions from headquarters he is not saved and is not a Christian. He may have his name on a church record and observe church ordinances, he may make loud boasts or offer long prayers, and a hundred thousand men may tell him that he is saved but if he does not follow his Guide as sent from God he is not saved, and when he comes up to have his sheet O. K.'d in the final judgment, the testimony of his friends will have absolutely no weight in the matter. Christ gave us the necessary instructions for living and the means of obtaining salvation in the very simplest words. There is no need for any misunderstanding because he spoke in simple terms. Not one of his expressions is obscure in meaning.

If a man wants to know whether or not he is saved let him take his Bible, get his instructions there and make sure that he is following instructions and he can rest assured that he is saved because he has God's own words for it. Denunciation from other men have nothing to do with the case. Stick to the Word and you are safe.

BRAIN LUBRICATORS

"And he said he was willing to die for me?"

"Not exactly in those words, but that was the impression he was evidently trying to convey."

"What did he say?"

"He said he was ready to eat your cooking any time you said the word."

"I find that my husband has been having the office-boy call me up every day and mumble terms of endearment. He's been going to the ball game."

"How is it that you didn't catch on to the voice?"

"Well, I'm busy at bridge every day, and I've been having the cook answer the telephone."

"Fifth grade this year, Tommy?"

"Yes, sir."

"You're in decimals or fractions now, no doubt?"

"No sir. I'm in crochet work and clay-modeling now."

A real joke was sprung by a student at the Western Reserve University. This student suffers from the stigma of obesity; it appears that even the professors do not love a fat man. After a particularly unsuccessful recitation in English III the professor said:

"Alas, Mr. Blank! You are better fed than taught."

"That's right, professor," sighed the youth, subsiding heavily, "you teach me—I feed myself."

A gentleman who had the reputation of being a bad shot invited some of his friends to dine with him. Before dinner he showed them a target painted on the barn door, with a bullet in the bull's-eye. He said he had shot this at a distance of five hundred yards.

During the dinner one of the guests

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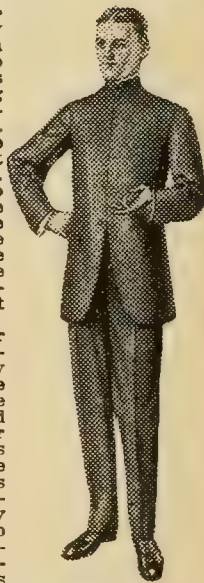
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THE INGLENOOK

EDITED BY S. CHRISTIAN MILLER

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Vol. XIV

April 30, 1912

No. 18

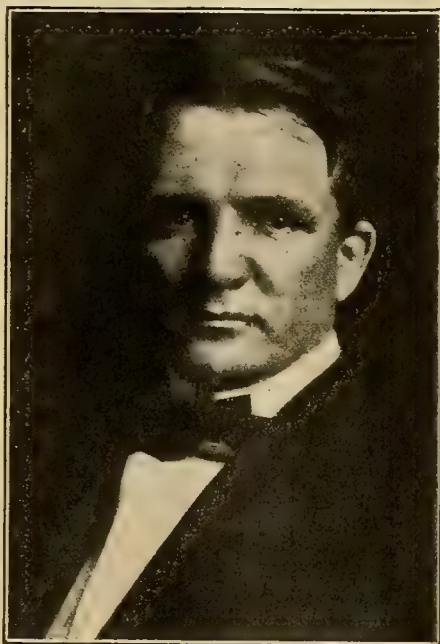
RECENT SOCIAL PROGRESS

H. M. Fogelsonger

The Message of Raymond Robins.

IN the Men and Religion Forward Movement there were some very strong men interested and among these was Raymond Robins, of Chicago. We class him with Charles Stelzle of New York City. Like many other live-wire men Robins has had a checkered history. His early days were spent in the South and when old enough he worked in the mines twelve hours a every day for only one dollar. During those days there was nothing but work, eat and sleep, and whiskey to forget his troubles. He was too ambitious to work for those wages. He went West and joining a union he found employment in a silver mine at four dollars for a day of eight hours. He now has a few minutes leisure every morning and evening which was a new thing for Robins. At this time he began to read extensively such books as those of Herbert Spencer. As yet he had not become interested in religious work, in fact he began to doubt the truth of the New Testament. When the Klondike boom started Robins left for Alaska to make his fortune. Fortunately for him as well as others he found Christ in Alaska while he was digging for gold. When the first church was organized at Nome, Robins was elected minister by his fellow-miners. Since that time he has been interested in movements of various kinds for social betterment. His present home is in Chicago where he has held several positions of prominence, among them being superintendent of the Municipal Lodging House.

During the Men and Religion Movement Robins has been a member of team three, which visited twenty cities and traveled over 14,000 miles. During the meetings he gave some sermons, or rather addresses, which deserve a careful reading. His words



Raymond Robins.

have added authority since he talks largely from experience. We do not like to quote so much but I am sure that the following excerpts are worth the space they will occupy. They have been gleaned from several of his most important addresses.

All of Mr. Robins' addresses were on some phase of social work. He talks on the premise that the most social thing in all the world is the Gospel of Jesus Christ. "Did Jesus preach a social Gospel? . . . Have you ever heard of a mob? I have. There it is, that shout, that long cadence. And there, before the portal of the old

Temple, the mass gathers, and before them they press into the Temple the shrinking form of a woman. There are high men of Jerusalem, leaders of society, masters of the game, and behind them the rabble, hungry for blood as of old. The Master turns, as the record runs, and looks on the Temple floor; I do not know what he wrote in the sand. But I know a great many of the helpless women of the underworld. I know them in their bitterness, and I know them in their heartbreak. I know them in their vicious relationships to life; and I know them in their hungry moments after the old vision that is gone forever. And I have sometimes thought that the Master felt at that moment the conscious sense of shame, the shame for you and me, shame for all of his sex who, through all the ages have had a share in the downward going of every woman that has ever lost her way. . . . 'Woman, doth no man condemn thee?' 'No man, Lord.' 'Neither do I condemn thee. Go thou and sin no more.'

Did you ever think of the changes that factories have brought about in our American homes? Mr. Robins describes them thus: "There is another matter of concern. Within this generation 2,600,000 woman have gone into factories, workshops, mills, and stores. Those people who talk about woman's invasion of industry of course are talking very superficially. Women never invade anything. They are simply following the old industries that have been taken from the home and put in the factory. But social complications of the greatest moment are involved for the mothers and sisters of the working world in the change from home industry to factory industry. In the old days women worked long hours for small pay, but they controlled the industrial strain absolutely; they could stop work when they wanted to; they could lighten the strain when their physical condition demanded it. Under the old condition women exercised the domestic control and discipline that has been the special domain of women from the beginning of the world. Now the mother is at work in the factory, and frequently the older sister. So the domestic burdens fall upon the little fathers and mothers of the tenements. And the result is that there have grown up in our community great numbers of homes that have ceased to have the 'home quality,' where parental care has been largely lost."

Miss Field Goes to California.

Some months ago Joseph E. Wing gave an entertaining account of Miss Jessie Field,



Where Trees Freshen and Beautify a Country School Ground in Iowa.

superintendent of Page Co. schools, Iowa, in the Breeder's Gazette. She has not only made a name for herself but has revolutionized the habits of Page Co. citizens through her efforts in building up the country schools. In a current periodical we notice that Miss Field has resigned her position as superintendent of the Page county schools to take up Y. W. C. A. work. She will engage in country work for the association, with headquarters in California. The State of Iowa loses by her resignation but the nation as a whole will gain. Since Miss Field became superintendent of the Page schools she has raised the standard of farming in the county. This has been done almost wholly by interesting the children in the things about them. She had elementary agriculture and domestic science taught in the schools, conducted corn contests, and in many other ways stirred up an interest in home life. The best we can say is that she taught the children the art of living. Most county superintendents are satisfied if they visit all the schools in the county once a year. Miss Field owned a small automobile in which she traveled all over the county keeping in close contact with the workings of each school. Practically every man, woman and child in the county knew her. Some practical results have been obtained. Farmers are raising better corn and more of it. The children know how to pick out good seed corn and Page County stood high in the State corn judging contest. Girls have become better cooks and the appearance of the farm homes has been greatly improved. If Miss Field puts the same enthusiasm in her new work that she has used in the past the Young Women's Christian Association will take on new growth.

While writing this account we are reminded of another enterprising county superintendent in Iowa—Miss Kate Logan,

Cherokee County. The rural school problem has been attacked there in a slightly different way than in Page County. It was found that many boys were unable to attend high school on account of helping to gather corn in the fall. Their fathers needed them at home on account of the scarcity of farm labor. In order to meet the demands of the situation Miss Logan established a township special school as an experiment. This school is neither a high school nor an elementary agricultural college. It is a **special** school. The boys are taught those things which they would like to learn. This experimental township school is not an elaborate affair as you may notice from a photograph. It is the ordinary box type that you see in the country throughout the western States. Here is what the teacher says they do: "We sing half an hour every other morning; we have current events one-half hour a day. We study economics, history, arithmetic, physiology and geography. We study agriculture, manual training, the English language and public speaking. We have also a spelling class, and have organized a lyceum."

A county superintendent can do wonders for his people if he has the necessary push.

There are too many such cases as the above in the United States to mention all. We speak of only a few now and then.

American Vigilance Association.

Those interested in the extermination of the white slave traffic have formed a central organization called the American Vigilance Association with David Starr Jordan as president. The general headquarters will be at 105 W. Monroe St., Chicago, Ill., and there will also be an eastern office in New York City. The other officers of the organization are as follows: Cardinal Gibbons and Dean Walter T. Summer, vice-presidents; Charles L. Hutchinson, treasurer; Clifford G. Roe, executive secretary and general counsel.

The purpose of the organization is to centralize the work as much as possible and coöperate with smaller organizations throughout the country. Its plan of operation will be in these several avenues:

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COMMENT ON RECENT HAPPENINGS

Making Good Men by Law.

That you can not by law make an individual a good man, in one sense of the word, is true; but that you can by law remove such evil agencies as barrooms, and thereby minimize the temptations that beset young men, is absolutely true. Experience teaches us that, were it not for the law it would be impossible to maintain our government and to protect the lives and property of our people. This has been so in all ages and with all nations, and the time will never come when any government can exist without the enforcement of suitable laws for the enforcement of its decrees and the maintenance of law and order.—Judge Pritchard.



Government Railroad in Alaska.

When the Panama canal is completed what shall be done with the construction material employed in the work? Shall it be put to use on some other great engineering enterprise or sold as junk at considerable loss? Secretary Fisher of the Interior sug-

gests that a railroad be built from Seward to the Matanuska coal fields in Alaska, and with the materials taken from the Panama canal. In the construction of the canal there were about 375 miles of rails and ties and about 40 locomotives and 800 cars, most of which are flat cars. These could readily be converted into coal cars. The principal obstacle to the transfer of the material will be found in the fact that a 5-foot gage is used on the Panama canal, and it would be necessary to cut the gage of the cars and locomotives down to the standard of 4 feet 8 inches. Secretary Fisher, in recommending this work, shows that the new road, if continued on to Fairbanks and finally to the Tanana River, which runs into the Yukon, would provide a line of communication throughout the length of Alaska and would open up a vast territory for further development.



The Senate's Action on the Arbitration Treaties.

The disappointment of the country at the

manner in which the arbitration treaties were treated by the Senate has been very wide and keen. It was believed up to the hour at which the voting began that they would be ratified without serious modification and with only the addition of the Lodge resolution of ratification, which excluded from the operation of the treaties all matters of purely national policy.

It has been stated in the public prints that fully nine-tenths of the people of the country were strongly in favor of the conventions as they were drawn, and if one may judge from the editorial comment of the newspapers, this does not seem to be a great exaggeration. But this enormous force of public opinion seems to have had little or no weight with many of the Senators. Indeed, it was openly resented by some of them, as if the people were an ignorant and stupid lot who ought to have kept still.



Use for the English Sparrow.

According to officials of the government biological survey, the despised and detested English sparrow has a redeeming feature. It has been found that the bird is a vigorous enemy of the alfalfa weevil, which has appeared in Utah and Wyoming and is likely to spread to other States.

The biological survey directors intend to experiment with other birds in the coming summer, in the hope of checking the spread of the weevil. Parasite cultures also will be tried. So a "back to the farm" movement may not be started for the English sparrow, much as city folk might like to have it started. Perhaps where the alfalfa grows the sparrow might not be so objectionable, but that is not so important a question as whether the sparrow will go to the alfalfa if he is needed.

The English sparrow, it is to be feared, is a confirmed city dweller. Bird lovers generally agree that he ought to be exterminated, but extermination is not easy to accomplish. Alfalfa, however, may cause him to be looked upon with something of respect, even in the city.—Record-Herald.



A Perpetual Calendar Conference.

An international conference upon the subject of an international perpetual calendar will meet at Geneva, Switzerland, next summer. Of the many suggestions that will be discussed one will be that of Leroy S. Boyd. His perpetual calendar has thirteen months of twenty-eight days each, which makes a

total of 364 days. The extra or 365th day of the year is not counted in any month, but precedes the first day of January as New Year's Day. In leap years the 366th day is not counted in any month, but follows the last day of December as leap year day. The additional month is named Solaris, and comes between June and July. The year 1916 is taken as an illustration as according to the present calendar, that year will begin on Saturday, which would become New Year Day, 1916, under the perpetual calendar. The following day, Sunday, would become January 1, 1916. In the perpetual calendar each month has the same number of days; every month and every week begins on Sunday and ends on Saturday. The same date in each month falls on the same day of the week. A printed calendar for each month will be unnecessary, as the days of each month are identical with those of the first month. The calendar is good for all time to come, and, like Bill Nye's Railway Guide, "will be just as good two years ago as it was next spring." It will facilitate business calculations. A month will mean 28 and not 30 or 31 days. Wages by the week, fortnight and month are readily adjustable without even referring to the calendar, which is easily committed to memory.—Scientific American.



Penetrated His Disguise.

A suburbanite was greatly exasperated when he saw a small colored boy throwing stones at his pigeons.

"Here, boy!" he cried. "What do you mean by that?"

"Why don't you teach them birds mo' politeness?" replied the boy. "Ev'y time I goes pas' de house dem pigeons done call me names."

"What do they say?" the man asked, greatly astonished.

"Whenevah dey sees me," said the boy, "dey all says: 'Look at de coon, look at de coon, look at de coon!'"—Judge.



A Side-step.—"What is your occupation?" asked the good woman, as she handed out the fourth roast-beef sandwich.

"I am an ex-pounder, madam. My delivery has become impaired, and I find it very difficult to get a bout," answered the weary traveler.

Thereupon the old-time pugilist took his leave, and the good woman murmured, "Poor fellow!"—Judge.

EDITORIALS

Catholicism vs. Protestantism.

Is Protestantism holding its own ground today or is it being gradually undermined by Catholicism? The Catholic institutions are strongly centralized and powerfully organized. They are responsible for removing the Bible from our public schools and they are in a large measure responsible for the success of the liquor traffic. They make a beautiful plea for religious tolerance and straightway turn around and attempt to curb every Protestant liberty that is today being enjoyed. The corruption is not within the Catholic masses or laymen, but within the clergy, within the priesthood, where every inch of power is jealously guarded. The liquor men and the Catholic clergy work together. So long as the liquor men furnish money for the Catholic powers they turn are willing to instruct their parishioners that they must be loyal to the liquor interests. When one of the Catholic laymen receives his instructions from the pulpit there is nothing for him to do but to obey, which means that he must go to the polls and vote for the liquor interests, regardless of what he as an individual may think about it. When finally the whole matter will be crystallized, it must mean Protestantism and the temperance interests arrayed against Catholicism and the liquor interests. Up to the present there has been no unified action on the part of those who believe in Protestantism and in prohibition. The land is full of men who believe in both but there is no concerted action for a support of either. The Catholic Church has its forces so powerfully organized that her people are held in fear and are reduced to mere tools in the hands of the high churchmen.

Manufacturing Gods.

One of the institutions of the world which has not felt the press of hard times from high prices of living is an idol factory at Yagang, Burma. Workmen chisel stone images of Buddha, the great Oriental religious teacher who lived about five hundred years before Christ. He was born a prince, with every luxury at his command, but, because he pitied the suffering and sorrow of the rest of the world, he gave up his wealth and position and devoted his life to trying to find out the path of happiness for other men. The central idea of his teachings is the duty of unselfishness, but

it has come down to the present day all tangled up with curious Oriental philosophy and grotesque stories with which it is difficult for any Westerner to sympathize. Statues of Buddha almost always represent him seated, engaged in spiritual meditation. They are found in all Buddhist temples, and the people say prayers before them. No well-educated Buddhist actually prays to the image. The statue is intended only as a reminder of the great teacher and his doctrines. But the great mass of Buddhists (there are 148,000,000 of them in the world) are ignorant and superstitious and many of them do actually "bow down to wood and stone." These idols hewn out of stone are the images of a man-made deity, who cannot rise any higher than the thoughts, aspirations, weaknesses and vices that the flesh is heir to. Many of these weaknesses and sins are reflected from the shrines of Buddhist temples throughout the world, and produce a wretched social condition. The uncreated God, through Christ the divine Son, has given to the world the only true religion, the only one which can effect the moral purification and spiritual salvation of the human soul.



A Thrifty Bootblack.

Among the prominent men who have risen to eminence we find many that began life as newsboys, messenger boys, bootblacks, etc. They usually got a long way from their simple beginnings before they had what the world calls success; but Nicholas Lalli, of Paterson, N. J., has just cleaned up \$10,000 in cold cash blacking boots, and the other day he set sail for Rome, Italy, to enjoy the fruit of his labors. Thirteen years ago the little Italian immigrant came to this country with \$10 in his pocket. He blacked the shoes of the judges, sheriffs, officials and patrons of the county court house at Paterson, and then after office hours he plied his calling on Main Street near the county jail. For the first time in ten years he put on a starched collar, a necktie of brilliant red, and a suit of Sunday clothes. He did the work next at hand and did it well, and was a success in life. He dignified his calling by his industry and the uprightness of his conduct, and commanded the respect of his fellow-men. The young man did the work he undertook singularly well and was the very symbol of energy. He indicated in his simple, humble way some of the elements of success in business life.

Wasted Effort.

Unfortunately few of us realize that there can be such a thing as economic waste, nor that in our anxiety to conserve little things that have become familiar, we are blinded to the larger things that lie beyond. It is well, if the time cannot be spent to more advantage, to go on patching the harness till ropes and shreds have taken the place of the original material. The old plow, cultivator, harrow or other farm tools may have long since been superseded by a far better device, but so long as the primitive article answers after a fashion, why spend good money in a "newfangled notion"? Why, indeed, do anything that is progressive? Why not lie back in the old ruts and do the old thing in the old way, rather than open one's eyes to the fact that what is a wicked waste to one man is a wise economic movement to the man who is winning because he is abreast of the times?

We do not propose to wipe the dear old economic maxims from our copy-books, but neither do we propose to accept them unquestioningly as guides to success. We are no longer—if, indeed, it was ever done—hiring our clerks and workmen from the shabby fellows we see picking up pins on the street. We are looking about for the strong, vigorous men who walk erect and look upward, not because they are indifferent to pins as such, but because in the life battle their minds are fixed on things better worth achieving.

Force of Habit.

Some one has said that habit, at its inception, is like a tiny silken thread, easily severed, but practiced, it becomes a cord of steel that requires all the mental and physical force of our being to break asunder.

You can see this truth exemplified in our daily lives. If courtesy and gentility are practiced in early life, they become a fixed habit in later years with those with whom we come in daily contact, at home or elsewhere. How easily practiced and carried out are these noble and character-building determinations, founded in earlier years. Such lives cannot but have their impress upon the lives and acts of our companions and associates. Did we always stop to consider the force of habit and the power of the influence we wield in all that tends to build up the physical, moral and spiritual structure, we would better understand our responsibilities.

There are many crossings to pass, many

boulders to cast aside, many unpleasant encounters, many knotty problems to solve, and how well we meet and dispose of them will depend upon the force of our early training and habits. It is ours not to live for self alone, but to assist others on to a solid foundation built of other than hay, wood, or stubble, that they, too, may build with such security that the storms of opposition and the breathings of the adversary cannot move them from their moorings. Bear with you a smiling face and benign disposition, and your conscience will be clearer and your rest sweeter. What we are in after life will depend in a great measure on what we were and what our training was in our childhood.



Growing Costly Pearls.

Professor Bashford Dean, of Columbia University, at a meeting of the American Fisheries Society in the Aquarium in New York recently, told of a secret method of growing pearls, which are valued at \$200 apiece, at the trifling expense of \$2 each. The most costly pearls have been produced in a little harbor about fifty miles south of Tokyo, Japan. They are grown by causing the oyster to secrete perfect and round pearls. Professor Dean said that when he was at the University of Japan the Emperor of Japan himself opened one of these oysters and took from it this new pearl. The secret is the discovery of the late Dr. N. Nishikawa, a graduate of the University of Tokyo; and he left his secret with his father-in-law, Mikemoto, one of the most famous pearl-raisers of Japan. The discovery has been kept sacredly secret. Professor Dean suspects that the process consists in introducing into the shell in which the pearl is formed a piece of mother-of-pearl, to take the place of the worm which nature uses to form the core of the naturally grown pearl. Japanese people are intellectually very brilliant, and this discovery in pearl culture is very valuable.



\$1.00 for 50 cents.

We wish to call the attention of our readers to the special subscription offer we are making for the Inglenook. From May 1 to July 4, you can get the Inglenook for 50 cents per year, and we will let you subscribe as many years in advance as you choose. This offer has never been made before and will positively close July 4. See the last page of this issue.

LITTLE POINTS FOR FARMERS

D. L. Cash

THE farmer of today is fully aware that tilling the soil and selling its products is not the full scope of his work. He is realizing more and more that, in order to be a successful farmer, he must be a good business man also. Fifty years ago "farmer" meant simply a man who plowed and planted and reaped, the same as "farmer" had always meant, but the farmer today should, and must be, a thorough business man. He must not only fully understand the soil he tills, the implements he uses, what he raises and how to raise it, cultivation, rotation, etc., but he must fully understand the business side of his work also.

The successful farmer of today is the man of sound business methods, and the man who realizes that, to get the most from his farm, to minimize expense and increase profits, he must keep his affairs straight, as any good business man should.

Gradually, farming has grown to be a profession, more, a science; and, as it advanced, farmers saw that they must also change their methods of conducting the business of the farm. They saw that they must systematize things, in short, have more methods, and keep their transactions and affairs in a businesslike manner. Those who had learned this truth and practiced it, found it was annually worth its weight in gold; that it gave them a better and clearer insight into their affairs, saved much trouble and money, showed where improvements might be profitably introduced, and old mistakes avoided. Many farmers, I find, are inclined to regard these little things lightly; more do not bother with them, because they believe them difficult to maintain, and a "waste of time." But they are not a waste of time!

Do you attach the right importance to keeping clear, exact accounts, and records of money transactions, yields, weights, profits and loss, disbursements, expenses, etc., so that at the end of the season, or at any time you wish, you can ascertain at a moment's notice, as any business man should be able to, exactly how you "stand"?

A farmer ought to gauge the coming year, in a big measure, by the results, figures and records of this one, which should give him a very good idea of where and what to cut out, where to economize, improve, or

avoid disastrous mistakes next year. Such simple business records are very necessary, Mr. Progressive Farmer, and will mean many dollars in your pocket.

Let us consider a few simple, easily-carried out ideas for saving time, worry and dollars. Now is the time to start! The very next time you go to town, stop at a stationer's and get two solid, well-bound blank books about 10 x 15 inches, in each, say, 400 numbered pages, ruled across and vertically for date, dollars and cents. These should last several seasons. Write an index in the front of one, giving pages on which these, for example, can be found: "Amount Paid Out," "Amount Received," "Bills," "Profit and Loss," "Expense," etc. Have a separate apartment in book I for each of these. Start as many as you have need of; arrange as you like, then enter date, nature and amount of every transaction of every kind which involves any amount, however small, under its own head. This book may be labeled, "Cash Book."

Book II may be labeled, "Farm Record," and, as your needs require, index and divide; for example, as follows: Crops, (a) Oats, (b) wheat, (c) corn, (d) hay, etc.; hogs, cattle, horses, sheep, poultry, etc. Then, under crops, and under each of its respective subheads, one should enter as they occur: amount of seed, if bought, price paid, dates, when planted, expense in culture, etc., or yield per acre, total yield, quality, when sold, in what quantities or divisions, to whom, for what amount, dates, etc. It is important that nothing escapes, from planting the seeds to banking the profits. The more explicit and accurate you are, the greater satisfaction you will get from your records and accounts, and the more valuable they will be.

Under "Hogs," for instance, record exactly how many you start with, additions to drove, and losses from, expense in feeding, occasional weight and condition records, dates of selling, to whom, for what amount, full particulars, etc., with dates. If your total expense on them is \$430, for example, and your proceeds \$1,000, the difference, of course, is your profit, and may be recorded in book I, under "Profit and Loss." So with all. Many progressive farmers, who are making a specialty of hogs, and have more than one breed, sep-

arate them and keep separate, detailed records, etc., of each breed or drove.

Many cattle men keep accurate, detailed records of their separate milch cows, recording milk measurements and notes, per cent of butter fat, etc. Write to the Secretary of Agriculture at Washington, D. C., who will send you, free, very interesting literature on hogs, cattle, and all stock, in fact, and valuable notes on the different records and accounts dealing with each, and from high authority: The Agricultural Department of our Government.

Simplicity, clearness and accuracy, are the three things that count. If your wife has charge of the poultry, she may take charge of that account, in connection with her household account, entering all expense for the flock, feeding, etc., sales from, with weight records and amounts, dates of all, egg sales, profits, loss. And every businesslike housewife ought to keep a household account, a record of expense, etc., for the house. It often proves to be of inestimable value, and is very easy to keep. Just hang a pad of paper in the kitchen with a pencil attached, jot down briefly, and every month or two copy the jottings in detail, in a book for that purpose. You'll get a whole lot of help and satisfaction from it, too. Such little things are sure to repay many times the slight labor expended in the keeping.

The space of one article does not permit of going into the fine details of these various accounts, etc., but they are all very simple, and should be kept by all up-to-date, progressive farm folks.

You need not follow my outlines. I think a man gets more real satisfaction and help, and a clearer insight into his affairs by doing these things, simply according to methods clear and easily understood by himself. Though mine are simple and tend to serve the purpose, he may have

ideas which conform more to his liking, or understanding of his own affairs, simple, clear, easily understood, plain and accurate facts and figures; not "style"!

But there are other points nearly as sharp. A friend burst into my office yesterday, his hat gone and fist waving. "I'm swindled! I'm robbed! I'm——," but I pushed him into a chair, and he explained that he had paid a party \$240 cash for a team, and now this party demanded \$240 for that team! My friend explained that "Henry had always been such a close friend of the family, that he hadn't bothered to ask him for a receipt," a case absolutely without claim, one man's word against another's, and usually in favor of "Henry." "Henry" got \$480 for his team. Receipts, demand them! Get them! Give them, \$5 or \$5,000. File them away. They are a valuable preventive of systematic robbery. No matter if you sell a horse to your brother. Get his receipt! Personal matters should not interfere with good business methods. Every business man knows that.

Brief points: Never accept a minor's note. A minor's contract is invalid. Contracts made on Sunday can not be enforced. Signatures in lead pencil are good in law. When you give a check, always fill out the stub first, fully, and always save your stub books. They are often of great value. A checking account with a good banking account is handy, safe and businesslike. Give checks; they increase one's weight and standing with other business men, and help your credit.

I am pleased to find many of my clients installing small steel safes in their homes, for valuable papers, accounts, money, etc. This is a wise and businesslike precaution, and has saved many a farmer serious loss and much trouble, in case of fire or attempted theft.

TEACHING A CHILD TO SAVE

CHILDREN are not so much to be taught as trained. To teach a child is to give him ideas; to train him is to enable him to reduce those ideas to practice.

An infallible way to make your child miserable is to satisfy all his demands. The impossibility of satisfying everyone of his wishes will oblige you to stop short after he has become headstrong.

Whether it is for good or evil, the education of the child is principally derived

from its own observations of the actions, words, voice and looks of those about him.

The habit of saving is itself an education. It fosters every virtue, teaches self-denial, cultivates the sense of order, trains to forethought, and so broadens the mind.

The best school of discipline is the home. Family life is God's own method of training the young; and the homes are largely what women make them.

Education commences at the mother's knee. Every word spoken in the presence

of little children tends towards the formation of character.

In these times when people are tempted to live beyond their means it behooves parents to teach their children those principles that may later in life prevent them from wrecking their lives upon the rocks of disillusion.

There are so many "catch-penny" schemes today! They may be found all the way from the prize candy to worthless mining stock. All promise more than your money's worth, but you always get less.

Teach the child to buy what he wants with his eyes open; buy the best and insist upon his money's worth in quantity and quality. He should never expect to get something for nothing.

Many children are learning lessons of extravagance from their parents today. Few children are satisfied with a penny or two to spend as they wish; it must be at least a nickel or a dime.

The "moving picture shows" are more profitable to their owner than gold mines. The principal patrons of these places of amusement are the children. While I do not disapprove of all moving pictures—for there are some good and some bad—the habit of attending every show should be condemned. The habit once formed is hard to break and must, if indulged in, make heavy inroads upon the family income.

Teach the child to save by self-denial. The worst education that teaches self-denial is better than the best that teaches everything else and leaves that out.

If a child can be persuaded to drop his penny in a bank or mite-box for a few times he will like to feel the weight and hear the jingle so well he will be anxious to increase both.

Teach a child the value of money by having him earn some for himself. He will spend his own earnings more judiciously than the money that is given to him. His money represents so much time and labor to him. His father's money he seldom gives a thought as to how it is obtained.

The foreign element teach their children early in life the value of money by making them earn every penny they can. No matter how they get it, just so they bring it home.

A paper route serves as a means whereby many bright boys of our city clothe themselves. The small boy who calls at my door for old papers has quite a profitable business. He says he gets one-half cent per pound for his old papers.

When I was teaching in the public schools of our city a "school savings bank" was established and proved to be very beneficial.

The banking department was open in each room every Monday morning. Each depositor was supplied with a bank book. The teacher kept a ledger for her room. The ledgers from the different rooms were turned in at the principal's office about ten o'clock. The principal carried the money to one of our local banks. The principal kept an account of the amount from each room; the bank giving each building credit for its deposit.

The children received three per cent interest when they had deposited one dollar; interest was computed every three months. The deposits were from a penny up. Many of the children had quite a nice account, as it was carried over from one school year to another.

Close in the building in which I was located was a candy shop. The proprietor told me he felt keenly the effects of the banking system in our schools.

He said, "I used to keep kites, marbles, and valentines besides my candies; but now I keep candies and marbles only and sell less of those."

One of the boys saved enough money, during his stay in the public schools, to pay his way through a business college. His parents say they did not miss the money as it was simply their son's spending money.

The Savings and Trust Company of our city suggests a plan whereby children may save some money for Christmas. On April 1 it will start a Christmas Savings Club. Members will pay a small amount each week for thirty-six weeks and at the end of that time will receive checks for the total amount they have paid in plus an additional 3 per cent interest. The plan is simple and systematic. There will be different classes of members. For instance, the first class will start in by paying one cent the first week, two cents the second, three cents the third week and so on for thirty-six weeks, the last week's payment amounting to thirty-six cents. Members in this class will receive a check two weeks before Christmas for six dollars and sixty-six cents with interest. There will also be classes starting with two cents and five cents. This will doubtless be popular with the children. They like to act like grown people and the privilege of owning a bank book and walking in and out of a bank will be an inducement to become a member of the Christmas Club.

MORAL HOUSECLEANING

Mrs. Charles Norman

IN the beginning, I will admit that I do not understand the subject I am about to discuss—that I do not even know if there is such a thing as moral housecleaning! I simply have a feeling that the ordinary semiannual cleaning is immoral, and that something must be done about it. My own experiences have kept me, from year to year, in the valley of humiliation. Not the valley of despair, however—not the valley of despair.

One morning, not long ago, when I was newly released and partially recovered from the tyranny of housecleaning, I called at the home of a friend and at her request took a seat on the veranda. "And what are you doing this beautiful spring day?" I asked.

"Picking up dirt in one place and depositing it in another," she answered with a sigh.

I thought I detected, in her voice, a decided weakness, and I said, "Have you tired yourself out, at this business?"

"Have I tired myself out?" she moaned. "If it were only myself! Why, I have been a perfect demon all week. And the worst of it is," she added, "my husband has done everything he could possibly do, to make the burden lighter, and I haven't the grace to thank him or even to seem grateful. I have been ugly, ugly, ugly! And I could not help it."

I was thinking the case was about duplicated in my own household, but I said nothing. I could not think what I should say. My friend at length continued:

"Another thing: we have not had half enough to eat for three days. I forgot to order anything and am too tired to prepare what we have. Now last night, after we had worked so hard and I had put off dinner to the last possible moment, and we had been seven hours without food, and had had only half rations at the previous meals, and the children were already sleepy and fretful,—what do you think we had to eat?"

"Pickles," I guessed.

My friend gave a hysterical little laugh. "Well, no," she said, "but it wasn't much better. We had absolutely nothing but baker's bread, which tasted like sawdust, and a can of tomatoes, very sloppy! There were peas in the store-room, which would

have taken no more time to prepare and which would have served us much better as food, but I did not have the sense to choose. Neither did I know enough to open a jar of preserves to help us forget the taste of that bread; and when, at the conclusion of the meal, one of the children meekly asked if he might have an apple, I discovered that there were no apples. It dawned upon me, then, that the children were hungry and that I was hungry and that my husband probably was hungry—that all of us were, in consequence, half sick and unhappy! I could not sleep for a bad conscience and for thinking what we should have for breakfast."

"Why," said I, "this is really a pitiful tale. I ought to report it to the charity organization."

"No," she answered, solemnly, "take it to the managers of the insane asylum. I have resolved over and over that this thing should never happen again; and it continues to happen twice a year, with perfect regularity. Why, my dear," she said, looking me hard in the face as if it were the most serious moment of her life, "I never appreciated till now what a hard life my laundry woman has. She washes six days in the week. Even if she could afford good food, she would never have the strength to prepare it, would she? Poor thing! She told me she once had to do 'a right smart bit of cooking' on Sunday. I dare say she needs 'a right smart bit,' and she could not act more righteously than in preparing it. But, in my case, such troubles are preventable! There is no need of this housecleaning commotion."

"And this emotion!" I added.

She paid no attention to my remarks, but went on: "I think the whole difficulty begins with those large rugs—rugs which are too large for any woman to handle, and which must be put down and let alone. If it were not for them, we could keep clean and would not need to get clean; but with great heavy rugs, and furniture on top of them, what can a woman do? She can not even begin till the very foundations are removed with their accumulated filth—for, however much you may dislike that word, it is the proper one for such stale and poisonous dirt."

I was glad to have my existence recognized, and I hastened to improve my opportunity to speak, so I said: "Why don't you sell your large rugs to a second-hand man or give them to the poor? I know you would like to do that and God loveth a cheerful giver."

She looked at me reproachfully and said: "Do not be sacrilegious! Tell me—what have you done with your large rugs?"

"Gone through the whole performance you have depicted, fussing, fasting and all; and finished it with the rugs in place again and furniture on top of them, immovable, irrevocable, uncleanable, indecent! Who was it who said, 'If I have got to drag my trap, I will see that it is a light one and does not nip me in a vital part?'"

"Well," I said,—and I, too, began to grow serious,—“not only large rugs but some other possessions have entrapped me, and I am afraid they are ‘nipping in a vital part,’ but the rugs are the most of it, as you suggest. I bought them in my benighted days. I got good ones and they refuse to wear out. Rugs of some kind are needed in winter to make the floors warmer. In the summer we do not need them, and they have no excuse for being; but the floors are not sightly and I lack the moral courage—or common sense—to discard them. I have no defense to make, but I shall never, never, never buy another. Some day we will see the last of semiannual upheavals and do the cleaning as it is needed and as circumstances permit. We will let brooms go with the large rugs. Small rugs can be cleaned out of doors every week or two, and the floors brushed and wiped clean, and we shall never more raise a great dust inside and poison the atmosphere and load our lungs (and bric-a-brac) with dirt. And we will have less bric-a-brac, too! They say that in every storm there is a center of perfect calm, but the housecleaning cyclone has no such points!"

I was growing eloquent, but my friend checked me. "Why," she said, "you talk well; yet you have laid those rugs and you mean to lie upon them and repeat your housecleaning in the autumn and then go through the winter, and have housecleaning again in the spring! Well, you have come in time to save me. This house is clean, clean from garret to cellar, floors, ceilings, walls, woodwork, windows, to say nothing of rugs! And all this has been done with no outside help but that of one skillless man, who could do nothing without being directed, but upon whom, nevertheless, the whole thing depended. Without him not

a wheel could be turned, and he knew it. And so it is! When this business begins, it cannot stop and it cannot go on, if the men we engage conclude to stop it.

"This moment is for me the period of calm in this storm, though it seems not to be in the center. And I have decided since I have been sitting here that this clean house shall never again be spoiled by those large rugs. I can not afford to buy new ones, but we will go without this summer and next winter I will, if necessary, cut the old ones into strips rather than be rendered by them helpless to clean a room. The floors may not look very well, but they will be 'an outward and visible sign of an inward and spiritual grace.' Already I feel emancipated. And there is some one besides myself who will appreciate my change of heart! Most men are sufficiently oppressed with business cares and they ought not to have the added responsibility of home. What is the use of a man having a home, if it is presided over by a creature who has not mind enough or courage enough to manage it?"

With this speech my friend "cooled down." She had apparently forgotten my presence—I was discreetly quiet. It might seem that, under the circumstances, she was not very polite; but I justified her vehemence. She was a righteous little lady and I could take no offence. Besides it was Alice, my most loyal and devoted friend! She and I were under no contract to make commendatory speeches to each other. When I started to go home, she asked me, out of habit, to stay for luncheon.

"But is there going to be any?" said I. She laughed and assured me she would divide her last loaf with such an old friend—especially one who had helped to save her from continuance in a grave error.

I prudently refused her refreshments, believing I could do better elsewhere; though she told me she was really feeling vastly better than when I came and that she meant to go at once to order something to eat; Which I took as consolatory proof that she was in her right mind.—*Boston Cooking School Magazine.*



The young man produced a small, square box from his pocket.

"I have a present for you," he began. "I don't know whether it will fit your finger or not, but—"

"Oh, George!" she broke in, "this is so sudden! Why, I never dreamed—"

But just then George produced the gift—a silver thimble—and it got suddenly cooler in the room.—*Ladies' Home Journal.*

THE OZARKS

F. L. Baker

AN extent of country embracing more than 3,000 square miles and occupying for the most part the southwest part of Missouri, but extending somewhat into each of the three adjacent Commonwealths is, according to some scientific conclusions, the oldest land on this earth.

I shall not defend the theory; neither shall it be denied, for in this article it will matter not at all as to the relative time at which the different parts of this planet rose above the great deep. That this portion of old Mother Earth's crust has passed through some experiences totally different from possibly all others, is sufficiently attested by these eternal hills which speak in words more eloquent than tongue, more enduring than pen or chisel, can express.

Surrounded by treeless plains of unparalleled fertility more easily subdued from nature's sway by the brawn of the invincible home-builder, this wonderful region has been passed by by most of these in search of the best.

There is now no more land to be had for the asking, and the tide is ebbing from North, South, East and West, and the Ozarks will soon be the most cosmopolitan of rural America.

While this is, for the most part, a region not intended for grain growing on a scale that harnesses eight or ten horses in one team, or turns its ten or twenty furrows simultaneously with man-made tractor, neither is it a mass of rugged, jagged barren mountains. To use the word "mountain," descriptive of this region, must cause

even the Alleghanies to wonder why there is no other word suggestive of Appalachian importance.

Every part of this region is of some value, for everywhere you see forests, prairie, grain, grass, orchards, flocks and herds, with everywhere roads, wagons, and buggies, mowers, binders, threshing-machines and traction engines, log houses and barns, and buildings of brick or stone, or concrete, and frame buildings, both painted and unpainted, fences, railroads, and electric cars, automobiles and saddles for both male and female equestrians. At nearly every house the postman makes his daily collection and distribution of mail, and the telephone brings the rest of the world a neighbor to every home.

While this Ozark uplift is so old, there is a striking paradox that in much that makes an up-to-date country new is the proper qualifier. We might go into figures as to the mineral wealth herein stored, but that is a story in itself of sufficient length and interest. The manufacturing industries, both in operation and in prospects, are another chapter. The pomological progress and possibilities, another; and the history of its people not of less interest.

For natural beauty there is not a duplicate. Her praise is already told in song. If you have never traveled in the Ozarks you have yet to experience a delight unattainable elsewhere. When you inhale the Ozark ozone and quaff her pure waters you will catch the spirit of "Home Sweet Home," and life's oxymel mixture will grow sweeter and surer.

THE RIGHT KIND OF FAITH IN HEALTH CULTURE

Lora C. Little

IT is hard to believe that some of the people who are struggling in the mire of disease really desire health, so contrary are their frantic efforts to true health culture. They appear often—good church members as they may be—to have large faith in the devil and all his crooked ways but no faith in God of nature. For

the former they constantly study and experiment with, while the latter they ignore as quite inadequate to their own peculiar case. Was ever such fatuous folly?

As an example of this, take the way many deal with dyspepsia in its various forms. In dyspepsia there is a failure in receptiveness to food, and this failure has its causes.

Instead of candidly examining the habits of life that have led to this wretched state of disorder, and correcting them, every one, the victim of dyspepsia looks for means of forcing his stomach to take and take care of food.

Now, you can't force nature. You can't compel the nervous system to do that which it is unable to do. Eating is the most natural thing in the world. Eating in its full sense implies receptiveness of the system towards food. To take food into the stomach when that receptiveness is wanting is not to get nutrition into the system. The whole philosophy of life, indeed, is involved in eating. Live right in all particulars and you eat with pleasure and entire benefit to yourself. Live wrong in enough directions—and the kind of food may not be one of them—and nutrition fails.

The first thing physically that has been made wrong is the nervous energy, the animal spirit, as some have called it. There is nervous failure. There has been some abuse of the nervous system. It may have been mental. Search for it. Correct it. Do not think to evade this primary duty. No drugs, no devices, no tricks of any sort whatever will serve as a substitute.

Unless already acquainted with the digestive processes, study them until you see their trend and then see to it that you do not interfere by unnatural practices in the conceited delusion that you are aiding nature. Nature can never be aided by working at cross-purposes with her.

Do not quarrel with wholesome food. If simple, natural food can not be taken care of by your stomach, the trouble is not with the food, but with you. Don't fuss about your food. Get busy with yourself. Get into the open air and work there with all the might that is left in you. Laugh heartily. Breathe five times as much as you are accustomed to doing. When tired, rest. Throw yourself flat on the ground, if it is summer, and bake in the sun. If sleepy, sleep. Drink plenty of pure, cold water. When you feel you must eat, try a spoonful of something—something simple and appetizing—if your stomach has quite gone back on you. After three or four hours, if that did you no harm—if you had no bad after-effects—you can take a tablespoonful.

What I mean is, go about eating gradually, and insure that one meal has been fully disposed of before another is taken.

Don't think to overcome the difficulty by freak diets. Always avoiding condiments and spoiled foods, select the thing you crave. By spoiled foods, I mean fer-

mented, or overcooked foods, or foods that are oversweet or overfat. Food that is wholly unseasoned is best for dyspeptics.

Probably nothing is worse for the dyspeptic than bread and grain foods. Probably no food is more resorted to by dyspeptics. Why not use horse sense? Grain is fed to horses as a work ration. That means it takes energy to digest it. It also takes work to dispose of it after it is digested and assimilated.

Vegetables—and always some uncooked vegetables or their freshly expressed juices—are the best medicine for the dyspeptic to take. He must be content to go slow. Whenever he makes a mistake he must be patient and begin again. Fruit that is fresh and unsweetened is always useful if it is relished, and if nothing else is eaten for several hours before or after.

A small quantity of animal food is advisable, but not too much nor too frequently. Judgment is required, and the needs of the individual case. And strange as it may sound, it will strengthen the digestive system to strengthen the judgment, for the judgment is part of the digestive system. This is one reason why I consider it desirable for every one to learn to be his own doctor.

But see what dyspeptics do: They take medicine to dissolve the food which their digestive juices are unable to dissolve—and the medicine dissolve their takers. They use the stomach tube to wash out that already abused, and now still worse abused, organ. They resort to any and every unnatural—and therefore evil—method to overcome their disorder, and the result is only to bring on more serious disorder. A nervous system that is shattered to begin with they proceed to wreck utterly. All these unnatural practices are blows upon the nervous system. It is the nervous system that must do all the work. It is the nervous energy that must be restored. Man grows from within—not from within his stomach, either: within the stomach is outside the man. His processes of renewal are carried on by his nervous system, and it receives its life through the brain, through the subconscious mind, from God. Go back to first principles, you poor slaves of the stomach tube, and quit reversing nature's processes. People who have recovered after the use of the stomach tube may have attributed their cure to it, but they were grandly mistaken. Cure never came until they stopped it. I do not hesitate to add, cure would have come sooner if it had never been used.—Health Culture.

A WOMAN'S TRAINING FOR LIFE

Lula Dowler Harris

IN the days of primitive domestic industry, women performed a large share of the labor of the world; but they were not free agents. The fruit of the woman's toil belonged to her husband. The value of the work of all women was seriously depreciated by these conditions. Woman's work had no money value.

Today conditions are quite different. Christianity has lifted woman to a new place in the world. And just in proportion as Christianity has sway, will she rise to a higher dignity in human life. What she has now, and all she shall have of privileges and true honor, she owes to that Gospel which took these qualities which had been counted weak and unworthy, and gave them a divine glory in Christ.

The world is calling its women to come to the front ranks. Business life and the professions are open to them. Today many young women are standing shoulder to shoulder with their brothers on the firing-line in the battle of life.

These are great times in which we are living. Every woman has her chance of victory and power. We have great opportunities we never had before. We are daily developing power that will never again allow us to be the weak, clinging creatures we once were.

In the training for the duties that lie in the path of every young woman of today environments help or hinder. Circumstances wholly unlooked for arise, but they are not natural destroyers. They are stepping stones to greater things. They are occurrences that should make them bigger, braver, stronger.

Too much emphasis cannot be put upon the fact that it is not helps but hindrances that develop the powers within us.

Every young woman should receive an education along some line that will make her self-supporting. No difference whether she needs to work for a living or not; the knowledge will do her no harm and may be of great use.

It is not unusual for a young woman to learn a profession and then discard it for married life.

After all, woman's training should be made with that end in view. The young woman preparing for her "career" always looks beyond it into the misty future and

fancies herself a happy wife and mother.

Character building is the first important duty in life. Our girls must be taught purity of thought and action, for without them all other training would amount to nothing.

Since few things are more important to a community than the health of its women, teach our girls the value of health.

There is an old proverb which says: "If strong is the frame of the mother, the son will give laws to the people." And in a nation where all men give laws, all men need mothers of strong frames.

It is the opinion of those who best understand the physical system, that if the physical laws were strictly observed, from generation to generation, there would be an end to the frightful diseases which cut life short, and of the long list of maladies that make life a torment or a trial, and this wonderful machine,—the body—this "goodly temple," would gradually decay, and men would at last die as if gently falling asleep.

When I look at some of the girls on the streets of our cities, I wonder sometimes if they have mothers, or if they have, if they pay any attention to their daughters' mode of dress. It is very common to see a girl with the neck of her blouse turned very low, her feet clad in thin hose and low shoes when the thermometer hovers around zero.

The same girls may be wearing a fur hat and carrying a large pillow muff; while a short, very tight skirt completes her outfit.

The most ignorant can see how very inconsistent such a mode of dress is. If these girls are to be the mothers of tomorrow what may we expect of the future generation? A set of weaklings—nothing more.

When woman loses her health she is stripped of beauty and much of her power.

Culture always raises value. But in our cry for culture let us see that we get the genuine article. There is a "veneer" that closely resembles the genuine but it will not stand the wear.

The girl who wishes to make the most of her opportunities must put her best self into her work, using her powers of tact and originality. If she wishes to look young and beautiful let her resolve to imitate the

sun dial," which only records the hours of sunshine.

Those who have the training of young people should always remember that one mind is no more like another than one garden is like another.

Those who love books should be taught to choose the best and absorb the best thoughts of the author.

The music lovers should be taught how to cultivate a taste for good music and appreciate its merits.

Training along these or other educational lines will raise the moral tone of the individual. The young woman with such advantages will gradually lose her taste for flashy novels and ragtime music. As she becomes cultured by one of these or by one of the many other means her speech will become pure, though it may be ever so simple. She will use no slang. The tone of her voice will be as pure as her words. And the beauty of these accomplishments is that the purest may obtain them in their own peculiar way.

Some of our colleges diffuse a lot of culture; some is real, some only "veneer." Some girls who go to college benefit themselves and the rest of the world by it. As for the rest of them, you would never know that they had a college training. A former pupil of mine graduated from Vassar College a few years ago. Her father says her expenses the last year amounted to thirty-seven hundred dollars. She came home feeling very superior to her former associates. Even the members of her own family are made to feel their inferiority in her presence. She was married a few months ago to an uneducated man, a mechanic. Her husband is a fine young man, promising to stand at the head in his line of work. Friends fear they will not be happy. Time alone will tell.

Perhaps the young woman who educates herself appreciates her opportunities and is less likely to be spoiled by her college education. It was once thought impossible for a young woman to obtain a college edu-

cation without having sufficient means in sight to defray her expenses.

Today many girls are working their way through school. Some colleges aid their students in securing work. The sentiment of self-support is receiving encouragement. This democratic spirit is rather looked up to now, where a few years ago a girl working her way through school would have been ostracized socially. This training not only helps the girl while in school, teaching her the importance of time and opportunity there, but will aid her in after-life. Her limitations will make her practical.

When her "career" is ended or she lays it aside to assume the duties of wife and mother she will doubtless need these lessons of economy and practicability more than ever before.

Back of the American home today is the woman's hand, the woman's head, the woman's heart.

Young women should be trained to consider the task of home-making seriously. It is the woman who makes or mars the home. The most perfect type of man could not make an ideal home if the woman who shares his residence were a virago, dissolute, or immoral. Yet many instances can be found where the ideal and tactful woman has made her home a center of delight and inspiration and comfort to friends and children, despite the fact that her partner in life lacked all the virtues she believed he possessed the day he led her to the altar.

The ideal home must be built upon these inner qualities—cheerfulness, a sense of humor, unselfishness, the idealizing of the commonplace—and then must come a training of the mind in the laws of appropriateness, beauty and usefulness; the chemical analysis of food, cooking and needle work. These qualifications are necessary in the ideal housekeeper.

The woman who creates an ideal home, where family and friends may meet and enjoy her presence and the social atmosphere of her abode, is extending her powers away beyond this life to the borderland—at least—of the home beyond.

LETTERS TO THE FOLKS BACK HOME

Galen B. Royer

Dear Children:

The trip to London was intensely interesting, but we grew very tired. We can't

live always on the mountain tops. We must come down and rest. So it was with us. The train dashed on and we looked with

less delight on still interesting scenes. Of course, the railroads are all elevated, and so there is no slowing down and the first thing we know we are delivered in the heart of the city of London. Great London! We have heard so often, and now we are here to see for ourselves.

We found that with an autocab we could be hurried around to Cook's, where we were anxious to get word from home and learn of a private boarding house. It was after six and the office for mail at Cook's was closed. They did not recommend private boarding houses and would not name one. In a last emergency we took the Peru Private or Home Hotel, near the big Russel Hotel opposite the Russel Square. We got bed and breakfast for four shillings and six pence, that is about \$1.10 per day per person, which is about as cheap as we can hope to make it. We at once turned in for rest. Did not get up till eight this morning. But say, let me tell you that these taxicab autos shot us through the crowded streets until our heads were almost lost in excitement, and you can go most anywhere for twenty-five or thirty cents. When you have baggage to carry they are just the thing.

This morning we started to walk back to Cook's and found it took us thirty-five minutes, but we saw plenty of city. We passed historic places, passed through beautiful parks and the trip was great. At Cook's we found a letter from Father Miller, a card from Wilbur Stover, and a letter from Pellet in France. We read them and waited for the morning mail to be distributed, when we received a letter from Josephine and Ruth, another from Father Miller, and one from Bro. Moore. That made a fine lot of news. We were so glad for your letters, girls; and I confess that I read your good letters with my heart in my throat. We are so glad it is so well with you as it is. God bless you, dear ones.

Then we started to walk to the Bank of England to get some money and see that great place. It impresses us as being a very common affair to be the controlling financial institution in the world! And they would not cash our check either; said we should go around the corner to another. No use threatening them with dismissal. We simply went around the corner where the ten pounds gold was readily handed out to us. Then we went up a street farther and at St. Mary's Axe we called on Mr. McMeekin, a man who used to live in Chicago and knew Mr. Bass so well. We had a short and pleasant call with him, and

then we started for the Barnado Homes. On the way we ran across the "old clothes market," the sight of your life. What do not those people have to sell in the way of dirty clothes! I never hope to see the like again. Then the meat and fish market smelled long before we reached it, but mama wanted to see and so we went through that. We took a car and for two pence each we soon were at the headquarters of the Barnado Homes. It was noon, Oh, the sight of the children on the street! We shall never forget it! We hunted a place for a good lunch, and since we could not see anything of the Homes before 2:30 we were about to return when they suggested going out seven miles to Barkingside where the girls' homes were, and there again we found something that perhaps is not duplicated in the world.

Thirty-six years ago Barnado bought sixty acres of ground at this place and started to put up cottages in which to house and train destitute and forsaken girls. That day there are sixty-six of these cottages beautifully located on the grounds, all built of brick. The cottages are built for sixteen, twenty or twenty-five girls. They are taken from two years to fourteen years of age, and today there are 1,300 in the Homes. But this is so small compared to the great need. They take babes at any age if destitute and place them in the hands of mothers till two years old, when they are brought to the Home. Thus they care for them.

First we visited the chapel,—a splendid building without any extravagance whatever. The walls on the inside are finished in the natural brick. Each cottage is presided over by a mother, as they call her, and she with her family has a section in the church. At the end of the bench in her section is a chair for her. On the walls are beautiful mottoes. It seats 1,300, and in the morning services and when all of the attend there is no room for visitors. We were taken to a cottage near by and peeped into the rooms: Saw "mothers'" room, a cozy room, and upstairs into the bedroom where, in single cots, white and clean, with the "nighty" neatly folded and in a pocket on top of the pillow, everything was in waiting for the sleepers in the evening. I ventured to ask what compensation the mothers received when the guide, a noble woman, turned so gently to me and said: "Their service in most instances is voluntary and free. The mother of the cottage came here thirty-four years ago and has supported herself and given her life

his work." I could not keep back the tears. There is a life of service that I must commend. It is to "the least," the outcast; but what joy must be in her heart to render such a service to fellow children! She sleeps upstairs in a room by herself, but in such a commanding position that on a moment's notice she can be ready for duty. Children, that home was simply wonderful. That is all.

Next we visited the school building where those old enough and bright enough were at school. In England there is no summer vacation. Just the legal holidays is all the child gets between six and fourteen. The kindergarten, the gymnastics, the sewing room, all were passed as we moved slowly along. The laundry, where on an average 10,000 pieces are washed each week, was an interesting place. All done by girls who took their turn at washing.

But the dearest place was the "Receiving Home," where children of every age are brought, cleaned up and kept two or three weeks to know if all is well and what their disposition is before placing them in a home. Here we found perhaps twenty babies of all ages out on the lawn. Several came running to me, saying: "Papa, papa," and the sweet little things looked no more like outcasts than our own. We played with them, talked with the nurses, looked at their carriages for babies and one attendant. Oh, it is no use picturing to you the wonderful tenderness of that receiving home. These babies will soon be given to hired nurses who will care for them till they are two years old, when they come to a cottage till old enough to do for themselves. In the baby room are baths, cradles galore, and scales, and each child is weighed every week to note progress.

Do they reject any? No, not one. If they be destitute and need help that is the only requirement. No matter if they are

consumptive as some are, they are accepted and placed in the home for consumptives where every help possible is given them. The building has large verandas where they sleep out, of doors and everything possible is done.

"But from these slums they surely get cripples, feeble-minded and such like." Yes, they do. We saw a girl, perhaps fifteen years old, born without legs. She sat on a chair making embroidery. She has little mind. The guide told us that for a time they were puzzled to know what to do with some. They were not able to learn a thing, seemingly. At last they set them to making embroidery, and there was the surprise of it all. These feeble-minded people are doing as nice work as mama or Bess ever did,—some very pretty hardanger work. Even French lace is within the range of their accomplishments. With pins to set the forms; with threads to little spindles, perhaps several dozen hanging down, they twist and slip and work six hours each day at this lace.

Four years ago Dr. Barnardo died at the age of sixty, simply from overwork. Sixteen hours a day was his usual task. Before his death he picked out a spot right in the heart of the ground where he said he wanted to be buried when he died. There he rests in the midst of this wonderful work still going on. On his tomb are these words of his:

"I hope to die as I have lived,
in the humble but assured faith of
Jesus Christ

as
My Savior, my Master, my King."

Last Saturday was founder's day of the home, and his grave was still strewn with roses and other flowers that had not lost all their fragrance.

Papa and Mama.

FROM A DIFFERENT VIEWPOINT

Ada Van Sickle Baker

WINSTON MONROE threw back his head and inhaled the fresh, invigorating air of a bright May morning. Then, leaving the main road which he was traversing, he entered the inviting-looking woods, whose tender green shone as if each leaf had been carefully varnished. The mingling of various odors of the woods smote his nostrils

pleasantly. Roots, herbs, and flowers all united in sending forth their delicious burden of scent. Tall, graceful plants, and gently-swaying blossoms nodded to him, as though bidding him a cordial welcome. Squirrels looked at him keenly, as if trying to determine what sort of a fellow he was, then flashed away, chattering noisily, but

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THE RELIGIOUS FIELD



THE NINTH COMMANDMENT.

J. C. Flora.

"Thou shalt not bear false witness against thy neighbor." —Ex. 20: 16.

THIS commandment is not to be restricted to the false testimony given in courts alone. It prohibits slander and misrepresentation at any time and under any circumstances. We shall miss the intent of the commandment if we include in it lying in general, for it is a specific kind of falsehood which is forbidden. It is true that lying of every kind is one of the worst sins of which men may be guilty. I do not think lying is ever justifiable, yet it may not be as detrimental, sometimes, as some of the vices. Let us never tell a lie. It is sometimes malicious. It is always cowardly.

The question, no doubt, arises in our minds: Why should this commandment fasten upon this particular kind of falsehood? We are all ready to admit that to lie for our own selfish interests, and for our own individual welfare, is not the right thing to do by any means; yet in my mind there is no doubt but that to lie or bear "false witness" against our neighbors, and thereby do them mischief, is a worse thing. But let us remember that no kind of lying, for whatever purpose, is to be recognized. The Ten Commandments are not a complete moral code. They deal with several sins, and many they have untouched. They were not given merely to destroy the specific evils that they refer to, but to give moral discipline. So this one has a broader application than the particular case of the general sin that it deals with specifically.

This commandment condemns bearing "false witness" against any one, let it be in public, or in private. It no doubt alludes more specifically to those tribunals that are necessary for peace and order. Our government stands for self-government, yet we all know that it becomes necessary to have courts and bars of justice, so that our rights may not be infringed upon by others. When we stand before a tribunal to bear witness for or against our fellow-citizens we must bear in mind that we are under solemn obligation to tell only what we know to be truth, so far as it is possible for us to know. And, too, we must bear in mind that the judge and jurors have solemnly vowed to pass judgment according to the

testimony bearing on said case. If government is acknowledged of God, then we do not only bear "false witness" against the citizen, but against God as well.

It is not only before the courts of justice that we may bear "false witness" against some one. Many of us may never be brought before the bar of the police court or before the judge, yet we are all judged and we have a right to a just sentence. The circle by which men are judged may vary a great deal; some only by their immediate community; others by a large circle, and still others by a still larger circle. But from the most illustrious king to the most obscure laboring man, every one has a right to a true witness. Our witnesses may be many and varied, yet they are not less grave. We should be just as careful about what we say about every one, at all times, as if we were on the witness stand. The penalties which public opinion may inflict upon us are many and severe. It may destroy our peace of heart; it may destroy the comfort of our homes; it may destroy our reputation. How is it done? By some one bearing witness, either true or false. If false, we have done a great injustice that some one must be responsible for. It is possible for our moral conscience to become diverted. We become so accustomed to injustice and unfair criticism that we are constrained to not even recognize fair criticism. We are in danger of being amused rather than troubled, even when good men are crying aloud against us. Somebody will be held responsible for such diverting of the conscience. This is not the Christian spirit, however. Just as we are filled with the Spirit of Christ will it be impossible for us to disregard the scornful judgment of other men.

The moral principles of men are influenced much by the current opinions of society in which they live. Let a man be born and live among thieves, and it must have its bearing upon him. None of us can keep from being influenced by public opinion. If it is unsound it must injure us. If it is just and pure it must do us good. How is public opinion formed? It is largely made up of the judgments of individual men. Public opinion did away with slavery. It did away with duel fighting. It may do away with many of our present evils, but they will surely be done away with when

you and I and every one will go to the witness stand, or as witnesses in everyday life, and will witness, not as false witnesses, but true witnesses for every citizen.

Malicious gossiping has been the cause of many a serious trouble. It has broken the friendship of the most devoted friends. It has created jealousy and strife and separation of husband and wife who had the greatest interest in each other. It has caused family strife and confusion and feuds where at one time the domestic life was good and the community spirit was to be highly recommended.

What are some of the ways by which we may avoid bearing "false witness" against our neighbors? We should try to form a true and just judgment of other people before we say anything against them. A witness ought to be sure of the facts to which he bears testimony. We should remember before making up our minds how many times we may have been mistaken before in our opinion of some one, and how often we may have accused unjustly. We are not justified in straining what they may have said or done to get a criticism, but rather take into consideration their motives, and if any reasonable hypothesis will relieve their conduct of criticism, allow them the benefit of it.

We have no right to use inferences for facts. From the direction we saw a man going, we can not conclude he was going to a certain building. We can only say he went there when we saw him go in the door. We may infer that a certain poor woman is not justified in wearing a silk dress, when it may have been given her by a friend. We might go as far as to say that she gets it dishonestly. We have no right to say that a man, whose name seldom occurs on a subscription list, gives nothing. He may give much privately to public charity. We need not conclude because a democratic government does one thing that she may do so many other things that may naturally follow. We are not to infer because the Catholic church once practiced trine immersion that everything else they practice may be all right. We have a right to charge a man with the principles he actually holds, and not with the consequences we may draw from them.

We should take the greatest of care in talking about other men. For many of us it would no doubt be a good policy to do less talking. Many of us are morally color-blind. Our minds have been diverted, the influences brought to bear upon us may have their bearing and may render a biased

judgment, a "false witness" against an innocent man.

We have no right to spread an injurious report because somebody brought it to us. It is a crime to pass bad money as well as to coin it. We must consider whether the person who told us may have known the facts, and whether he is capable of forming a sound judgment with the facts, and whether or not he bore any ill-will toward the man. Much unpleasantness would be averted if we would not circulate injurious reports so thoughtlessly. We shall have to give an account, not only of the deeds done in the body, but of the words which we have spoken. "Words spoken carelessly, in heat of temper, in envy, jealousy and malice, we shall know some day what hopes they have blighted, what evil passions they have provoked." Life and death are in the power of the tongue. By our words we wound not the body but the soul, and by our words we may bind up the broken-hearted and soothe and quiet the bitterest agony of the soul. "By thy words thou shalt be justified, and by thy words thou shalt be condemned."



FROM A DIFFERENT VIEWPOINT.

(Continued from Page 495.)

as it was all in squirrel language, the young man had no way of knowing whether they distrusted or approved of him.

"It's a joy just to be alive this morning," thought the man. Then a half frown came between his dark eyes. "If it wasn't for that something that keeps coming into my mind every minute, I would be perfectly happy." A fat little squirrel ran directly in front of him, then stopped, with head on one side, and began to chatter saucily.

"So you have your troubles, too, little squirrel. Well, I'll wager they are not of the same nature that mine are," he said. He walked on, kicking the small bushes impatiently; and even ruthlessly trampling the wind flowers, a thing he had never knowingly done in all the twenty-eight years of his life.

Suddenly, as he circled a clump of small trees, he came directly in front of a young woman. She was seated on an old log, her head twisted in her arms, while sobs shook her slight form.

At the sound of footsteps she sprang quickly to her feet, while a rich color flooded her face, as she dried her tears with a cobweb of a handkerchief with one hand, and with the other tried to arrange her long.

(Continued on Page 499.)

HOUSEHOLD HELPS AND HINTS

HOUSEHOLD.

Miss M. Andrews.

How to tell cotton from linen: It may be distinguished from linen by moistening the finger and pressing it on the goods. If it wets through at once it is linen, while if there is any cotton in its make-up, it will take several seconds for the threads to wet through.

To remove the shine from cloth: Cloth which has become shiny-looking, may be restored to its former appearance by being rubbed with turpentine. Use very little turpentine and rub the cloth very hard, going over and finishing a small portion at a time. The disagreeable odor will soon evaporate on being exposed to air.

When the leaf of a book is torn, take a strip of tissue paper and paste over the tear. This being thin the words can be read. Thread it and it keeps the leaves together, too.

One can keep a bureau drawer in order with less work, by having a number of boxes in the drawer and everything in its box.

To make rubbers wear doubly as long as usual, cut from the side of an old rubber or heavy cloth, a piece the shape of the heel, and paste inside. Have the piece a little larger than the heel, and the shoe will cut through the piece and thus save the rubber. A pair of rubbers will sometimes wear out several pieces.

In case of severe pain or any emergency where hot applications are needed, try putting an ordinary wire boiler over the lamp, and placing on it the plate or water to be heated. This works admirably, the boiler being so open as not to cut off the air, and the needed hot articles can be had in a few moments.

Sometimes a white shirt waist, apron or other article, is soiled by a blood spot resulting from a pin prick or from a needle, in doing a bit of sewing. A little corn-starch mixed with cold water into a soft ball, and laid on the spot, will entirely remove the stain without in the least degree impairing the freshness of the surface.

If the leather seats of your chairs have become shabby or dull, rub them with the white of an egg well beaten.

Ada Van Sickle Baker.

When finely chopped nuts are needed for

cakes, salad or sandwiches, run the nut meats through an ordinary sausage grinder.

Always put dried fruits to soak in warm water for an hour before cooking.

To keep red table linen bright, use enough powdered borax in tepid water to make it feel rather slippery. Use no soap, and hang in the shade until nearly dry. Iron with a moderately hot iron.

If one wishes to iron soon after the clothes are dry, sprinkle with warm water, instead of cold, and then they will be ready in about ten minutes.

To clean rusty irons, rub well with sweet oil, and leave with enough oil to soak into the rust till the next day. Then rub off rust with unslacked lime, wash well, and rub over beeswax.

To wash delicate lace, wet it, lay on a clean, smooth surface, a marble-top stand, if possible. Apply soap, scrub gently with a soft nail brush. When still slightly damp, put between several thicknesses of cloth, and iron dry.

To remove paint spots from floors, make a strong solution of potash. Wash spots thoroughly with this, leaving it till it soaks in. When the paint softens, scrape it, then wash off with warm water and soap.

Do not keep leather goods, such as traveling bags, etc., in the intense heat, or they will crack, or in the damp, for they will become mouldy. Russet shoe polish will clean and polish all leather goods nicely.

ODD FACTS.

Ada Van Sickle Baker.

The first teapots were either made by Indians or Chinese; it is not certain which. They first came into Europe with tea in 1610.

Statistics give the annual value of the world's fisheries at about eighty million pounds.

In the northern seas there is found, in great abundance, a tiny jellyfish. It has been estimated that a common glass can easily contain three thousand of them.

It has been found that there are about sixteen deaths to every birth at sea.

Electric light is often used by fishermen along the Pacific coast. The fish are greatly attracted by the bright lights; and they are generally hooked while trying to swallow the tiny glass globes.

The British Empire produces between

three and four million tons of salt yearly.

Tests showed that fifty men are required to pull as much as one elephant.

In Gloucestershire many acres of land are devoted to raising wood to be made into walking sticks.

In the East Indies there is an enormous kind of spider, that has been frequently seen devouring small birds.



FROM A DIFFERENT VIEWPOINT.

(Continued from Page 497.)

fluffy hair, that had escaped the confining combs in the intensity of her grief.

"I beg your pardon. I fear I have intruded," said the man, at last, gazing into the blue eyes that seemed determined to become dissolved in their own tears.

"You have as much right as I, to traverse these woods, only—I thought I was all alone." She tried to smile.

"You are apparently in trouble," said he. "Is there anything I can do for you?"

She saw he spoke in all sincerity, but hesitated a moment before replying, then said:

"No, it is something I must bear alone. It can not be remedied now. It is too late."

He gazed thoughtfully at her, as he replied:

"It seems as if there is a great deal of trouble afloat today. Do you know I, too, was doing my share of worrying when I came upon you and your tears."

"You?" The girl regarded him in surprise. "Well, your face is not a very good index of your mind. Why, you seem to be the personification of unruffled calmness. You certainly have mastered the art of keeping a calm exterior."

"I believe in the old saying: 'What can't be cured, must be endured,'" he returned, smilingly.

"Yes," said the girl, her eyes resting on the blue violets at her feet. "I suppose that is the only sensible way for grown-ups to look at a thing." She glanced at her watch and a startled look came into her eyes. "It is getting late. I must be going," she said, abruptly. Then glancing up, a smile came over her lips. "You see I must attend a noon wedding."

He started.

"A wedding?" he queried.

She nodded, and the motion caused three or four ringlets of hair to flutter coquettishly.

"Why, I am to attend a noon wedding myself. What a strange coincidence!"

She gave a little exclamation of surprise, then said:

"It is indeed! When I first came out here, I resolved I would not attend the wedding, for it is my mother's, and I am averse to have any other claim her than myself," and the red lips trembled childishly.

"Well, that is a great deal like myself, for you see it is dad that will be married today, and he and I have always been great chums, since mother died. Now it is all over, for a woman will claim all his attention and I will be pushed in the background. However, I ought not to complain, if dad will be happy. I have not seen the woman who is to take mother's place in his affections, but—" with a sharp intaking of breath, "I suppose my disapproval would avail but little, for when Cupid holds the golden arrow all else must step aside."

"That is what I have been thinking," replied the girl, studying the tip of a dainty toe that pushed the tender grass softly, "and I suppose I will have to make the best of it."

"Come, Beauty," to her dog frolicking close by, "we must be going. Good-bye, sir," slowly extending a soft little hand. "It has helped me, anyway, to know I am not the only person in distress, and—and you have my sympathy."

Then she was gone, with Beauty racing after her. Winston Monroe gazed after her, with a frown on his handsome face. "There!" he exclaimed disgustedly. "She has gone before I could get my brain in working order. I wanted to find out who she is, and where she lives. Such a sweet, pretty girl doesn't come into my life very often!"

Two hours later the young man, arrayed in a faultless suit, set out for the number his father had given him. "I feel more like I might be going to witness some very solemn thing, instead of a wedding, where everything is supposed to be joy and gladness," was his mental comment, as he entered the house where the few invited guests were assembled.

In a moment he felt a strange sensation sweep over him and he passed his hand over his eyes as if to brush away some imaginary vision. But the vision did not disappear. She was composed of too material a substance, although arrayed as she was, in a becoming, gossamer-like blue gown, that matched the blue of her eyes. She did resemble a dream girl more than any one Winston Monroe had ever looked

(Continued on Page 502.)

QUESTIONS AND ANSWERS

Question.—The other day a patent medicine agent left a bottle of cough syrup and several bottles of extracts with me to be tried as samples until he returns next fall. He marked the bottles showing me just how much I can use as a sample. Am I placing myself under any responsibility to him by using these samples?—Mrs. G. E. L.

Answer.—You will not place yourself under any responsibility to the agent by using these samples, but if you know the story of those bottles you will not risk your own life and the life of your family by using anything from them. That agent has placed samples all over your county and over the neighboring counties on the same conditions that he has placed them with you. Before he came to you he had placed bottles in some other locality. Those bottles are in homes where there are all sorts of diseases. Children with diphtheria, scarlet fever, whooping cough, smallpox, running noses, festering sores or what not, are allowed to drink from the sample bottles. Next fall the agent comes around and some of the people keep their bottles and some of them hand them back to him. Then he finds that he has a number of bottles on hand that have been opened as samples. He cannot afford to throw them away, so he refills them from a supply which he has received from the company, places a fresh label on the bottles and sells or places them in some other home as samples. It is extremely likely that the bottle you now have has been in other hands, perhaps in dirt and filth that would sicken you if you were to see it. Of course that agent washed it in hotel water and wiped it with a dirty rag, perhaps his own handkerchief, when he refilled it. Now when you give your child anything from that bottle there is every chance in the world of your child contracting some disease, and then you will wonder where the disease ever came from. You will be much safer and your children will be much healthier if you will set those sample bottles away without opening them and next fall when the agent comes back politely return them to him. You are never safe in buying bottled goods from any agent who leaves bottles asking you to sample them. What he tells you is what he tells other people, and you may be obliged to drink the dirt from some one else's hands

or mouth, and instead of having a free sample you may have a case of consumption for the rest of your life. Buy your extracts from a clean groceryman who does not put out samples. Leave patent medicine out entirely. Use home remedies, such as hot water, poultices, etc. When you have a case that you cannot handle consult your family physician and follow his advice. Leave sample bottles severely alone.



Question.—Is it right to enter a church during song service?—H. M. C.

Answer.—It is discourteous to enter a church during song service, Scripture reading or prayer. One should always plan to be at the church before the services begin so that no disturbances need to be made by coming in late. Late comers always detract attention from the service and destroy the devotional spirit of the meeting. If one is forced by circumstances to be late it will show a spirit of courtesy and respect to wait at the door until the song has been finished, or the Scripture reading and prayer have been closed. The devotional exercises of a church are intended to be inspiring and uplifting, but the effect is destroyed when there are people coming in late. Respect and consideration for those who are engaged in worship shows a spirit of thoughtfulness. Some people have a notion that they can slip in without being noticed while people are singing, but they forget that they cannot slip in without disturbing some one else. Promptness at religious services is as important as promptness in beginning our business. A successful farmer never thinks of loafing around until ten o'clock in the forenoon before starting into the field. He counts on getting there bright and early like all the neighbors. Why not count on being at the church right on time and take part in the opening services instead of disturbing them by coming in late?



Question.—What books would you recommend for reading, by a girl in high school, who wants to make the most of her opportunities?—G. E.

Answer.—In poetry read Tennyson's "Idylls of the King;" in history, "Green's Short History of the English People," and Justin McCarthy's "History of Our Own Times." In biography, "The Life and Letters of Louisa M. Alcott," "The Life of Alice Freeman Palmer," and the "Autobiography of Mrs. Oliphant." Other books to be read are Charles Dickens' "Little

"Dorrit," "Old Curiosity Shop," and "A Tale of Two Cities."

By the time a girl has read these books she will be able to make her own selections along the same line.

✻ ✻ ✻

Question.—What is the effect of quinine on the human system?—H. L. M.

Answer.—The effect of quinine on the human system is to check and arrest fermentation. It is a powerful antiseptic and even in dilute solutions will preserve meat, milk, butter and other foods. It retards, arrests and prevents putrefaction and causes contraction of the spleen. It is eliminated principally by the kidneys.

Small doses improve the appetite, increase the forces of circulation, stimulate the nervous system, relieve neuralgic pains, lower temperature in fevers and act as a specific in agues.

Large doses, as in all drugs, produce poisoning with its usual train of distressing symptoms.—Dr. O. H. Yerman.

BRAIN LUBRICATORS

"Have you any invisible hairpins?"

"Certainly, madam."

"Could I see them, please?"—Fliegende Blaetter.

✻ ✻ ✻

"And what is your name, little girl?"

"Don't know sir. I ain't married yet."—Brooklyn Eagle.

✻ ✻ ✻

Passenger—"Why are we so late?"

Guard—"Well, sir, the train in front was behind, and this train was behind before besides."—Punch.

✻ ✻ ✻

"I hear ye had words with Casey."

"We had no words."

"Then nothing passed between ye?"

"Nothing but one brick."—Washington Herald.

✻ ✻ ✻

"How does it happen that you are five minutes late at school this morning?" the teacher asked, severely.

"Please, ma'am," said William, "I must have overwashed myself."—Harper's Magazine.

✻ ✻ ✻

A certain young man who prided himself on a brusqueness that he mistook for wit met an eminent but touchy sculptor at a studio supper.

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"So you're the chap," he said on being introduced, "that makes mud heads."

"Not all of them," the sculptor replied quietly.—Youth's Companion.



A director of one of the great transcontinental railroads was showing his three-year-old daughter the pictures in a world on natural history. Pointing to a picture of a zebra, he asked the baby to tell him what it represented. Baby answered "Colty."

Pointing to a picture of a tiger in the same way she answered "Kitty." Then a lion, and she answered "Doggy." Elated with her seeming quick perception, he then turned to the picture of a chimpanzee and said:

"Baby, what is this?"

"Papa."—Woman's Journal.



FROM A DIFFERENT VIEWPOINT.

(Continued from Page 499.)

upon. But in a moment he knew that she was the girl he had conversed with, in the beauty of the woods that morning.

They looked into each other's eyes, while each betrayed a great surprise.

"You are Mr. Monroe, the son of my future stepfather?" she interrogated.

Yes, and you are Miss——. Pardon me I do not even know the name of my future stepmother."

"Randael," laughed the girl. "My mother, Mrs. Randael, is to marry your father, Mr. Monroe. How wonderful!"

From that time on the affair seemed touched with a rosy hue. The clouds were all dispelled from the two young hearts.

Winston Monroe was obligated to leave for a three months' business trip, but he carried with him the picture of a sweet young face, and as she had promised to carry on a correspondence with him, he was quite satisfied.

Six months passed, as months always do, and the Randael home was again the scene of a wedding. The names of the groom and bride were the same as those of a previous wedding.

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"Which goes to show, Winston, that every cloud has a silver lining."

"And ours was a very small cloud, after all. It seems it was almost all silver lining," he answered, as a very tender light dawned in his eyes.

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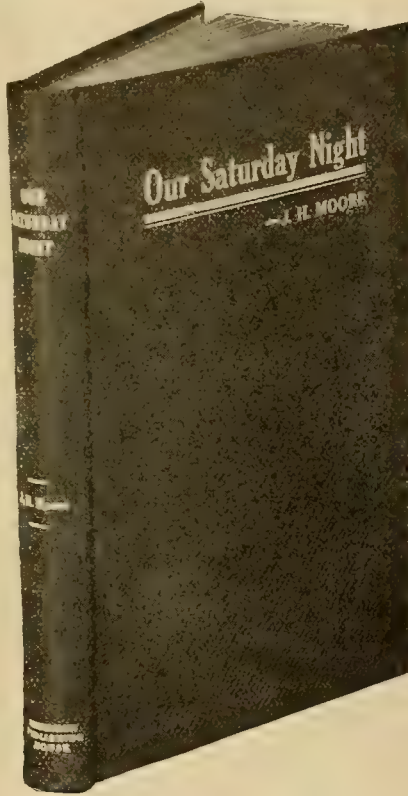
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THE INGLENOOK

EDITED BY S. CHRISTIAN MILLER

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THE INGLENOOK

Vol. XIV

May 7, 1912

No. 19

RECENT SOCIAL PROGRESS

H. M. Fogelsonger

Wages of Women.

THE federal investigation of the wages and living conditions of women who work in stores and factories has unearthed some startling as well as gruesome figures. For a complete report see Vol. V. of the Commission's report. The matter is divided into the following heads: Earnings of home and adrift women, moral influences that surround the employees of department stores, the relation of wages to morality, the earnings and opportunities for promotion, the social environment of wage-earning women and girls, some special study of the incoming cost of living of groups of working women.

Data taken from 7,893 average working women and girls from industries employing altogether 400,000 show that the average weekly earnings are \$6.67. Shelter, food, heat, light and laundry bills amount to \$3.80. The cost of clothing per week is put at \$1.38. Those figures leave a margin of only \$1.49 from which must be paid car-fares, contributions of various kinds, doctor's bills and amusements. There is not very much opportunity to start a bank account, is there?

The committee made an investigation of 196 women in Boston. Part of the report reads thus: "When clothes must be purchased, something must be cut from the expenditures. 'You see, I'm dieting,' said a frail slip of a department store girl, as she held out her tray upon which the cafeteria cashier in the presence of the bureau's agent put a two-cent check covering the cost of the girl's lunch, a small dish of tapioca. She may have been dieting, but the evidences were pathetically against the need thereof. The girl's shoes, waist, and skirt were plainly getting weary of well-doing, and to hold her position as saleswoman, they must soon be replaced. Was she finding a way?"



Mrs. Glendower Evans of Boston.

As an excuse for giving low wages many employers say that the girls have homes with their parents and are working simply in order to get pin money. But investigation finds that the percentage of women employed in the factories and stores who do not absolutely need to work is very small, indeed, so small that it can be ruled out of court. In New York, Chicago and St. Louis from 84 to 88 per cent of the girls turn their entire earnings over to their parents. The "pin money" woman does more harm in the matter of wages than any one else. She can afford to work for less than a living wage and thus lowers the standard in the factory.

So far as advancement or promotion is concerned so few ever realize their ambition to be at the head of something that this cannot be reckoned when computing the wages of women. Only one or two per cent of wage-earning women and girls ever attain to positions of authority. That is nothing new. The grow-up-with-the-firm talk that prevails in many factories is simply nonsense. The vast majority must always be common laborers.

There are 47,000 working women in Kentucky who do not receive over \$5.50 a week and in the tobacco industries there are 3,000 women whose wages do not exceed \$4.50. The State of Massachusetts has awakened to the situation. Last year the Governor appointed a commission to study the labor conditions of women. During the January legislature the commission made its report in which it was recommended that the State have a permanent Minimum Wage Board consisting of three persons. It is proposed that this Board inquire into the facts that have to do with the wages of women and after proper investigation that they be given power to set a minimum wage in any occupation.

One of the foremost advocates of higher wages for women is Mrs. Glendower Evans of Boston, whom Governor Foss chose as the woman representative on the wage commission which was appointed last year. Mrs. Evans was married to Glendower Evans in 1882 and the two planned a life devoted to public service, but Mr. Evans died only four years later. Left alone in her work she has been doing the best she could to perform what they had planned. She has been a busy woman all her life and is an open friend to the women wage earners.

The Death of Clara Barton.

On April 12 at her home in Glen Echo, Md., Miss Clara Barton passed away. She was ninety years old. Clara Barton has been called the Florence Nightingale of America, and like her British prototype, she has worked the world over. She will always be remembered as the founder of the American Red Cross and this fact will appear all the more singular when we remember that she was forty years old before she began the work of caring for humanity. Previous to that time she was a public school teacher in New Jersey. Her public school experience undoubtedly gave her the executive ability which she manifested later when in charge of the Red Cross. The permanent organization occurred in 1881 and Miss Barton was its president until 1904

when a reorganization was effected with William H. Taft as president. There is some misunderstanding concerning the American Red Cross in this, that many people think that it is of use only during times of war, but such is not the case. It dispenses relief at all great calamities such as floods, earthquakes or mine disasters. Wherever there is need of food, clothing and shelter you will always find a representative of the American Red Cross busily at work. Miss Barton is gone but her work remains with us.

Reporting Venereal Diseases.

It is a matter of common opinion among all reputable physicians that venereal diseases should be controlled in some way or other. Since such diseases are frequently contracted by innocent persons, and this innocent person is too often the wife of a man who should never have married, many physicians believe that the disease will never be checked unless there is some system of reporting all such cases. The New York city Board of Health has made an advanced step in this direction. It has passed resolutions concerning the reporting of all cases of venereal disease in public institutions. The resolutions are these:

Whereas, The venereal diseases are infectious, communicable, and preventable, and constitute a serious menace to the public health, thus properly coming under the charge of the public health authorities, and

Whereas, It is well established that no administrative control of such diseases is possible without a system of notification and registration, associated with provision for the municipal care of patients unable or unwilling to place themselves under proper medical care and to take the precautions necessary to prevent the infection of others, be it therefore

Resolved, First, that on and after May 1, 1912, the superintendent or other officers in charge of all public institutions such as hospitals, dispensaries, clinics, homes, asylums, charitable and correctional institutions, including all institutions which are supported in whole or in part by voluntary contributions, be required to report promptly the name, sex, age, nationality, race, marital state, and address of every patient under observation suffering from syphilis, in every stage, chancroid, or gonorrheal infections of every kind, stating name, character, stage and duration of the infection, with date and source of contraction of the infection, if possible.

The Esch Bill Passed.

After several weeks of delay the phosphorus match bill has become a law. The Senate passed the bill on April 3 but it had already passed the House March 28 by a vote of 163 to 31. Efforts have been made to get this or a similar bill passed since June, 1910, when John B. Andrews, secretary of the American Association for Labor Legislation, published a report on phosphorus poisoning. This most loathsome occupational disease occurs chiefly in those factories where cheap matches are made. It is possible to manufacture matches without using the cheap phosphorus and most European countries have strict regulations concerning the making of matches. The United States has been behind. The present law as it has passed both houses prohibits the importation and exportation

of poisonous phosphorus. Some objections have been raised concerning the constitutionality of the new law but in all probability it will stand as it has been drafted.

The Jew and Socialism.

Socialism is growing in many quarters and it seems to have found fertile soil among the working class of Jews. At the conference of the American rabbis held at Baltimore April 16 it was stated that many Jews are forsaking the religion of their fathers and turning to Socialism. While Socialism is not a religion it is a singular fact that it takes the place of all purely religious views for many people. Germany is full of such examples. The Jewish rabbis have decided to make a special study of the situation with the hope that something may be done in the way of reconciliation.

COMMENT ON RECENT HAPPENINGS

New Mop Wringing Device.

A new device for the dry wringing of mops, clothing, etc., but especially adapted for quick service in large office and other public buildings, is just now daily demonstrating its great labor and time saving qualities at the Museum of Natural History, New York, where the machine has been invented and constructed. Every morning an area of ten acres, or a highway equal to twenty-five city blocks, sixty feet wide, about one and a quarter miles long, is thoroughly cleaned by a squad of twenty men and four wringers in two hours. Previously under the old methods the same men consumed nearly half a day in going over and mopping up this same floor space. The wringer is also adapted for dyers and large sea-shore bathing houses. Mr. H. Bears is the inventor and patentee of the machine.



A Railroad Health Officer.

Nowhere are healthful conditions needed more than in railway cars and stations, and the appointment of a health officer by the Illinois Central and Yazoo and Mississippi Valley Railroad Companies is a mark of increased care of public health. As a matter of enlightened management, also, the creation of this office is commendable. Employees of the road are to be helped to keep well. They will be better workers if there is little sickness among them, and

they will be individually benefited. The public, too, is to be looked after. We hope the question of train heating and ventilation will receive proper attention.

"One great trouble in approaching this subject," says the bulletin announcing this innovation, "is to excite sufficient interest among our readers to cause them to realize that they are especially concerned." The railway health officer will have much to do in an educational as well as administrative way. But the effort is worth making and other roads might well follow the example of the Illinois Central in this respect. —Record-Herald.



Did the "Titanic" Sink to the Bottom?

Numerous inquiries have reached the office of the Scientific American in which it is asked: "Did the 'Titanic' sink to the bottom of the ocean, or was she held suspended at a depth of a few hundred feet?" There is only one reply: The "Titanic" is at the bottom.

Such questions are based upon the erroneous supposition that the density of the water at the bottom of the sea is far greater than that at the surface. Density is here confused with pressure. The pressure increases enormously as we descend, amounting to considerably over 6,000 pounds per square foot at the depth of 100 feet. Divers sometimes work at depths of as much as 150 feet, where the pressure is half again

as much, 9,363.75 pounds, to be exact. When provided with special armored diving suits, divers have operated at considerably greater depths; but nothing approaching the depth at which the "Titanic" now lies. This depth is given at 2,000 fathoms, which is considerably over two miles, and the pressure amounts to three-quarters of a million pounds per square foot.

It is only natural to suppose that under such pressures the density of the water would be increased; but laboratory experiments have shown that it is almost impossible to compress water. Indeed, for a long time it was thought that water was absolutely incompressible; but by the use of more sensitive measuring instruments it has been found that at a depth of a mile the density of sea water is only 1-130 greater than at the surface. However, for all practical purposes we may consider that a given volume of water is not materially reducible in dimensions by pressure.

With this clearly in mind, it is very evident that an object that would not float at the surface of the sea could not float at any intermediate point, but must surely sink to the bottom; for it could not displace a greater weight of water at the bottom than at the top, even though the water in the first case was under much higher pressure. As a matter of fact, any air-filled chambers or compressible matter in the vessel would be crushed in by the enormous pressure of the water, so that the displacement of the wreck would be growing less as it went down and it would be falling through the water at a corresponding acceleration. We must also remember that even iron is more compressible than water, and consequently a solid block of this material would actually weigh more at the bottom of the sea than at the top.



A National Presidential Primary.

A bill establishing a national primary was introduced some weeks ago by Senator Cummins, and is now pending before Congress. It provides for a Presidential primary for all the parties to be held in all the States of the Union on the second Monday in July in 1912, and every four years thereafter. National and State canvassing boards are created to look after printing and distributing the ballots, canvassing the returns, and declaring the results. That the bill is perfect is not to be expected, but that it is capable of being made into a very useful law there is little reason to doubt. It seems probable that such a di-

rect national primary will have to be established before we can be sure that the party candidate is truly representative of the party sentiment.

An interesting indirect result of such a direct national primary would probably be the abolition of the Electoral College. When the voters once become accustomed to voting directly for the party nominee they will not long remain content to vote indirectly for the President, especially when that indirect method not infrequently results in the election of a minority candidate. Like the appendix in the human body, the Electoral College performs no useful function, and it can only endanger the health of the body politic.—From "The Convention System and the Presidential Primary," by Professor C. S. Potts, in the *American Review of Reviews* for May.



Sovereigns of Europe and Their Ages.

Few very old men now sit upon European thrones. Emperor Francis Joseph of Austria at 80 is the dean of monarchs, and Karl of Roumania, next in age, is nine years younger. Nicholas of Montenegro is 69, Frederic of Denmark 67, Peter of Serbia and the Sultan of Turkey are each 66, George of Greece is 65. Otto, the crazy King of Bavaria, who is shut away in a madhouse, is 62, and of like age is the King of Wurtemberg. In their early fifties are William of Germany and Gustavus of Sweden, while George V. of England, Frederick-Augustus of Saxony and the Czar of Russia and Victor Emmanuel of Italy are between 40 and 45. Haakon of Norway is 38 and Albert of Belgium 35. Wilhelmina of Holland is less than half-way through her 31st year. The expulsion of Manuel from Portugal leaves Alfonso of Spain, at 23, the youngest of European monarchs. It is likewise the day of young or middle-aged men rather than very old men among the real as well as the titular rulers of Europe, the prime ministers, chancellors, secretaries for foreign affairs and the like, who head cabinets and direct the majorities of assemblies. No important living statesman is nearly as old as Gladstone was during the strenuous closing years of his service in high place. There are several very old men in the British House of Lords and a few in the House of Commons, but they are not in responsible official place, and even the opposition is without very conspicuous old men. A change of control in Great Britain would call few septuagenarians to important office.—*The New Era*.

EDITORIALS

Circulation Campaign.

On May 1 the Inglenook started in on the most thorough circulation campaign that has ever been made in its history. Our slogan is "Double the circulation in two months." The Inglenook should be in many more homes than it is reaching today, and through the kindness of our readers we will be able to get into homes which at present we do not touch. For two months we will make an offer that has never before been made by the Inglenook. Our subscription price is one dollar per year, but from May 1 to July 4 we offer the Inglenook at fifty cents per year for as many years in advance as you wish to subscribe. This offer is open to everybody. Our paid up subscribers are welcome to take advantage of this opportunity to extend their time any number of years at fifty cents per year. A dollar now will pay for just twice as long a time as it will a few months later when your subscription expires, and you will lose nothing because your time will be extended from the time of your expiration. You will do us a favor if you will tell your friends and neighbors about this offer so they can avail themselves of the opportunity. 50 cents pays for one year, \$1.00 for two years, \$1.50 for three years, \$2.00 for four years and \$2.50 for five years and so on as high as you choose to go. When you subscribe in advance you will save money and avoid the bother of yearly renewals, and we will be saved the expense of looking after your renewal. Just slip your money into a letter and tell us whether you are an old subscriber or a new one and your name will be properly entered and your time extended. This offer positively closes July 4. We wish to call your attention to the last page of the Inglenook this week.

Sinking of the Titanic.

The tremendous sacrifice of human life in the sinking of the Titanic a few weeks ago brought grief and horror to the entire civilized world. One is filled with amazement and stirred with sympathy and sorrow at so tragic an accident in our time. The vessel Titanic was the very flower of modern skill and might have been equipped with every instrument for safety that modern science has produced, but in four short hours after striking the iceberg the entire vessel was under water carrying with it hundreds of

human souls into a watery grave. The few who were saved drifted about in lifeboats through the cold night until they were rescued by the vessel Carpathia at daybreak. The question at once arises, who is responsible for this disaster? We cannot lay the blame on the iceberg nor the fog, nor the inefficiency of the vessel. Neither can we say that God in a fit of anger whirled these human beings into eternity at so unseasonable time. A vessel running, even only at half speed and striking an iceberg, is ruined, no matter how carefully or how successfully it may have been built, nor what devices of safety may have been provided for the protection of life. We must lay the blame somewhere else, we cannot lay it upon God. The blame must after all be laid at the door of the people. The love of adventure and the craze for speed must be the real cause of the disaster. It is an unusual thing for vessels to take that northern route at this time of the year because of the dangers of the icebergs, but when the Titanic started the passengers demanded this route because it is a few days shorter than the southern route. Had the Titanic taken the southern route the passengers would have refused to start. Why were these people in such a hurry to reach New York? Most of them were people of leisure and it would have been a matter of a few days of idleness on the water rather than in New York, but their demand for speed hurled them into an untimely grave. Less speed would have meant more safety. These lessons are tremendously costly, both in money and in human lives, but they are entirely inevitable so long as the public clamors for the dangerous.



The Fine Art of Neighborliness.

Kindness among neighbors is a real virtue, and not a rare one either. Multitudes of people who do not pretend to be philanthropists, who scarcely claim a feeling of charity for the world at large, who are not actuated by a Christian sense of duty even, will cheerfully sacrifice themselves for their neighbors, oftentimes.

The spirit of neighborliness is one of the most beautiful traits in humanity. Deplorable is the community and despicable is the person lacking this unselfish sense.

Yet kindness is not all of it. It is only one of the graces of the ideal neighbor. One may be the embodiment of helpfulness and generosity and spoil it all by inquisitiveness, by a tattling tongue, or by

setting one's self up as a community critic.

There are so many people who cannot be friendly without becoming familiar and so many more who cannot be on equally good terms with all their neighbors at the same time. Their kindliness runs in streaks and spurts.

Being a neighbor is a fine art. There are fine lines of distinction to be made and observed. A readiness to help on the part of one should be graciously accepted but never imposed upon; sympathy is not to be expected for every trifle; friendliness does not mean intimacy; candor and sincerity do not necessitate confidences or the revelation of private matters; nor does proximity give one the right to comment upon others' affairs—"to speak one's mind" on all occasions. Every person of sense and judgment knows the need of a fine reserve.

It is the lack of this that brings on our neighborly woes. So seldom, indeed, is there real harmony in the small circle of surrounding homes, and so sore are the resultant trials and disagreeable experiences that many people have drawn themselves closely within their shells, refusing to be on more than speaking-terms with next-door people, seeking their friends among the farther removed.



The Battle Against the Bible.

Who shall say whether or not the Bible shall be read in our public schools? An Illinois judge took it upon himself to say that it is unconstitutional for the Bible to be read in the public schools. Who shall say whether this judge is right in his judgment or whether he is, in his eagerness to protect personal liberty, in reality curbing the very purpose for which public schools were founded? When the public schools of our country were first instituted they had for their purpose religious training, moral instruction and the getting of knowledge, and they used the Bible as the textbook. This Illinois judge, however, has taken it upon himself to say that these forefathers did not know what they were about when they laid the foundation of our public school system, and he has ruled that the Bible shall not be read and no moral nor religious instruction shall be given in the public schools. He holds that the public schools are for the purpose of gathering knowledge only. Now what will be the result of all this? Remove the Bible and all religious and moral training from our public schools and they will become unfit for the training of the child.

Already the Catholic Bishop tells us that our public schools are a menace to civilization. It is only a question of a few years until he will ask that the government shall support the parochial schools, which means that you and I as tax payers will be obliged to supply some of the money required to carry on Catholic institutions. No man can be said to have a liberal education unless he has a good knowledge of the Bible. It has been the greatest liberalizing agent in the world's history. Why rule it from our public schools?



The Soul Its Own Recorder.

Every thought, emotion or act makes an impression upon the brain. It may be so slight as to seem, for all practical purposes, non-existent. Yet there may be in it, unsuspected by us, sufficient intensity to make an impression which, though it remains, as it were, meaningless, insignificant and dormant for half a lifetime, one day shall condition our life itself. Twenty years from now you may say or do things which you could not or would not say or do if it were not for the impressions made upon your brain by the things you are saying or doing, or suffering, or hearing, or seeing, today. Multiply single impressions; deepen their intensity; structural and functional changes are effected in the brain; and the day will come when those changes will tremendously, it may be passionately, perhaps fatefully, determine your conduct, your character, and your destiny.



10 Postal Cards.

At this time we solicit the coöperation of our readers in enlarging the circulation of the Inglenook. On page 531 of this issue you will find an offer of ten beautifully embossed postal cards illustrating the ten commandments, to be given free to every one who will send us a list of ten names of people who are not getting the Inglenook, but who you think would be interested if they knew about our special offer. We want to send the people a sample copy of the Inglenook and see if they cannot be added to our subscription list. Look over your list of friends and neighbors and pick out ten who you have reason to believe would be interested in the Inglenook. For this favor we will send you, postpaid, a pack of ten postal cards, such as are generally sold two for five cents. These names must be sent before May 25. Send in the names

at once so you do not delay until after the offer expires.

A Conference Paper.

At the New York Conference this year, Virgil C. Finnell, who was Conference editor for the St. Joseph paper last year, will again be editor this year. He will be editor of the only morning paper, The Gazette, published at York. Those who attended the conference at St. Joseph last year will remember the work of Brother Finnell with much interest. The Gazette may be secured for the ten days of the conference for twenty-five cents, and will be mailed to any address in America.

New Agricultural Products.

From the report of the Department of Agriculture we learn that an explorer who was sent by that department to Southwestern Asia has discovered many seeds and plants with which to enrich our fields. He secured a variety of alfalfa from Erivan; a species of medicago from a mountain; a wild almond from Zarafshan Valley; a drought-resisting cherry for gardens in the northwest; apricots with sweet kernels from Samarkand; Afghanistan apples and pears for trial in the Gulf States; hardy olives that can stand a zero temperature; Caucasian peaches and a wild strawberry bearing fruit in February. The department deserves the thanks of the farmers and people of the country.

THE CARE OF THE HEALTH OF THE CHILD

Susie S. Saylor

DID you ever see a busy mother at work and notice how frequently, even in her hurried moments, she turns to care for her child? He is cold, she warms him. His garments are soiled, she puts on fresh ones. He is hungry, she finds him something to eat. So, all day long, her work is fitted in and around the time she attends to the needs of the little ones.

The mother may perform the entire labor for her family, but of all her duties, the care of her child is of prime importance. It is her supreme work. Everything else she does is either secondary, or an aid to that.

She keeps her house clean and orderly that the child may be contented and well. She prepares the food that will build a strong body. She makes clothing that will protect his health. While the child is his tenderest years, her care must be mostly for his body, that he may be comfortable and healthy.

The mother love calls out the desire to protect the little one from suffering, and to prevent sickness. This mother fostering instinct is a beautiful sentiment, but it alone is not sufficient for the child's protection. It does not inform the mother what is best in various conditions and circumstances. It only makes her anxious

and willing to learn what to do. In fact, the tender mother may do even the worst things, if she does not know what ought to be done. Perhaps the baby has an attack of pain, she rocks, shakes and shifts it around in her anxiety to quiet it, but the movements only aggravate the distress.

So the mother ought to add to her love, knowledge. She may have a little store of her own, gained through various opportunities for observation before she was directly interested in the care of children. She may learn from other mothers' experiences, for every woman is delighted to tell another mother the things she knows about taking care of children. It is well, however, for the listening woman to reserve the right to reject that which her common sense tells her is unreasonable.

Then, there are so many helpful books and magazines, with departments for mothers, that she can sit in her own home and read what she wishes to learn. She can find out how to dress the tiny baby, or how to feed the older ones, or how to nurse them in illness, and so on, through the whole catalogue of their needs.

There are also organizations for the less busy mother, where she hears lectures and discussions on these subjects. In some cities there are classes and demonstrations to teach the young mothers who know

nothing about the proper care of their infants.

The mother must care for the little body and arrange conditions for its proper development, until the child can comprehend its personal duty to its own physical being. Then she becomes the teacher, giving lessons about the bath, the care of teeth, nails, hair, etc. She teaches correct postures of sitting, standing and walking. She corrects tendencies toward improper habits of breathing, eating and sleeping. She teaches the importance of treating the eyes well, in reading and study. She instills in her child an abhorrence of filth, unclean premises, and dirty clothing and person.

Intelligent precaution on the part of the mother has much to do in preserving the dear ones from sickness. There is always much of it, no matter how watchful the mother may be, but let her be negligent, and who can measure the suffering and sorrow that may follow?

I think I hear a tired little woman say: "Am I to blame when my children get sick, because I did not take care of them? Oh,

I have so much to do!" That is just what I think is the matter. Mothers do not willfully neglect the children. They just forget. Work, work, that presses all around, takes all the thought and strength, and the little ones must get along somehow. Guests, boarders, or hired help in the home fill the kind-hearted mother with a commendable desire to make everything pleasant and comfortable for them, so the children often must get along somehow without mother's attention.

When conditions are as they should be, the mother who does the work of the home has nothing of greater importance than the care of her children. She has time to attend to their health and comfort, and to watch them that sickness and disease are ward off as much as an intelligent, loving mother can control such things. She has time and interest to teach them the wisdom of treating their bodies as God intended they should be treated.

She shall have the satisfaction of knowing she is doing her best work in life, in caring so gladly for the little ones that are committed unto her keeping.

CRIMSON FORTUNE AND BLACK WEALTH

J. W. Deeter

Part I. Crimson Fortune.

THE protest of the age is against the most powerful organized riches. From the pulpit and the platform we hear a denunciation from the man who possesses his millions. Preachers, lecturers, politicians, store-box philosophers, and a multitude of other professionals join in the critical attitude.

We have molded sentiment in such a way that the public at large brands the heir of a million as the possessor of "crimson fortune." We look upon him as an enemy who holds the vitality, the virtue and the freedom of our fellow-citizens in his countless millions. From the earliest days of our understanding and intelligence, we are taught that the man with millions owns blood money. This teaching is so effective in its results that when we pass by his property or see one of his representatives our imagination reveals the horror of the starving children whom he robs. It shows us a nation of suffering mothers.

It finally completes the picture by a river of blood, flowing from those whom he wounds, in order to add to his influence and fortune.

Under certain conditions we may be justified in speaking against "crimson fortune," but much that is said is due to imagination, illusions and jealousy, which is stimulated by the business methods of the giant riches. The man possessing millions is thought to be heartless and unsympathizing. When he goes to church or takes any active part in worship he is called a hypocrite. When the contribution box is passed and his offering is dropped in, his neighbor in the next pew shudders at the thought of crimson fortune for the Lord's extension work. During the remaining time of the services, this neighbor pictures how the half-starved, poorly-dressed, and ignorant children accuse his rich brother. But it may be, if our ears could detect the finer vibrations, we could hear a broken-hearted angel weeping for the copper Indian which

is most woefully squeezed by the just neighbor, before the penny is cast-upon the plate.

When the oil king makes a donation, we say oil rises and in a few hours he has an amount of money in his pocket equal to the sum he gave away. It is very doubtful whether any one ever made an investigation concerning this report. It may be that we have no authority for such a statement.

We accuse the men of fortune of having their benevolence on a businesslike basis. We claim it is not right, but let us see how that idea measures up by the side of the ideals preached by the people guilty of this criticism. In the first place practically every man of ordinary wealth believes in giving at least one-tenth of his income, after expenses are deducted. What is that but placing benevolence on a businesslike basis? Any way, what is business but systematized, economic relations? You show me the man with a business not systematized, and I'll show you a man so careless that he doesn't have very much to give. Second, men who donate large sums of money are accused of fame-seeking. It is said, "They like to have their names in plates of bronze in some public building." "They wish to be known among men for their generosity." These things may be true, and again they may not be true. It is human nature to desire such things, but we are liable to judge men's motives on poor evidence. Third, we accuse men of wealth of regaining an amount equal to that which they give away. When a man helps by giving, he is supposed to have finished his mission, and quit trying to accumulate. If he were to remain idle and stop the wheels of the great industries which he runs, he would be a dead factor in society. Busyness and business is his slogan. Let him live it, but let the masses keep quiet over his mistakes, if we refuse to amend our own. I have no right to accuse the man of "crimson fortune," when my wealth is as black as his fortune is crimson. If, by my dime, the possibility of one life is spoiled, why accuse the rich man when he spoils ten lives in securing one dollar? The portion of the lives ruined is equal to the portion of wealth.

Many defects are found in the homes of crimson wealth. There are three which we shall discuss here. We do not need to justify the possessor of fortunes in all that he does; neither should we defend his weakness. Let the searchlight be turned on an

individual; situations will classify themselves.

First, rich parents do not take the time to give their children the truest of parental love. Father's fortune occupies most of his time, in directing it to the best advantage. When he eats in his mansion, he must have special servants to wait on him during meal hours. His meal hours are so irregular that mother or children can not wait for him, even if they have a common table. Mother's society interferes with family unity. Big dinners and balls keep her away from her family, while her children are trained by the hireling.

When the young man approaches the age of eighteen he is soaked with money. Fast horses and all kinds of sports are his pastime. His father pays the bills while he acts the part of the so-called gentleman. He has no idea about the value of money. He doesn't know how to save. When he is brought face to face with some real life problems, he is not equal to the occasion, because he does not know how to surmount the difficulties.

Luxury and an educated dissipation bring about a cold formality in the home. All the duties and most of the deeds of kindness are mechanical, because there is no common union. Many children of crimson fortune do not contribute very much of real worth to the progressive world. Their entire life of activity seems to be pulled by a string of formalism.

Crimson fortune is accused of buying legislation in order that she may be free to indulge in her luxuries at the expense of poorer classes, but she robs herself of real true and happy life. Not only is such fortune crimson from the blood of the oppressed, but she bathes herself in her own blood. She not only monopolizes wealth at the expense of the freedom of the masses, but she binds herself in her own net. She is caught in her own snare, because the fortune becomes a burden of life. She robs the children of the masses of their bread and causes their death. She takes her own life in the deed. She gathers substance from thousands of tables and places it on her own table and kills herself in gluttony. Crimson fortune places the final tinge on her own face from even her own blood. Such are the common criticisms we hear from the masses.



Kinship.—"Mama, is Aunt Jane a blood relation?"

"Yes, dear."

"Is she one of the bloodiest we have?"
—Life.

THE SCHOOL AND THE HOME

F. H. Spinney

THE school has been, during the past few years, the subject of severe criticism on the part of the medical profession and other writers, who were inclined to hold the opinion that the close confinement, faulty ventilation, unnatural posture, and too prolonged application to study were having a deteriorating influence on the rising generation.

In spite of these warnings, particularly in the cities, the parents rush their little ones off to school at the very earliest age that will entitle them to admission; and they will even add a few months to their proper age in order to meet the requirements of the school authorities.

A few years ago I strongly urged that all children would profit, both mentally and physically, by remaining away from school until the age of eight years. Since then my observation of school conditions and their influence on the health of children has led me to cling even more strongly to that opinion.

Consider the marvelous development that takes place in every child during the first five years of its life. When we behold such development, why are we in so great a hurry to remove the child from the surroundings that have thus far proved beneficial? But, you will say that the surroundings of many city children are not beneficial; and it is to their advantage to be removed from unwholesome surroundings, even if they have to be shut within the four walls of a school.

Let us consider carefully that objection. The child is in school for five hours in the day, for about 200 days out of the three hundred and sixty-five. If his surroundings are so debasing that so brief an escape is to be advised, it will be utterly impossible for the school to counteract the influence of the home. Some other means of escape from debasing influences should certainly be devised. This is a matter which must more fully claim the attention of those who are working for the general betterment of mankind.

The usual objection raised by parents in the matter of postponing the entrance of their children to the public schools is that when they do enter, at a later age, other children of the same age will be ahead of them in the work of the school, and that this circumstance will then make

the school life of their children unpleasant. This may be true in a small degree; but would have no weight whatever were our ideals of education elevated to the proper standard. And, even now, such an objection could not be offered if all children entered school at the age of eight years.

Many parents are quite ready to admit that they send the children to school at an early age to "get them out of the way." Just how often this policy has resulted in "getting them out of the way," to help the matter of the undertaker, will never be definitely known. If parents were not thus permitted to "get them out of the way" for a portion of each day, they would find it necessary to devise some means of occupying the children's attention around the home. It would be necessary to provide more games and more work, and, in many other ways, to broaden the experiences of the children. If this were done with some care, ever drawing out the latent and constructive talents of the children, it would constitute the most appropriate form of education for the early years without any tax on health and vitality.

If coming generations are to retain any individuality, our methods of education must undergo a decided change. As the teachers in the school are compelled to work with large groups of children, all must receive practically the same treatment, in spite of the most striking dissimilarity in capacity, disposition, and home surroundings. It would appear, then, that the individuality of the child can be saved only by the home taking a more prominent part in the work of education.

Now, I hope that no one has jumped at the conclusion that the parents should at once begin to teach spelling, grammar, history, arithmetic, algebra, and all the various other branches of the school curriculum. The children already get too much of this variety of mental diet in the schools. It has been advocated by the highest authorities for years that education does not mean the "stuffing of the mind." I am not claiming any originality in bringing this fact to the attention of the readers. But it needs to be brought to our attention every day, in order to give just an occasional breathing spell in the "stuffing of the

mind" that certainly characterizes the greater part of our so-called "educating."

In this brief talk on the matter of education, let us entirely forget the "stuffing" process, and consider a few of the charac-

teristics that we should wish to see predominate in our children. In order to be definite and concise, let us consider just five—health, system, courtesy, good taste, and high ideals.—Health Culture.

LIMITLESS RECEPTIVITY

Fred G. Kaessmann

A GENTLEMAN, writing for a delineation of his character from his handwriting, appended the following note:

"A native of the South; in youth I swallowed a 'fish bladder' that I might swim at once. Held a bag for some hours at midnight in a desolate field—lighted by a candle—expecting snipe to roost there! A traveler for a number of years (in U. S.). Twenty years ago I located in New York City. The same credulity lived with me all my life. I believed in human truth—human virtue—human passion and justice. With equal folly as in the fish bladder and snipe kind of episodes—I believed in integrity—even in lawyers, doctors and churchmen."

What may not one learn by limitless receptivity!

Well, neighbor, sounds good, that, does it not? Always cheerful, always hopeful, this gentleman. Very likely happy all the way, too. Credulity evidently has its compensations. Serenity, faith, hope, happiness—a goodly collection of desirables, but—enough.

I started out to write about that "limitless receptivity."

That is distinctly good. "Limitless receptivity" indeed! How many can say as much? Does it not, though, point out possibilities as yet undreamed by the multitude? Reflection tells much. Dreams, air-castles, imagination if you will, tell much more. "Limitless receptivity," ponder much, friend.

History records excellent examples of "limitless receptivity." Goethe, the German poet, is one. When Kant's philosophy had Germany in the throes of violent contention, he alone retained his wonted composure. "Let this theory have its day, as all things have," was all he had to say. Plainly he was an exponent of "limitless receptivity."

The good survives. This is the creed of such men. They may suffer burns—but the burns heal. The burns may leave scars

—but the scars teach. The compensation is equal to the experience. Always the good is retained—for use as circumstances—or inclinations—may dictate. The bad—if there be anything bad—suffers elimination through the process of mere mental discarding and abandonment.

As a creed, "limitless receptivity" will stand every test of time. Every man, regardless of age, will find it a true and helpful friend. For the youth it spells the real capitalizing of his moments of life; for the old it spells declining years of beauty and joy. Why reject insolently that which experience may bring, when this insolence spells the carving of an imperfect life, whilst an open mind would give us approximate perfection in all its beauty? Yes, let every man give to his fellows an open mind. He owes it to them as well as to himself. It has been said, in more than a whisper, that this is a commercial age. Everything is business, business, business; business from early morn until late at night. Bleak is the outlook, mourn these wailers. Beauty no longer is to be—everything is to be made subservient to "business." And why, I ask, is all this? Why so dreary the aspect of business? Does not the age demand service, and may not service be wonderfully beautiful? Yes, and when service is not beautiful, why is it not? Can you not see the connection between joyless service and lack of "limitless receptivity"? Think it over.

The throng passes—a throng of the commercial age—this age. You study the faces. Stupid this man—bright, alert, wide-awake, the next. The one over near the edge is sort of semi. The next dozen repel you—as they repel anything which might by incisive sharpness penetrate their ironlike skulls. Another bright one passes—a woman. So it goes throughout the livelong day, week, month, year. The eternal throng passes—an open book to him who would see. Yet the difference between this many is the only difference between those who live a life of "limitless receptivity"—and

those who do not. The one partakes of everything that comes along with an open-mindedness that brings pleasure out of living; the other rejects instantaneously and without consideration everything with which his present limited knowledge may be unfamiliar.

You have, perhaps, in mind, models of mental receptivity who are far from happy. I grant that there are such—but the fault lies with them—not with the idea. Always, when accepted in a pure spirit, good comes. When open-mindedness is practiced as an end to bring about the detriment of others, naturally happiness cannot be had. The case of a great captain of industry comes to mind. He has won much money; his name is known to all in the least interested in the successes of mankind. Yet he does not look happy. It is said that he is not happy. No one questions his willingness to receive. He would learn all, were that possible. Where he errs is in trying to suppress successes in others. He is not willing to match brain against brain

—he must bring his money into the fight. Result—no joy for him—nor for the others.

Aside from these exceptional instances, instances whose importance the many magnify out of all proportion to their value, because no way bearing upon the success or non-success of the "average" man, the idea of "limitless receptivity" will be found to be extremely useful. Millions who now lead a humdrum existence would, by an effort approximating practice, lift themselves into the class who find joy in the living. Incidentally many would earn much better incomes, would enjoy greater liberty, would do more for suffering brethren. The writer whose letter was found quoted at the beginning of this little article undoubtedly wrote largely for the joke of the thing, yet he voices a philosophy which presents great possibilities. As for the attrition of which he speaks—consider well that, too. Books are fine, very fine, in many ways, but nothing like rubbing up against the world for acquiring wisdom—and character.—The Nautilus.

ARE YOU MAKING THE OLD PEOPLE HAPPY

THERE should not be any unhappy old people. Age should bring its compensations of serenity and philosophy. As a matter of fact, however, the average old man or woman is far from content.

The problem which confronts sons and daughters in caring for their parents is a grave one. Old age is sensitive, and the feeling of uselessness fills many an active soul with restlessness and discontent.

Perhaps the greatest mistake that is made by young people is, that, in their eagerness to relieve father and mother or grandfather or grandmother of burdens, they take away everything that makes life interesting. Those who have, for a lifetime, been eager workers do not want to sit with their hands folded, and so it often happens that father "butts into" his son's business affairs, and mother "meddles" with her daughter's housekeeping. Then comes friction, and the son or the daughter having shown plainly that they desire no interference, cannot understand that their rebuffs have seared the souls of the anxious, active old people.

It is always well, if possible, to provide something for the aged to do. If they can be made to feel that they are helping, their satisfaction will be supreme. If father has

been a wise financier, it surely cannot hurt his son to talk over the affairs of the store or office. If mother has been a practical housekeeper, her daughter need not be too "snippy" to take advice.

I know one dear lady whose daughter insisted that she should sit with folded hands. Then when the old face took on unhappy, haggard lines, and the frail, little body drooped, the anxious daughter asked the doctor,

"What's the matter with her?"

He was a bluff old person, and he thundered, "Give her something to do; she is pining for action."

"But the maids don't like to have anyone around the kitchen," the daughter said.

"Then let her go there when the maids are out," the doctor suggested.

So on Thursday afternoons the dear little lady cooked the dinners. The whole family learned to look forward to them. And the satisfaction that the mother got out of that one day in the week lasted her through the other six.

She made chicken pies, and she baked beans, she concocted sauces and soups and gravies after old-fashioned recipes, and when they were served she beamed across

the table, as if to say: "Should I be put on the shelf when I can cook like this?"

The duty of children towards their grandparents often forms a great problem, but I believe that if there is any question of preference, it is the grandparents who should have first consideration. No child can be hurt by being made to have an attitude of deference toward the aged. Often, if the old people are eccentric, the children's sympathies will be at once aroused if we tell them "Grandfather has born so many weary burdens" or "Grandmother has

had sorrows." On the other hand to say, "Never mind, grandfather is peculiar," or "Grandmother is fussy," will foster a contempt, which will be evidenced by the child's manner.

To those of us who grow impatient with the faults of old age there will come a day of reckoning. Some day all of us will be old. Do we wish our children to treat us as we are treating our parents? Would we be happy under the circumstances with which we are surrounding our aged father and mother?

HER GRADUATION GOWN

Mrs. Ida M. Kier

WHAT shall my graduation gown be?" That is the question which, at this season, is agitating the minds of the fair girl graduates to be. Not only does this subject trouble the girls. It is paramount in the minds of the mothers as well. In every graduating class this year there will be three classes of girls. There will be the girl whose parents can afford to give her an expensive gown, and will do so. There will be the girl whose parents are in moderate circumstances, and can therefore afford a moderately-priced gown, but who, for the sake of appearing better off than they really are, will skimp and economize shamefully that their daughter may have a frock equal to that of the rich girl. Then there is the girl whose parents are poor, who can not afford an expensive outfit for their daughter, and know they can't.

The girl knows it, too, and suffers consequently, knowing that if she is plainly and cheaply gowned, she will be humiliated and pained by comparison in dress with her more fortunate classmates.

How welcome to all, then, is the order recently passed by school boards in many

places, that the costumes worn by the girls at graduation time shall consist of caps and gowns, all just alike, and of very modest cost.

The rich girl can not be more handsomely attired than her poorer classmate. The amount of heartaches this order will save can be fully understood only by the girl who has stood up to receive her diploma in a gown which she knows is regarded as the "cheapest in the class."

This cap and gown order should meet with favor in every city and town, and be adopted by every school. No one who has the interest of the school girls at heart should complain at any order that tends to simplicity of dress among them.

Foolish fashions and silly mothers go hand in hand to overdress and spoil the girls, taking their thoughts from their studies, and thereby depriving them of a sound education. And it is a truth, that many a girl has given up her school work, and kept herself out of school, because she knew she could not have an expensive graduating gown.

Reform toward simplicity of attire and manner is desirable in our schools.

CONSIDERATION IN THE HOME

J. B. Huling

IF those who are discussing whether a wife should or should not get her husband's breakfast early would stop to think they could not fail to see that no inflexible rule can be established. In

these days, when working conditions have to be considered primarily, family habits must be accommodated to them. A thoughtful husband in a growing family where help may not be had, even when there is

money and willingness to pay for it, has a serious problem confronting him and will save money and have a happier home if he is not too prone to stand on assumed or traditional rights, but will lend a hand at any time and not be too exacting as to made foods.

If he has to leave early in the morning a great deal may be prepared for him the night before, and a hot drink or even a dish may be had by aid of a gas plate while one is washing and combing the hair. What's the use of routing the mother out just for "rights" when her regular routine may have nothing in it to employ her for several hours to come, especially if there are children to be started out, then to nearby places? A healthy family nowadays is in itself enough to keep the average woman very busy and the father will stave

off hospital and doctor bills just so much longer if he will pitch in any time and all the time and aid in the necessary regulating, not stopping to conjure up personal rights which change and ultimately nearly vanish as age creeps over him.

Going out evenings and getting up early are not injurious or impossible, but cannot be steadily done for comfort, so alternate going out and staying in. Study the conditions under which you must work and live and then get working material and foods that will conform and you will have health and happiness and long life. Vain standing on "rights" is too much a characteristic of young and inexperienced couples and unthinking old ones and breeds domestic demoralization about as quickly as anything you can think of.—Cooking Club Magazine.

LETTERS TO THE FOLKS BACK HOME

Galen B. Royer

Malmö, Sweden, July 11, 1910.

Dear Children:

Your father and mother send love and greeting to you from this place. In a sense we are at our journey's end. In a sense we are at home. Mama has been longing for "home," and this afternoon she stretched out on the lounge in our room for an old-fashioned snooze, and how she did sleep! We were both very tired, and rest tonight will be the first thing in order. On the way from the boat I stopped for our mail, but received none from Elgin. It no doubt came to London today and will be here in a day or two. Three letters from India and one from A. B. Barnhart, made up the assortment of news, save that "The News" from Elgin was waiting us, and we were glad for its messages, as far as they pointed to anything that interested us. But now to go back for the continued story of the journey.

Mama's last night in London was her best one. We had a front room on a noisy street, and it was hard to get used to the threshing engine pulling a load of cement along, the honk of the auto, the steps of the fast trotting horse and the yell of the native Londoner. It was tough pulling for us both, but, like other things, we got used to it by the time we were ready to go. An

unusually early breakfast, 7:45, an auto-taxicab for thirty-five cents that took both of us over a mile to the station, and a fine large apartment, second-class, with other tourists, was all that marked the departure from London. Sorry to go; glad to go. Really, it is hard to tell which. There is much in London life that suited us both very much.

Dover was reached in less than two hours, and we were all happily located on a steamer to cross the bay. It was cloudy, disposed to "precipitation," common people would say rain, and somewhat cold. Mama said she was going down and wrap up to keep warm. The boat tossed considerably, but I thought nothing of it. After about three-quarters of an hour I went to the dining room and wrapped up to keep warm, fell asleep and was awakened once by nearly falling off the seat. I turned over and went to sleep again, thinking of course mama was asleep in the ladies' saloon. I slept until the whistle blew for port at Ostende. When I came up on deck, such a rolling and tossing as the ship was doing, and such an angry sea I had not seen on the trip. I ran across mother, and she said she had been hunting and hunting for me, that she had rented a blanket to keep comfortable and the people about her began



Malmö's Switch Engine at Work.

vomiting and she had to leave. The sailor had shadowed her ever after for fear he would not get his two bits.

We were put into an apartment train direct to Hamburg, for we were surely headed there. We passed through some beautiful country, even getting up into the hill country. Belgium is a beautiful land and so full of interest. The old-fashioned windmills, the cottages, the hard roads paved with cobble stone all through the country, the bicycle paths, the interesting people. Oh, Belgium is a dream of itself! We did not see any of Holland. We fell in with an Austrian who has traveled much over the world, and could speak English very well, and we had a pleasant ride together. Our train was behind time at Cologne, and we missed our connection. A sturdy Dutchman grabbed your mother's suitcase and was off. He came back and insisted on mine too. Off we went. What could we do but follow? He hurried himself out into town and after the third hotel was reached found beds for us by each of us taking separate rooms. I took both rooms, and we had splendid accommodations for a dollar each. But here it is again. We had gotten used to noise and this was an inside room and so still your mother said she could not sleep. I found her nearly worn out the next morning. A German breakfast, which is simply coffee, bread and butter, and we were ready to see the Dome (Cathedral), for which Cologne is most famous, and catch a 10:15 train. The Dome was wonderful. I sent Bess a card of it. We listened to the services with much interest. I watched my time and finally concluded we would go in plenty of time for the train. But our train was gone. They had moved up an hour on my watch, and so I was left with your mother hanging on my arm.

We returned to the hotel, walked down

and looked at the Rhine, but mama went back to rest. I strolled the city over, beheld how thoroughly it was given over to merchandise on the Lord's Day, saw the filth and dirt of the slum quarter and returned to the hotel for the train at 1:47.

Mama was considerably rested, and at the proper time we were nicely located in a train and rolling across country towards Hamburg. On this run we met the fine German young people who were joining a tour of Norway. The country is pretty between Cologne and Bremen, and then it was dark so we could see no farther.

At 10:15 we pulled into Hamburg, Altona Station. Waited for the train at 11:30 on our way. As the German navy was lying in port at Kiel our train was loaded to the "x" with navy soldiers. Three of the cavalry were also in our apartment. My! the braid, buttons, and other tomfoolery that these soldiers wear! We were in nonsmoking apartments, but one of those thoughtless German cavalrymen lit a cigar. I wanted to stop him, but your mother would not let me. The naval boys were indignant at him. His hair was short, so that you could see the carving in his scalp when he fenced and got bloody. A genuine bully of a man,—but I surely would have asked him to shut up his smoke, but your mother would not let me. After the third station the cavalry got off,—thanks. Then the naval officers had room and things softened quite a good deal. I wanted to know if they could speak English, but they could not. I was trying to find out what train we were on for, indeed, they did not prohibit us from getting on anything that came along. Through my efforts the man sitting beside me and who had been asleep spoke to me in broken English. Then I chatted with him and found that he was commander of one of the German dreadful men of war. But, say, he did not show it at all.

It looks Danske. We had a fine apartment all to ourselves. An autobus took us to our ship for nothing—that was sudden and unexpected—and by one today we passed customs in Sweden.

A good room at Temperance Hotel, an effort at getting a Swedish dinner, a clean up in our room, a nap during the afternoon, a letter to the bishop here written in the Swedish, announcing our arrival, a short stroll over the city and this letter closes up the history. Mama is reading as I write. She is not so well, but now she enters on her siege of rest and it will go better.

God bless you dear ones at home, We would be glad to see you.

WHEN ELLSWORTH ENLISTED IN THE NAVY

Elizabeth D. Rosenberger

ELLSWORTH HENDERSON flung himself out of the house and went directly across the street to see his neighbor, Sara Warner. He found her in the garden tying up some of her sweet peas. She was sweeter than any blossom there, but Ellsworth was too angry to note this fact. He came to her for sympathy and help; the help had always been forthcoming heretofore and Ellsworth had learned to count on it.

"I have begged and reasoned with father to let me go to some military school, but there is no use in it. He says I shall enter the store and help carry on the business. I always wanted to do something different and here he simply insists that I am to finish college and then prepare to take his place in the firm." Ellsworth paused as if waiting for a reply.

The color flamed in Sara's cheeks as she answered, "Perhaps you did not understand your father's wishes in this matter."

"Oh, we understand each other well enough. That is just the trouble, we understand each other too well." And he gazed gloomily at the darkening clouds which were forming forts and barracks in the western sky; at least that is all he could see. "Father will never let me have my own way about this and I think I have a right to decide my own future. It is hard and unkind of him,—"

"Oh, please stop right there," exclaimed Sara, in a distressed tone. "You must not speak against your father to me; I am sure he means well."

"So far as the business is concerned," interrupted Ellsworth, "I suppose he does mean well. He wants the house to stand like the rock of Gibraltar for generations to come. He told me some such foolishness as that. I am willing to have the business go on, but he does not realize that one important condition on which the future stability of the firm rests is to leave me out of it. It would go to smash in no time if I had to do with it!"

"But why not go into the store and learn the business?" asked Sara.

"Why indeed? Can't you see that I never was intended for a merchant? It sets me wild to glue my eyes down to figures and

reckon up the profit and loss. I hate school, too, and no one at home will listen or reason. They think I am just part of the machinery and I shall have to revolve as the wheels turn. I tell you, they will find out their mistake some day!"

"Oh, don't talk like this. They all want to do what is best for you. I am sure of that. Isn't it possible for you to do what they expect?" And Sara looked at him earnestly, hoping she could persuade him to feel differently about things. He had talked wildly to her before, but this was plainly a time when she needed all her tact and good sense to keep him from doing something desperate.

After a few moments of silence, Ellsworth looked up at her and said, "There is always a last resort. If everything else fails, I can enlist in the army or navy. I don't care particularly for it but what can I do? I have no money and in that way I shall be supported and make some!" And he spread out his hands grandiloquently as if money-making were a slight incident, almost too trivial to mention. Considering that his father was the richest man in the city, Sara knew how to account for this attitude. He had always spent as much money as he wanted to; his father had given him a large monthly allowance.

"Please never mention such a plan as that again, and never even think of it. You do not realize what it means to be under strict discipline during these years of your life. Most of those boys come home after five years of it, without an education, without even the grit to do anything. They have been under orders so long that they have lost all idea of taking the initiative in anything. Oh, I have heard my father say that he hopes the time will come when there will be universal peace, if only to save the boys who are constantly losing their opportunities by enlisting in the navy."

There was another silence. Finally Ellsworth concluded, "You may be right and I do not want to enlist, but neither do I want to be part of a machine. I want to be consulted about what I would rather do. I have that right at least."

To this, Sara made no reply, and Ellsworth moodily took up his hat and left

her. Sara was worried about him, but she had known him to come through some other disagreements with his father and she hoped, that in time, he might conclude to go back to college and take his degree. Ellsworth was only eighteen and he did not care for books particularly. He had been trying to persuade his father to let him go West and live on a ranch. Sara Warner, who wanted to go to college and could not for lack of funds, had grown up with Ellsworth. The Warner cottage was just back of the Henderson mansion and the two families had always been together a great deal in spite of the difference in their social position. So the Warners were all interested when Sara said that Ellsworth was dissatisfied, talking of running away.

"I wonder why boys are like that sometimes and then I remember my own desire to see the world when I was about eighteen," said Mr. Warner, reminiscently.

"Ellsworth will get over it," remarked Maurice Warner, who was just nineteen. "He flares up and says things but he soon cools off and then it's smooth sailing for awhile."

This view of the case was so comforting, that Sara concluded she had been over-anxious and so she did not offer the suggestion which had been in her mind all morning, that her father should tell Mr. Henderson how discontented Ellsworth was. She was the more glad to give up this idea, as Mr. Henderson was not a man to whom one could easily give suggestions.

Two days later, when Sara began wondering why Ellsworth had not been over, her brother, Maurice, came home from the shop with news. "Alice Henderson was watching for me when I came home at noon and she says that Ellsworth has run away—"

A cry of dismay from Sara interrupted him, "Oh, it surely cannot be so!"

"I fear it is true. They received a letter from him this morning telling them that he is safe and going to come back some day when he could prove to them that he was able to make his own fortune. The postmark on the letter was illegible and they have not the faintest clew to his whereabouts. He has been gone nearly two days. They are trying to keep it quiet."

They discussed the situation. Sara was sorry that she had not gone to Mr. Henderson with her story after Ellsworth had come to her for help. "I realized that he was in earnest all the time," she ended sorrowfully. "But it did not seem

possible that he could really leave a home where he has had every wish gratified all his life until now."

"I believe that he will enlist in the navy, as he hinted to you," said Maurice. "I shall tell Mr. Henderson about his coming to you."

And that is why Mr. Henderson, pale and sad and troubled, came to the Warner cottage to talk things over with Sara and her family. Mrs. Warner came forward to meet him with outstretched hand, and a look of sympathetic understanding.

"You've heard?" he asked in surprise. "I don't know how, for we are trying to keep it quiet. But I am glad that I do not have to tell it."

"Little Alice told Maurice. We are just as sorry as we can be. And we want to help if there is anything we can do." As Mr. Henderson sank into a chair, Mrs. Warner called Sara who came in at once.

After a deep sigh of weariness, Mr. Henderson began slowly, sometimes hesitating for the right word as if the task were greater than his strength. "You see, I feel more or less responsible for this outbreak. I can't help thinking if things had been between us as they should be between father and son, this would not have occurred. Ellsworth has never been the same since I sent him to that school. I remember you recommended a small church school, but I thought he should go to a school that was better equipped. And so he went where his record was of no personal interest to any one. His reports showed that he was not studying, but no further notice was taken of his delinquency."

"But you,—you surely did this because you thought it was for the best," interrupted Mrs. Warner in her sympathy for him. He looked so crushed and pitiful.

"You are kind to excuse me; but I don't see how that makes it any better. As his father I should have shown interest and sympathy enough in his plans to make him come naturally to me. But I have been only a fault-finding, querulous elderly relative. Now he came home from the school this vacation, all fired up with the idea of going to a military school. I may say that I have always hoped for the day when the stores should have over them the sign, 'Henderson and Son,' so all this was exasperating. I hated the idea of his wasting time in drills and so on. He came to have a talk about it, did he?" And his eyes keenly questioned Sara, who colored a little under his direct gaze.

(Continued on Page 525.)

THE RELIGIOUS FIELD

THE TENTH COMMANDMENT.

J. C. Flora.

"Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's." Ex. 20: 17.

THIS commandment has to do with the impulses of the heart. It has a higher significance than to apply only to the outward offences that may be inflicted upon society. A moral and spiritual purpose underlies it.

It was given to a practical nation, but it is related to that "kingdom of heaven" which our Lord Jesus Christ has established upon the earth, and for which the whole history of Judaism was a preparation. In our own civic regulations there is no more to be considered than the crime and the criminal. If that were our only object, to dispose of the crime and the criminal, our task would be simple. But we must take into consideration the effect it will have upon the temper and the habits of our nation. Our parish authorities, boards of health, and town councils seem to be utterly unable, or have an invincible indisposition to make adequate regulations for the health and the security of the community. They do not institute the methods necessary to bring about the best results for all concerned. It may be due to ignorance, lack of courage, or petty quarrels. It is a fact that most of our towns are badly lighted, badly drained, water hardly fit to drink, filth of various kinds that causes disease and death. These crimes go unpunished. The remedy seems simple and obvious. Wipe out these incompetent leaders and place men in these responsible positions who do not covet their own welfare, but the very best thing for all of those concerned, and in a few years' time the health, wealth and social conditions of every community would be much improved. We are convinced when we make a review of our legislative trickery, our trust suppression and in fact the tendency of every individual life to do business on a basis that will be most beneficial to self that we have an urgent need for the teaching of this commandment not only for the Jewish nation, but for our own beloved nation. We must not restrict the teaching here to our decade or period, but we can recognize in it a principle that is eter-

nal and toward which civilization and Christianity should tend to strive.

Divine Idea of Human Race.

This commandment in some respects is the most important. It teaches a principle that underlies some of the other commandments. The history of the world is stained and darkened by the crimes to which nations have been driven by the spirit of covetousness. A nation can not endure seeing its fellow nation possess great national resources which it does not have, without coveting some of its great wealth. But is it worth while? If she can not compete in natural resources, it is her privilege to train the minds of her people and develop their intellect until she may boast of having the greatest intellectual power in the world. This is far better than to try to acquire the possessions of her competitor which, almost invariably, results in national covetousness to that extent that it ends in a war of aggression and conquest.

Nations as well as people should see underlying the commandment the divine ideas of the human race. They exist not to repress, but to develop and perfect each other's life. They are the separate members of a living and organized body. If one member suffers they must all suffer with it. Neither wars, nor arbitration, nor commercial interests will render peace certain for many years, when each is working for its own individual interests. Nations as well as people must learn that they can not fulfill their national destiny by increasing their own wealth and power to the exclusion of others. True glory lies in frankly doing all to fulfill God's own idea.

Individuals.

Individuals as well as nations may violate this law. It may be violated by the ambitions that lie within us. It may be violated by the discontent and envy with which we look upon the beautiful houses and luxurious comfort of men who are wealthy. It may be violated by the desire to win from another man the love that is the pride and joy of his life. It is violated by the evil passions, unless subdued, which cause us to invade the sanctity of marriage. It may be violated by the desire to put ourselves into the place of a fellow-servant

who has an easier or more remunerative position than ourselves. The desire of covetousness is one of the most grave offenses of which we may be guilty. The trickery and fraud, the falsifying of wills, the forging of title deeds, the lying in private, the perjury in courts of justice are among the basest and most ignoble of crimes. In this commandment not only the act, but the desire for things not our own is condemned. This may seem impossible to live up to and only an ideal impossibility, but it is only another form of the great commandment, "Thou shalt love thy neighbor as thyself." If I love the rich man as I do myself, I will not covet the house that he lives in, or to enjoy his income.

We do not covet the things of those we love dearly. What father does not rejoice when his son has acquired renown that he never enjoyed? What brother does not feel good when he learns that his fellow brother is doing well? Does he not rejoice in his successes, although he may not be able to enjoy similar blessings? This commandment permits us to wish everybody well and to spend our life and energy not for our own selfish interests, but that everybody may fill just the sphere in life and perform the work in the world that our wise Creator designated.

See the place that this commandment occupies in the life of Paul. He, no doubt, felt that he had kept the other commandments from his youth up. But when he came to this last one he had a fight, and he was not able for the battle, of his own strength; it was only when he was created anew in Christ Jesus that the law of self-sacrifice was written in his heart. From this time on he looked not on his own things, but on the things of others. The very end for which Christ came was to redeem us from selfishness and to reveal to us the infinite love of God. What was necessary for Paul is good for us. We can not overcome the covetous tendencies of our own strength. We must be changed. And it can only be done through the blood of Jesus Christ, and we must be kept active by keeping in close touch with the love of God and performing the work that he assigns us to do.



WHEN ELLSWORTH ENLISTED IN THE NAVY.

(Continued from Page 523.)

"Yes, but I wish I had told you of it at once. Perhaps we might have prevented his going away."

"Do not worry about that," said Mr. Henderson, comfortingly. "I know you gave him the best possible advice, and I was too angry then to do him any good."

Very gently, Sara told the father of Ellsworth's longing for an appointment to West Point. Also of his threatening to enter the navy if there was no other means of escape from business.

"That has always been the trouble with Ellsworth. He likes to think of the dash and go about the life; it has a fascination for him, but when it comes to the patience and endurance of life in the army or navy,"—he shook his head. "Ellsworth is only a boy and does not know what discipline means."

"I believe that he has enlisted. I tried to dissuade him, but he seemed to think it was the only way to make some money until he should make a fortune in some way."

Mr. Henderson very doubtfully admitted that it might be worth while to look up this clue and perhaps it would not be too late to bring Ellsworth back.

A week went by. At the close of the second week a letter from Ellsworth was received, stating that he had enlisted in the navy and was even now bound for the Philippines. The letter was written in a spirit of boyish bravado, yet it relieved the tension of the family. It made it possible for them to communicate with him when he should have reached his destination.

Mrs. Henderson begged her husband to make every effort to have their son returned. He was under age and had enlisted without their permission. But Mr. Henderson thought that since Ellsworth had enlisted he would better take the consequences; it might take the conceit out of him and give him needed discipline. So they argued the matter pro and con, both longing for their boy and willing to do what was for the best. "It may be the hard realities of life may make a man out of him; we did what we could and made a sad failure of it," said the father.

Eight months went by. Then Sara received a letter, telling her of his longing for home and for all of them. The monotony of his life was killing him. He thought he should go mad if they did not soon anchor at some port and let him be free from rules and regulations for a short time. "Why do they tell lies about this service? You cannot understand the awful monotony of life on board this ship!" And then followed a touching plea to be set free from all of it.

(Continued on Page 530.)

HOUSEHOLD HELPS AND HINTS

JOTTINGS FROM THIRTY YEARS' EXPERIENCE.

Emeline T. Cash.

I.

LADY readers, I will give you a few brief jottings from my thirty years' experience as a housewife, through three issues of our Inglenook. They are all proven, tried and true. If they help a bit in the trials and questions all housewives must face, I shall feel amply repaid, but as a preface is unnecessary, let us get into our subject.

Stains.

Stains of all kinds are a constant annoyance in the household, and the housekeeper should know how to deal with them immediately. Water is one of the very best stain removers, and it does not injure the fabric. Chemicals should be used carefully, and immediately after the stain has disappeared should be washed thoroughly from the fabric. Ink stains are a constant trouble. Different kinds of ink require different treatments. Stylographic ink may be removed by using soap and water. In the case of others, the stain must be soaked in milk or some other substance for a long time. Cold or tepid water never "fixes" a stain, neither does milk. If ink is spilled on a carpet, floor or table, or articles not easily handled, cover at once with an absorbent, such as starch, meal, flour or shredded blotting paper. Then rub the stain with the cut end of a lemon. This is nearly always successful in removing all semblance of stain. Blood stains are readily removed with soap and water. White fabrics may be boiled. Green stains, from grass or vegetables, may be removed with kerosene or alcohol, afterwards washing out with soap and water. Iodine stains are removed by alternate applications of alcohol and clear water. Fruit stains are removed by spreading fabric over a bowl, and pouring boiling water through until the stain disappears. Tea and coffee stains are treated in the same manner. Grease spots may be removed with soap and water; or fuller's earth and turpentine mixed to a paste and spread over the spot will readily absorb it. Ether, benzine, naphtha, chloroform, turpentine and alcohol all dissolve grease, but alcohol should not be used on delicate colors. For pitch, tar, or wheel-

grease stains use lard to soften them, then apply turpentine, repeat until stains have disappeared.

Carbolic Acid.

Carbolic acid is a most valuable substance in the household. The best form in which to have it is in the white crystals, in a bottle with a glass stopper. Always label plainly, "Carbolic acid, poison."

To make a solution of any strength dissolve the crystals and add clear water. For sore throat, make a gargle with a half pint of water and one-half teaspoonful acid. This is also invaluable for insect stings, etc. Bathe the wounds.

Bedroom floors and carpets wiped with a cloth wrung out of four quarts water and a teaspoonful of acid, may be kept clean, sweet and healthy. Plants may be freed of insects by spraying with a weak solution of the acid and water. There is no danger to the plants, and it is a splendid insect exterminator. In sickness, plumbing, toilet articles, clothing, etc., may be disinfected by a proper use of the solution.

Combs and Brushes.

Combs and brushes are two things about the house that are often allowed to get into an unsanitary condition. Keep them clean and free from dirt. Put enough water in a wash bowl to reach to the backs of the brushes, but not enough to flow over them. Add one tablespoon of borax to each quart of water. Free the brushes from dust, and place them, bristles down, in the water. Let them soak ten minutes, sop them up and down until the bristles look clean, rinse in clear, cold water, and dry in a current of air. Silver brushes may be immersed in borax water. Hot water or heat will loosen the bristles of any brush. Wash the combs in borax or ammonia water, rinse in cold water and wipe dry. Combs should never be soaked or left wet.

Helpful Hints.

White and gilt picture frames, also plaster casts, may be permanently mended by using this simple formula: Put a little white of egg in a saucer, stir common whitening into this until it makes a fine, smooth paste. Wet the broken parts with this, and press them together gently but firmly. Wipe off the outside particles of the paste, and you have a neat job that will "stick forever."

In darning large holes, baste a piece of thin net over the hole, and darn as usual. The net makes an excellent groundwork for the threads. Old veils and bits of lace are well adapted for this work.

To revive and straighten whalebone, soak the bone in warm water until it is pliable, then press it with a warm iron.

A sure way to prevent old stains showing through a coat of whitewash or new paper, is, before you begin the work, examine walls and ceilings carefully, and cover all dark spots with a coat of shellac.

The appearance of the most beautiful rug is marred with the corners turned up. Sew some stiff material like buckram or hair-cloth on the under side of the troublesome corners, and they will always lie perfectly flat, after being coaxed a bit.

I have often noted terrible accidents occurring from trying to heat inflammable substances like alcohol, rum, turpentine, etc., by dry heat, especially over a stove. Never do this. Put into a bottle, place the bottle in a saucepan of cold water and set on the range. When the water boils, the liquid in the bottle will be hot.



The Homely Rhubarb.

Long before the village housewife or the home gardener sees the rhubarb large enough for use, the housewives of the large market towns will have grown tired of it; but the bunches of stalks sold over the counter, or from the huckster's wagon will not be near so well flavored as that used as soon as gathered. The withered, wilted stalks will have lost something; so the home-grown will amply repay the waiting. After awhile, it can be made into jellies, jams, or vinegars, or put up in sealed jars for use in the winter. If you have none of it growing, do not fail to set out a few thrifty roots this spring.



"High Cost of Living."

When discussing the popular subject of "high cost of living," it is well to remember that it is not the amount wasted by one housewife that causes the trouble, but the countless wastes, small, but sure, in many houses and by careless or inexperienced, or over-busy housewives, that create the serious problem. Many women never will learn economy, or can "sense" the fact that waste makes want, because they are not so constituted as to realize such things. Men are just as wasteful as the women, and many of them demand dishes

and foods which they will not touch in a "warmed-over" form. It is not always the fault of the housewife or the housekeeper; there are usually several factors.



WHY LOOSE SHOES MAKE YOUR FEET HURT.

In an article on sensible shoes in the May Woman's Home Companion, the author says:

"Seven persons out of ten suffer excruciating pain, at one time or another, with their feet. A single corn, no larger than a grain of sand, can take all the 'snap' and vitality right out of you.

"Two thirds of modern foot troubles are due to the fact that almost everyone—man, woman, and child—wears his shoes too loose. The shoe itself may be correct as to size and shape, but it is not fastened tight at the only point of control; namely the instep.

"When you set your foot upon the floor or pavement in the act of walking, the shoe adheres and, if it be loosely fastened over the instep, the foot pushes down into the toe of the shoe. At certain points on the foot this slipping causes friction. These spots are the soles of the feet; the tops, ends, and inner-sides of the toes; the great and little toe joints, and occasionally even the back of the heel.

"When the friction thus caused is continued hour after hour and day after day, one or more of these spots are almost sure to become inflamed and sore. A slight thickening, called a 'callous,' is formed. As the friction and pressure go on, the resulting callous may thicken up unevenly; then it is called a 'corn.'"



End of Friendship.—She—"How did they ever come to marry?"

He.—"Oh, it is the same old story. Started out to be good friends, you know, and later on changed their minds."—Puck.



Technical Defense.—"Sam Johnson, you've been fightin' agin. You'se lost two of yo' front teeth."

"No, I ain't, mammy, honest. I'se got 'em in me pocket."—Life.



She Won.—First Little Girl—"Your papa and mama are not your real parents. They only adopted you."

Second Little Girl—"All the better. My parents picked me out; yours had to take you just as you came."—Denver News.

QUESTIONS AND ANSWERS

Question.—Why do eggs and rabbits universally represent Easter?—W. A. C.

Answer.—Both of these customs come from Pagan practices. The egg was introduced because of its mysterious development of life which makes it a fitting symbol of the revival of nature and the springing forth of life. With the early Christians an egg was an emblem of the resurrection. The Romans thought of it in another way as is shown in their games, which they celebrated at the time of our Easter, when they ran races on oval tracks and received eggs as prizes. These games were instituted in honor of Castor and Pollux, the twins who came forth from an egg deposited by the swan Leda. Some think the Easter egg custom was borrowed from the Jews, who, at their passover, placed on their table two unleavened cakes, two pieces of lamb, some small fish, and a hard egg, which was the symbol of a bird called Ziz, concerning which there are thousands of fabulous tales. In ancient Persia there was a legend of two jealous brothers, who were believed to have had a good deal of influence in the creation of things. One brother made an egg containing good spirits, and the other produced one full of evil demons; they broke the two together so that the good and evil became mixed in the world. In memory of these brothers the present day Persians, on a certain festival in March, present each other with colored eggs. It is likely from this practice that we get our similar custom.

The Easter hare also has many fables connected with it. Curiously enough, it is very closely connected with the moon. There were all sorts of fancies with regard to the moon, from the phases of which the time of Easter is reckoned. Among some nations the hare is a type of the moon itself. The Hindu and the Japanese artists painted the hare across the moon's disc, while the Chinese represent the moon as a rabbit pounding rice in a mortar.

Here are two versions of the story which explains the "hare in the moon." The first is: "Buddha once took upon himself the form of a hare that he might feed a hungry fellow-creature, and was translated in that form to the moon, where he is still believed to live." The second hare and moon legend says that when Indra, dis-

guised as a famished pilgrim, was praying for food, the hare, having nothing else to give him, threw itself into the fire that it might be roasted for his benefit; and the grateful Indra translated the animal into the moon. Some star gazers have strained their eyes and their imagination till they think they see him there. The mythical natural history of the Hindu tells us that hares dwell on the shores of the lake of the moon.

The strands of these hare, moon and Easter yarns have become so twisted in the heads of some unthinking people that children are sent out to look for rabbits' eggs; and they really think the Easter hare brings the beautiful colored eggs with which they are so delighted.

Question.—Who was the first person that was baptized three dips face foremost?—G. B. L.

Answer.—There are no authentic records concerning this point. There are many speculations but the records give no definite information. Christian baptism was instituted with the foundation of the Christian Era. However, long before the time of John the Baptist or the time of Christ the Jews baptized by immersion when they received proselytes among them. It is entirely possible that they used three dips, but if they did the three dips represented something entirely different to them from what they represent today. Baptizing in the name of the Father, the Son, and the Holy Ghost was not instituted until the time of Christ.

Question.—Would a member of the Church of the Brethren be justified by voting for Woman's Suffrage?—R. M.

Answer.—Concerning voting see Gospel Messenger of April 20, 1912, page 243. Concerning Woman's Suffrage, if a man feels that the average woman has as much sense and judgment as the average man there is no reason why she should not be given the right of suffrage. Woman was created as an intelligent human being with an independent judgment of right and wrong. She can think, act and live entirely within her own sphere. Man can do no more. Both are necessary in the world and should coöperate for the highest welfare of the world. It is not only a matter of courtesy but a matter of justice to woman that the right of suffrage be given her.

Question.—Give directions for making buttermilk cheese. Why does mold some-

es form inside the little air spaces? Why the air spaces sometimes so large?—A.

Answer.—Recipe for cheese made from termilk: Take two quarts of buttermilk and about one part boiling water, or enough to separate the cheese from the whey. Pour the water in slowly, stirring at the same time. Then cover closely and set aside to boil. When the whey comes to the top, pour it off and drain the cheese through a cheese-cloth sack. When well drained wash smooth and thin with sweat cream, adding a pinch of salt.—Mrs. S. I. Newner.

The mold forming in the air spaces is due to the mold spores which are found in the milk, many of which settled in the milk from the air. After the air spaces are removed and the cheese is just the right temperature for the mold spores to grow they multiply very rapidly and cause the mold.

The size of the air spaces depends on how successfully the air was removed before the cheese was placed into the press. They are also partly due to the presence of the gases. Air can be compressed to a certain extent but beyond that point it just have room, which accounts for the air spaces.

BRAIN LUBRICATORS

Not the Same Joshua.

"We had a country judge down our way a few years ago, whose love for biblical was so pronounced that he couldn't resist the desire to air it on every possible occasion," said Congressman Henry B. Clayton, of Alabama, a few days since. One day an old darky was brought in from the mountain district under suspicion of maintaining an illicit still. There was no real evidence against him.

"What's your name, prisoner?" asked the judge as he peered at the shambling old black man.

"Mah name's Joshua, Jedge," was the reply.

"Joshua, eh?" said the judge as he rubbed his hands.

"Joshua, you say? Are you that same Joshua spoken of in the Holy Writ—the Joshua who made the sun stand still?"

"No Jedge," was the hasty answer, "wan't me. Ah'm the Joshua dat made the moonshine."

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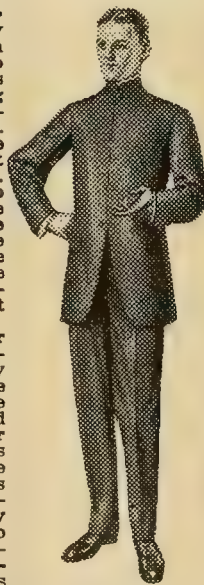
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BRETHREN PUBLISHING HOUSE,
Elgin, Illinois.

A farm-hand had worked in the field from dawn till darkness, doing the chores by lantern light. "I'm going to quit," he said to the farmer at the end of the month. "You promised me a steady job."

"Well, haven't you got one?" was the astonished reply.

"No," said the man, "there are three or four hours every night that I don't have anything to do and fool my time away sleeping."—Success Magazine.



No Obstacle.—Mother—"I really think you'd be happier if you married a man who has less money."

Daughter—"Don't worry, mother; he will have less in a very short time."—Boston Transcript



WHEN ELLSWORTH ENLISTED IN THE NAVY.

(Continued from Page 525.)

Sara took the letter to Ellsworth's father. Tears coursed down his cheeks as he read the story of his son's homesickness and despair. "I cannot resist that," he said as he took the letter with him. "If there is anything I can do to bring him back, I shall do it." And he went at once to headquarters to see what could be done. But the wheels of government revolve slowly and it would require some time to make out the necessary papers.

Sara wrote to Ellsworth at once telling him that they would do what they could to have him discharged. A telegram was sent also, with this information.

Three days after the letter had been received, Mr. Henderson opened a telegram with strange forebodings of evil. It was indeed a brief message, "Ellsworth Henderson was drowned in the Bay of Mindao August 15, 1911."

There was nothing they could do. Long time afterwards, they found a sailor who told them the facts. The telegram sent by Mr. Henderson saying that they would procure his discharge, if possible, was never delivered. It must have been lost. And Ellsworth was out of his head at times, so desperate had he become in his revolt against the awful monotony of his life. He had gone out for a swim there were others in the water, but he suddenly swam far out and he never came back. "It appeared to us as if he did not want to come back," concluded his shipmate.

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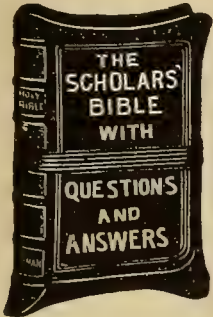
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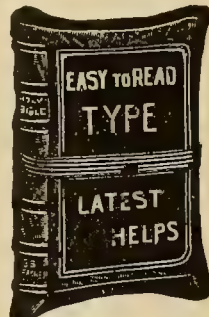
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the singers, the Nēth'i-nims,
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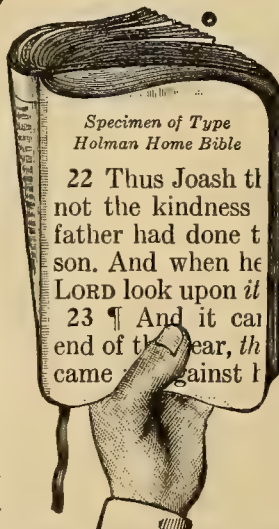
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May 14
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Vol. XIV
No. 20.

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THE INGLENOOK

Vol. XIV

May 14, 1912

No. 20

RECENT SOCIAL PROGRESS

H. M. Fogelsonger

A Course of Training for Social Workers.

THERE are demands everywhere for trained social workers, young men and women of ideals and executive ability. Schools of philanthropy are doing their best to satisfy this demand by giving a practical course to those who have sufficient preparation. To be a well trained worker in organized charity of the larger cities means that you must have as a foundation a college course and on top of this some special work in sociology. There are few more promising fields of labor for the ambitious young man or woman than that of social service. But you must not expect to make money out of it since to most of the positions there is little more than a living wage attached. To those of ability there is always a chance for advancement to the superintendency of some institution which is more remunerative.

Sara E. Parsons of the Massachusetts General Hospital has outlined a course of study for young women who wish to take up some phase of social service in which a limited knowledge of nursing is required. Workers in the various relief agencies have found a knowledge of nursing very valuable.

The following is the course of study recommended:

"Actual nursing in medical and surgical wards under close and skilled supervision, such a course to be accompanied with practical demonstrations of nursing methods and bedside clinics; six months.

"Obstetrical nursing with lectures on prenatal and postnatal care, infant feeding, etc., two months.

"Children's nursing, including orthopedic and general illness, with lectures on predisposing conditions, prevention and care; two months.

"Dispensary work in connection with eye,

ear, nose, throat, and skin diseases, with course of lectures on causes, prevention and care; two months.

"Dispensary work in connection with a tuberculosis clinic, and lectures on the causes, prevention and cure of tuberculosis, home visiting included; two months.

"Dispensary work in connection with a nerve clinic, with lectures on cause, prevention and cure of these diseases, visits to homes and hospitals; two months.

"Field work in the way of visiting manufacturing, milk stations, settlements, etc., lectures on relief agencies, etc., two months."

Such a course would cover a period of eight months. It is recommended to be preceded by a year of theoretical work after having received a degree from a good college.

More Nurses for Relief Work.

A new feature has been established in connection with the American Red Cross. In order that there shall be a sufficient force of nurses in the event of a great calamity or war the War Relief Board at Washington has appointed a national committee whose duty will be to arrange a nursing service in connection with the Red Cross. Appointments will be made by a committee in Washington, and by a special proclamation of the President the professional nurses so enrolled will constitute the nursing reserve of the army. About 3,000 nurses have been enrolled to date and applications are coming in at the rate of 100 a month.

For the special benefit of these nurses who are willing to be called out during war or a great calamity the Red Cross is preparing to issue a series of pamphlets prepared by specialists in relief work. These pamphlets, we believe, will be of sufficient general interest to warrant their titles be-

ing given here. The ambition of some person may be stimulated by them. They are:

- I. History of Relief and of the Red Cross.
- II. The Red Cross in other Countries.
- III. Relief Work during the Spanish-American War.
- IV. Military Hospitals and the Red Cross in Times of War.
- V. The Red Cross Nursing Service.
- VI. First-Aid Department of the Red Cross.
- VII. The San Francisco Disaster.
- VIII. The Italian Earthquake.
- IX. The Chinese Famine and Plague.
- X. Relief Measures in Time of Floods, Famine, Forest Fire, Mine Explosions.
- XI. Relief Work for Celebration and Parades.
- XII. Notable Medical Achievements of the United States Army.

The Lawrence Strike.

One of the most significant strikes that this country has experienced occurred in Lawrence, Mass., last winter. It was a strike of woolen mill operators, chiefly those employed by the American Woolen Company. Some 18,000 men, women and children were involved in the strike but in



William D. Haywood, Leader of the Industrial Workers in the Lawrence Strike.



The Noncombatants at Lawrence.

reality the welfare of no less than 275,000 operatives were at stake. The strike lasted nine weeks and ended March 15 when the employees of the American Woolen Company were offered a substantial increase in wages.

The strike came about in this way: The last legislature of Massachusetts passed a fifty-four hour law for women wage earners and minors. The mills in the neighboring States could work their employees for fifty-eight hours a week and in the South where there are few regulations the mills run sixty hours a week. It can be readily seen that the new law of Massachusetts placed the woolen mills at a disadvantage with their competitors. In order to protect themselves the woolen mills made no increase in wages but paid for only fifty-four hours a week, and this was the last straw which brought on the strike. Many people would think that such a slight decrease in wages would make no difference but it was a case of life and death, bread or less bread with thousands of the working people of Lawrence, Mass.

Without a doubt the mills were taking advantage of the many foreigners who were constantly swarming into the manufacturing towns of New England. It is said that there are forty or more languages spoken in the city of Lawrence with a population of less than 100,000. Imagine the situation. Hordes of raw immigrants from southern Europe were being driven and threatened daily into submission by factory superintendents. Wages were low and the work intermittent. If the conditions are true as reported the operatives of Lawrence had the best reasons for striking. The increase in wages that are in effect now will affect the poorest paid workers more than those who received something near a living wage.

For instance, those who received \$4.86 a week are now enjoying an increase of \$1.08. Those who had been paid from \$7.00 to \$10.00 a week are receiving a weekly increase of 54 cents. The strike has been a benefit not only to the workers of Lawrence but also to all the mill operatives in the New England States. Some 125,000 have received an increase in wages of from 5% to 7%. The success of the strike was due largely to the leaders of the Industrial Workers of the World. They accomplished the almost superhuman task of uniting the several nationalities into a body sufficiently organized to press their claims with the mill owners.

Ray Stannard Baker in the American Magazine for May writes thus of the situation at Lawrence: "Whenever I went among the operatives and saw how helpless they were, how so many thousands of them were cut off from the source of livelihood, and how every day they were at the very point—they and all their families—of having too little to eat and far too little to wear, I always came away with an intense feeling of anger. It was all wrong—as wrong as could be—in a country where there was enough food produced and

enough clothing made to supply every one. I could understand how these men and women—and the women were fiercer during the strike than the men—could be desperate enough not only to strike but to strike violently. I could feel that if I were living in one of those miserable tenements with my children, and trying to make both ends meet upon utterly inadequate wages, I should join any movement, however revolutionary, to put an end to such conditions."

Our Attitude Toward Prostitution.

In an address on "The Church and the Social Evil" during the Men and Religion Forward Congress in Chicago, Jane Addams criticised the indifferent attitude of the public toward prostitution. "The supreme religious test of our social order," said Miss Addams, "is the hideous commerce of prostitution, and the sorry results of that test are registered in the hypocrisy and hardness of heart of the average good citizen toward the so-called fallen woman." Miss Addams thinks that one of the greatest hindrances to reform is this unsympathetic and irreligious attitude of the public toward the social evil. Prostitution is so frequently considered as an unpardonable sin and its victims as hopeless cases.

COMMENT ON RECENT HAPPENINGS

The Judicial Recall in Arizona.

By a unanimous vote in the lower house of the Arizona legislature, and with only two dissenting votes in the upper house, an amendment to the State Constitution, providing the recall for judges, was carried on the 26th and signed by Governor Hunt on the same day. This is the provision which the people of the Territory embodied in their Statehood Constitution and which they were forced by President Taft to strike out as a condition of his permitting the Territory to become a State.



Cost of Industrial Education.

"Adequately to develop our public school system so as to bring it into full harmony with the demands of our modern industrial life will cost more than most of you will dream. But that cost I should regard not as a great national expense but as the wisest sort of national investment. As I left New York last week there lay in the Hudson one hundred and six ships of war. Our

pride in their efficiency leads us almost to forget their cost, although we know that the whole great navy will be junk in a very few years. Necessary as this constantly renewed navy may be, however, its greatest guns must be silent and impotent in the real war, the war for national efficiency, which we must fight whether we will or not."—Extract from a letter written by Frank A. Vanderlip, President of the National City Bank of New York, and read before the Chicago Commercial Club.



Famine Now at Its Worst.

Reports from China received at the national headquarters of the Red Cross within the last few days state that the famine is now at its most acute stage. During the next six weeks while the new crops are ripening the need for relief will be most intense. At present the relief committee is employing about 90,000 men on public works and the earnings of these men are saving probably 500,000 persons from starvation. Meanwhile, certainly 2,000,000 are

suffering and many thousand must die unless the relief measures are greatly extended.

Mr. Charles W. Harvey of the Y. M. C. A. of Tientsin, made a recent journey through the famine districts and at the request of United States Minister Calhoun, at Peking, prepared a report of his observations. The character of this report which has been forwarded to the State Department and is now in the hands of the Red Cross, may be indicated by quoting briefly from its contents:

"No children were seen at play. No grain, meat, vegetables or foodstuffs of any kind except the bark of trees, dried grass, wild garlic and roots were seen. We found no sign of clothing anywhere, except the rags on the backs of the people, no bedding, * * * few farming implements, nothing that could possibly be turned into money except an occasional piece of furniture and the doors of the houses or rafters in the thatched roofs. In many places we noted the absence of doors in the homes and saw the mud walls of houses stripped of roofs which we soon found had been used for fuel or exchanged for food."



Record Flight With a Passenger from London to Paris.

On April 2, Gustav Hamel left the Hendon aerodromé near London on a 70-horsepower Gnome-engined Blériot monoplane with Miss Trehawke Davies as passenger. He headed direct for the channel, which he crossed successfully, and afterward alighted for a few minutes in order to refill his fuel tanks. The start was made at 9:38 A. M., the wind becoming more violent every minute. As a consequence he rose 6,560 feet and passed over Dover at 10:30. He descended to 1,800 feet in crossing the channel and did not notice the wind nearly as much above the water. He passed over Boulogne, and at about 11:05 landed at Ambleteuse. After a short rest he flew to Harelol, where he stopped again for luncheon. It was at Harelol that he took delivery of his monoplane some months ago, when he flew it along to Hendon. At 3:45 he started again for Paris in a much stronger wind than he had encountered previously, landing in two hours at Issyles-Moulineaux. The flight occupied 3½ hours estimated to be at an average speed of about 65 miles an hour.



Farmers Should Vote.

The farm vote, perhaps more than any

other class, expresses the underlying sense of the American people. It is the vote that means more to the welfare of the nation than any other element. In the crucial tests of national life the farming population is looked upon as a bulwark of strength—a power that can always be counted upon to carry a nation's burdens and rescue it from threatened perils. Therefore, it is highly important that the farm vote find the fullest expression, not only in the fall elections, but in the primaries where the candidates are selected. The charge is often made that the farmers will not take the time to go to the polls in the stress of a busy season, but from indications in various States this spring the farmers are taking a lively interest in the primaries. This is a good indication, and one that means much to the fight for progressive reforms. Many States have not yet held their primaries, and in these States the farmers should bear in mind that there is no more important duty for them to perform this year than to get out and vote, no matter how late the season or how pressing the duties on the farm. Let no farmer fail to vote in the primaries.—American Homestead.



On Third Terms.

One of the most telling arguments President Taft has made against the Roosevelt candidacy was the one he gave in his Boston speech touching the presidential succession. The President said on this occasion:

"We are left to infer, therefore, that the job which Mr. Roosevelt is to perform is one that may take a long time, perhaps the rest of his natural life. There is not the slightest reason why, if he secures a third term, and the limitation of the Washington, Jefferson and Jackson tradition is broken down, he should not have as many terms as his natural life will permit. If he is necessary now to the government, why not later?"

"One who so lightly regards constitutional principles and especially the independence of the judiciary, one who is so naturally impatient of legal restraint and of due legal procedure, and who has so misunderstood what liberty regulated by law is, could not safely be intrusted with successive presidential terms. I say this sorrowfully, but I say it with the full conviction of its truth."—The New Era.

EDITORIALS

Reading Matter at Wholesale Prices.

These are days when people are looking for wholesale prices in all lines. The economical housewife instead of buying canned goods at fifteen cents per can gets two cans for a quarter, instead of buying soap by the bar she buys it by the box, and the flannels and muslins she buys by the bolt. The farmer buys his gasoline by the barrel and his fertilizer by the car load. All this means a saving to the farmer. As was announced last week the Inglenook will for a short time be offered at wholesale prices. The wholesale prices are open only from May 1 to July 4. The offer is placed at fifty cents per year with the privilege of subscribing any number of years in advance. If our readers will subscribe several years in advance it will be a saving both to them and to us. It will be a saving to them because this rate is made only for a very short time. After July 4 the subscription price of the Inglenook will be the same as it has always been, \$1.00 per year. It will be a saving for us because when your subscription has been entered on our list for several years we are saved the cost of writing for the renewal, once a year. Stamps, paper, envelopes and clerical work cost money when letters are written by the thousands. Clerical work these days is especially expensive. We want to give our readers the benefit of the wholesale rates on their reading matter, but you can readily see that such rates cannot be made indefinitely because of the expense connected with getting renewals. We also want to double our circulation in two months. \$2.50 will bring the Inglenook to your home for five years. You can change your address as many times as you wish or you can have your subscription transferred to some one else if you choose. Remember this offer closes July 4.



Publications of the Brethren Publishing House.

Many of our people do not appreciate the significance of the Brethren Publishing House. Some have a notion that it is a little tumble down building with two or three hand presses where the church periodicals are made. These people always open their eyes in wonder and astonishment when they make a visit to the House and see the actual work that is being done here. The House is well equipped with

facilities to do efficient work. Elder Galen B. Royer, Secretary of the General Mission Board, has his office on the main floor. He has in charge the work of the Board and spends considerable time in the field looking after the interests of the Board. R. E. Arnold is the business manager of the Publishing House. Besides putting out the regular periodicals of the Church the House does a large amount of contract work. At present there are ten periodicals published, which have been authorized by the Church. The Gospel Messenger which is the official Church organ is edited by Elder J. H. Moore. The Sunday-school Department has seven publications edited by Elder I. B. Trout. At the April meeting of the General Mission Board, Elder J. H. B. Williams was elected editor of the Missionary Visitor, a paper which covers the entire interests of the Missions of our Church. It gives the news from the various fields and discusses the problems both from the standpoint of the Church and from that of the field. The Inglenook has its field in the home, dealing with the problems connected with the home.



Immediate Returns.

A lie will bring quick returns but no premiums. A lie will look well for an hour but will show shabby for a year. A lie will bring cash but cut credit. A lie will bring velvet for a moment but hard circumstances for a decade. A lie is a commercial fake, a social fraud, an intellectual makeshift and a universal failure. Here is an experience. "He had just moved into the community and it was his first or second trip to town. He came into the store and asked the proprietor: 'Are these plow points tempered enough?' 'No,' said he, 'I think not; I tried some of them and they were soft.' When the farmer had gone out I said to the proprietor: 'Why didn't you tell him they were tempered enough, and would do the work required of them? Why you told him the naked truth and missed a sale; you are a strange man.' But that man had gained a customer who would spend his last dollar with him."



Boost the Other Fellow.

It is worth while to thank God for every true compliment that comes to you, but it is not necessary to worry about applause. It is dishonorable to make a bid for honor, or to make a sacrifice to gain glory. It is ignoble to attempt to achieve fame. It

it is better to deal carelessly with fame, honor, glory and applause. It is better not to worry about a place or a position. If your name is not mentioned in the minutes it is not necessary to call attention to it. If you are not chosen as moderator of the assembly there is no need for you to get sore about it. Perhaps your gift was not in that direction even though you thought it was. Push the other fellow to the front and when you get pushed ahead you will be sure of having good support by those behind you. The Century, in speaking of Grover Cleveland said, "I have spoken of Mr. Cleveland's refusing to worry about the record of his correspondence. This was characteristic of his whole attitude as to record. I have known many public men, and I never knew so pronounced an instance of absorption in interest and disregard of record. During his active life he was too intent upon the making of history to giving any thought to recording it. His theory of life was to do the best he could each day, and then to stop worrying about it, and not to worry at all about telling the story of it. The trait was only one phase of an admirable absence of self-consciousness or taint of vanity." Seeking of self applause is one of the first traits of a small mind. When a man holds himself and his own achievements constantly before the people he has not yet learned the simplest lessons of greatness. Self in the background and friends to the front is a quality of character that will endure long after the man of popular applause has been forgotten. Selfish egotism displayed before the public brings something of a nauseating feeling to those who have a spirit of justice and equality.



The Powers Behind President Taft.

Taking the country as a whole, there is no doubt but that Colonel Roosevelt would be the choice of the majority of the people as a candidate for President and that if he were nominated he would very likely be elected. President Taft has practically no popular support and there are any number of people who are openly against him. In spite of this, however, there are forces behind him which leads many people to believe that he will be nominated and that he will likely be elected at the November election. A splendid review of the situation is given in the May number of McClure's Magazine, by George Kibbe Turner, in an article entitled "Who's Behind Taft?" We quote the following from the

article: "From end to end of the country, the corporation forces are lining up for Mr. Taft. One of Mr. Taft's most familiar activities during his presidency has been what is known as 'religious campaigning.' He has appealed strongly to the great Jewish body which now constitutes nearly a quarter of the electorate of New York City. He has been personally gracious to the Mormon Church. He preached a sermon in its tabernacle in 1909, and spoke there again in 1911, braving the protests of the strictly Christian churches in doing so. In these and other ways the relations of Mr. Taft and the Mormon Church have grown close and mutually helpful; and this institution can be confidently counted for him in the convention and in the election. It moves politically in a solid body.

"More than all this, he has solicited the friendship of the Roman Catholic Church. There are many ways in which he has sought to appeal to Catholic sentiment. He was the first President of the United States to celebrate the Puritan feast-day of Thanksgiving service in a Catholic Church. In his first year as President he established this innovation and has followed it ever since. He appointed Chief Justice White who is a Catholic to the Supreme Court. Cardinal Gibbons, the head of the Catholic Church in this country, is very frequently his guest at the White House. In observing the golden jubilee of Cardinal Gibbons last year, the Catholic Church of America could well feel that no such demonstration of high friendship had ever been shown at a religious occasion in this country. On one side of the venerable prince of the Church was seated the President; on the other side the Vice-President of the United States; and the only living ex-President was seated close by.

"Now it is believed by the corporations behind Mr. Taft that the various religious friendships which he has formed can all be brought into the campaign and made a tremendous force which will go far to reelect him President. The Catholic Church is the largest single religious body in the United States. There are some three million voters who are Catholics."



Seeing Pleasant Things.

Just seeing pleasant things is a powerful means of health. That is why cheerful people make such excellent visitors. Variety of pleasant scenes brings to the mind a restfulness and composure that give the body an opportunity to rebuild its worn and

hardened tissues. Monotony and dull routine destroy vigor, ambition and even life itself. Kipling's lighthouse man went crazy because the steamers made streaks in the water. When he got on the ship where the lines ran all kinds of ways, he began to feel better at once. When you have been in the city where everything goes

at right angles, you can feel the vital life currents leap up against you when you go out and see the rounded tree tops and sloping hills. The seashore is good if you don't take too much, but most people would die if they could not get where there is something besides gray colors and horizontal lines.

GIVE YOUR CHILD A GARDEN

Raymond C. Flory

THE protection and care of a piece of property makes for thoughtfulness and steadiness. One suggestion, recommended by modern psychology, for building character in a boy is to give him a plot of ground and let him have the proceeds from what he raises on it; give him a pig or a calf and let him have its growth in value. This property, so responsive to care or to neglect, is a challenge to his self-control. It admonishes him to look ahead, to plan, to sacrifice, to overrule his impulses to be idle or to day dream.

Garden work is not a recent invention for training the child in honest, truthful and industrial habits. Four hundred years before Christ, Plato wrote these words: "In childhood, more than at any other time, the character is ingrained with habit. He who is to be a good builder should play at building children's houses; and he who is to be a good husbandman, at tilling the ground." These principles are, to a large degree, being embodied in the industrial and school-garden training in our large cities. But the movement reaches very few of our rural schools.

Although the boys and girls in country districts have not the privilege of school gardens, and it seems impracticable with the long summer vacation, yet they can have superior advantages in their home where their father and mother may be their companions and instructors. Give your child a garden, for it has an educational value, and a moral as well as a healthful physical influence. You can make planting not only interesting as you work with him, but you can teach him much else besides gardening. Do not lecture but work with him occasionally as a companion, suggesting things to him, but make him feel the responsibility of owner and director. Explain to him

what soil is, how it is formed from the rocks and vegetation, and what part it has to do with the growth of the plant. Also show what relation rain, sunshine and temperature have in the development of his plants. Through the developing and fruitage you can teach him much about his own growth and development and his God-given powers without arousing the slightest sense of shame or of indecency. He will learn to see God's love and wisdom through them and to commune with the divine in all nature. By this contact and association and study of nature in her perfect and spotless robes, his character will likewise become pure and beautiful. I think it was Froebel who, early in the nineteenth century, said: "Let a child plant a flower, care for it, watch it grow and develop, and he can not be bad." There is more truth in that statement than most of us would be willing to admit.

A garden with proper direction will not only keep the child from mischief, but it will create in him habits of industry and integrity that can never be effaced. Have the child earn his own money with which to buy his seeds and garden tools by doing little tasks or errands for which you pay him a small sum; or, if you think best, present him with a nice garden outfit. Get him a nice account book and show him how to keep accounts. He will also learn many things about his plants, which otherwise he will overlook, if he keeps a record of date of planting, of appearance through the ground, when they bud, bloom and bear fruit. The idea is to teach him observation, self-reliance and business habits. When his products mature let him have the profits. He may be taught what rent is by requiring him to give a small part of the proceeds for use of the ground. He should be taught to lay by not less than a

tenth to use in helping the needy and for mission purposes. He can be taught how to save and to invest for the future. There are a hundred and one things a boy or a girl can be taught in a practical way through the garden. But never in the world give a garden, a pig or a calf to be their own and then when it is sold take all the proceeds yourself. Hundreds of young lives have been wrecked and driven to desperation and crime by such methods. You can never expect your child to be truthful and honest, if you lie and cheat.

I can remember of no more profitable and pleasurable experience in my boyhood than when I had earned some money and was permitted to buy two pigs. They were my pigs. No pigs were ever like those. They were my property and I gave them the best slop I could get. After they got a good start in growth they were turned in with the other hogs. When these two pigs went to market I received half of the proceeds, the other half going to pay for their feed. I likewise invested in a calf, etc. When I thus became a money-maker I was also required to buy a part of my clothing and later to pay my way through high school and through college. Thus I received an invaluable experience, for which I shall ever be thankful to my parents. I also, early in youth, learned to love and to cultivate flowers. I know of nothing else that has given me so much appreciation of the good, the true and the beautiful, and aspirations to be helpful in the world, as this interest in plants and flowers.

The cry is ringing through the land: "What can we do to keep our boys and girls on the farm?" Give the boy and the girl a personal interest in the farm and in the home. Make farm life a joy, not a drudge. Let them help make the home beautiful inside and out, and that cry will soon cease. Why not supply the little girl with small kitchen utensils in which she can do real cooking, after mixing her own recipe? As she grows older, why not make her a partner in chicken raising, gardening, etc.? As the boy becomes active in general farm work, let him rent a few acres and put out something which he can call his own. Encourage the boy and the girl to get an education, and if you have given them a chance to earn their own money let them pay for their education. Give them liberty in choosing their life work. An education will assist them in choosing the place for which they are best fitted, and then to fill the place nobly. Do not try to make your boy fit into a square hole when he is made for a round one. There are thousands of men and women who are miserable failures, just because they are in places they do not fit.

"Take time to be holy." Take time to be your child's companion and guide. Childhood is the time for seed-sowing. What seed we are sowing, the future men and women will tell. The plow, instead of the sword, makes peace and happiness. Don't spend money for toy pistols. Give your child a garden.

CRIMSON FORTUNE AND BLACK WEALTH

J. W. Deeter

Part II. Black Wealth.

OUR social plane is that occupied by the masses. We are ever on the watch to see just how those about us intrude on our lives and disrespect our rights. Whenever we realize an injustice from them our tongues are started to wagging, and the entire class of what we call the upper crust is denounced in very sharp and cutting terms. We do not stop by decrying their unjust treatment, but we declare their motives are impure. We continually declare they hold blood

money in their possession. Well enough; they may, but what right does one mule have to call the other one long ear? Why should we strain at a gnat and swallow a camel? He who has a piece of money without tinge among us, let him first cast the stone at the gain of millions.

A young husband had purchased several tickets at a Rock Island depot, to supply various members of his family for their eastern trip. He had been over the road several times and knew the cost of the trip. The agent did not charge the man enough

by about twenty-six dollars; so after the train had pulled out the agent discovered his mistake and sent a message to the conductor, telling him to collect what was justly coming to the railroad. When the conductor presented the matter, he and the traveler had some pretty severe words. This attracted the attention of the people in the coach and many kinds of criticisms were offered.

One crowd, composed of both men and women, began to complain about the outrageous dishonesty of railway companies, and many other rich industries. They were condemned in very severe terms. In a few moments after these severe criticisms were offered, the same crowd began to tell how they had been playing various games on railroad companies. I remember especially of one woman who related her experience, how she promised to make an affidavit to a certain child's age, and in this way she obtained free transportation for her child. She justified herself by saying, that if she had signed the affidavit at all it would have been to the true age of the child. When such things are common what ground does "Black Wealth" have to condemn "Crimson Fortune"? You say this was only one instance. True enough, but there are thousands of such scandals among the masses every day, and we do not say anything about it. You see, it belongs to our set. It is only a small affair.

Why should we condemn the children of crimson fortune for loving the luxury and dissipation that their wealth will buy, when the children of black wealth love black wealth outright? Is it any worse for the man of millions to love his fortune than for the masses to love what wealth they may have? Does the man of crimson fortune commit a greater wrong by being so given over to his affairs that he has no real family unity than the man who is so intensely occupied with getting more wealth that he does not have time even for a formality in his home life? After all, is not the difference in social circles judged economically? Is it not the difference in the amount of wealth?

When the dream of the masses is nothing but wealth; when it is the conversation from sunrise until sundown, what else can we expect but a dollar-loving people? Why find so much fault with the officer who bar- ters away the rights of the people for personal gain when our motives in putting him into office are the same as his gain-

ing the office? He wants the office for what he can make out of it. We vote for him for what we think he will bring into our purse. Our reasons for voting are something like these: "I think we will have better times if he is elected." "I believe our country will prosper financially if he is elected." "It will bring the most money to me." Wealth is the thing that blackens our lives. It defeats the very motives we have in mind. Think not that we can depend upon the other fellow in office to make our wealth, when that is the only reason we place him there. Such men serve as mirrors to reflect our own motives. They are men that may obtain black wealth by being bought off by crimson fortune.

The home of the masses is destitute of that warm love which should be there. It is due to wealth seeking. Wealth gained this way is as black as fortune is crimson. Father has large projects on foot which make all the children and the hired men work like slaves. There is no time for home life. Mother's life is taken in her attempt to keep up her share of the drudgery. The children are kept in ignorance in order that they may help to gain wealth. Their time for school is very limited. They see no beauty in nature or happiness in life around them. The family wealth is gained at such an expense. Such expenses as social efficiency, shortened days of parents and children and slaves of drudgery paint wealth with a black, dingy coat. Is the crimson dollar worse than the black dime? The slave of the dollar is a fool, and the slave of the dime is another fool.

Fathers are persuaded to educate their children, and in this way give them one inheritance, at least, which no one can take. The general reply is something like this: "Do you see my farm?" "Yes." "It is the best in the country, and if they stay with me until I die, then they may have it as an inheritance. It is the best thing I can give them." In many instances such men are morally ignorant. The intellect, the morals, the physical and the religious are inferior stuff. It is not worth while. What fools some men be! If the homeless child cries not against crimson fortune, surely the child of the middle class will cry out against black wealth.

There is no excuse to criticise crimson fortune for impeding social progress and allowing black wealth to escape unnoticed. Crimson wealth is no more crimson than black wealth is black.

THE GIRL WHO CRAVES SYMPATHY

PERHAPS there is nothing which a woman so desires throughout her life as sympathy. We may not be conscious of our need of it, yet when we gain it we are supremely content. A sympathetic friend, a sympathetic lover—what these mean to us!

Yet it often happens that in her craving for appreciation and understanding a woman becomes morbid. She indulges in self-pity and is not happy unless some one is listening to her tale of woe.

Mariana is one of these girls. It is true she has had an unhappy life. When she was fourteen her father died and since then she has worked for her living. Most of the time she has helped to support other members of the family, her mother and a younger brother. Now her mother is dead, the brother is prosperous and Mariana is relieved of severe financial responsibility. But Mariana still moans and groans and everybody knows she has reason to be a little disconsolate. But it does not draw people nearer to her to find her always "blue," so she has few friends, and that is the cause of another grievance. We all try to pet Mariana and tell her how sorry we are for her, and yet in our heart of hearts we wish she might pipe one cheerful note amid the plaintiveness of her life song.

Gloria, on the other hand, has every reason to be depressed. All her life she has sacrificed herself for other people. She was raised in a family of old ladies and her matrimonial chances were spoiled by the interference of aunts and great aunts and grandmothers. Gloria is nearly forty now, and for twenty-five years she has taken care of her old lady relatives. Yet no one ever hears a complaint from Gloria, and this is what she says about it: "It seemed to me that my burdens were so many that I should have to talk about them all the time, so I went to my old pastor and told him how I felt.

"Don't you ever pity yourself," he advised, 'and don't expect too much sympathy. Then when you get sympathy you'll appreciate it more.'

"So I have gone on that way," Gloria continued, "trying to think that things were best for me. Other people have hard times, and I have found by comparison that my lot isn't the worst in the world. I

haven't a husband, but the old ladies love me dearly; maybe the sum of their love is more than that of one man. Anyhow, I'm going to think so."

Would you rather be Mariana or Gloria? Mariana sits by her window and moans, "I'd better be dead." Gloria fights the battle of life and people reach out their hands to her because she gives sympathy and does not demand it.

Life is a battle for most of us. If you are single you probably look at your married friend and say, "See how happy she is. If I had a husband and little children I, too, would be happy." Yet how do you know that in the life of that married woman there may not be burdens which exceed any which have fallen on your shoulders? Then, too, the loss of a child, the loss of a husband, would leave your married friend bereft, indeed, and she could not be as well equipped to take up her fight with the world as you are.

It is better to go through life giving sympathy than accepting it. Then when trouble comes to us we will find other hearts pouring out their bounty of love and understanding.

Morbid, self-seeking women are a scourge to their friends. Self-control is a necessity if a woman would be respected. People may listen to a tale of trouble and wonder at the same time why it is not possible to keep such things to one's self. There is a dignity in silence, in bearing trouble bravely, and she who would win respect must know that if she will depend upon herself, work out her own problems, and say little, she will be happier than when she throws the burden of her disappointment or disillusion upon her friends.



ALL-THE-YEAR-ROUND SCHOOLS.

In the May American Magazine there is an interesting account of Benjamin J. Horchem, who thinks that schools should keep open all the year round. He has worked out his idea so charmingly in his summer farm school near Dubuque, Iowa, that children agree with him. He thinks that we shall ultimately have all-the-year-round schools conducted on a plan altogether different from the present public school system. His idea is summed up in the following points:

"1. Schools to be in the suburbs of cities. Children to reach the schools by rapid transit.

"2. Schools to be in session the entire year; but only half the school day spent indoors. Schoolroom work to be chiefly done in winter and bad weather.

"3. Less desk work. More laboratory, shop and garden work. The active aspect of education, now chiefly seen in the kindergarten and agricultural and technical

schools, to be maintained throughout the grades.

"4. Initiative to be taken by the children. All the leading trades, occupations and professions to be carried on under trained workers. The pupils will go to the schoolroom for theoretic instruction or knowledge.

"5. No written examinations. Work done speaks for itself. There is no more need for examinations in the schoolroom than in the business world."

TEACH THE CHILD

Dr. Wm. Sadler

OF all the influences that can be brought to bear upon the growing and expanding mind of the young child, suggestion is undoubtedly the most powerful.

The little child is certainly the most imitative creature in all the world. Unconsciously it ever seeks to reproduce the sayings of its elders and imitate the doings of its associates.

The modern art of the practice of suggestion in child culture is nothing more or less than a systematic and scientific process of utilizing this wonderfully imitative faculty of the child.

It is from about 2½ to 7 years of age that the child's imagination is the most active, plastic, and vivid; and it is during this period that the imitative instinct is so extraordinarily active, and therefore it is during this same period that positive suggestions are most highly effective. These are the opportune years in which to lay the foundation for good habits and the subsequent development of a strong and noble character.

Instilling Fear to Be Deplored.

It is to be deplored that in so many cases at this very time of the child's life, when its mind is so plastic—like clay in the potter's hand—that unwise and thoughtless parents unknowingly fill it with fears of the "bogy man," the "black man," the "chimney sweep," and even threaten dire punishments at the hand of the "Almighty."

These suggestions of fear take deep root in the imaginative mind of the child, and subsequently bear a calamitous harvest, disastrously affecting the mental, moral, and physical natures.

The power for harm of negative and

harmful suggestion to the child mind is well illustrated by the popular practice of teaching the child to fear the "dark," or to fear "strange noises" heard about the house after nightfall. Many a child's mind has been absolutely free from fear until such harmful suggestions were instilled into his little intellect.

"Boo dark" is the unfortunate phrase which has initiated thousands of little ones into a life of perpetual fear and subsequent failure. On the other hand, it requires but one or two weeks of positive suggestion, persistent reiteration to the child that the dark is harmless, restful, that there is nothing in the dark to be afraid of, etc., until all these fears can be completely eradicated from the child's mind.

Sin Against Child Life.

What a sin against child life to suggest to their young minds that they are "cowards," that they are "unreliable," or that they are "dishonest," or "untruthful." To tell a boy that he is a coward is bound to do one of two things: Either contribute powerfully to making a real and actual coward of him in future life or to direct him into the career of the reckless bravado or the actual criminal in his efforts to show his playmates or acquaintances that he is not a coward.

Our studies of the criminal classes long since convinced us that many a career of crime was initiated by the eternal repetition of the accusation of cowardice until the mind was goaded into the commission of a desperate crime merely to convince itself or others that its owner was not a coward.

There is an intimate connection between the suggestions of cowardice and dishonesty and the production of a certain class

of youthful criminals. This is well illustrated by the case of the boy who recently ran away from home and when found stranded in Chicago said to the policeman, "Well, anyway, my brother can't call me a coward any more."

The science of suggestion in child training cannot be made to take the place of a good heredity. Suggestion when understandingly utilized can be made to take the place of much of the "threatening" and conventional forms of punishment which are employed for the correction and training of the child.

Children can literally be trained to look on the bright side of life—to take the sunny side of the road. While heredity may have something to do with making pessi-

mists, it is the writer's opinion that pessimists are not born but are made by environment—created by a combination of adverse suggestions, worry, and dyspepsia.

Coddling Child a Mistake.

It is a great mistake every time a child experiences a little hurt or becomes a little peeved, excitedly to jump to its relief, rock it, coddle it, and pet it, and thus encourage it to cry on indefinitely. This early training in meeting the little ups and downs of babyhood will last throughout a lifetime. The behavior of the grown-up man in the presence of difficulties is certainly foreshadowed by the attitude of the child toward its petty bumps and trials.—The Tribune.

THE HABIT OF VISUALIZING OUR DESIRES

Orison Swett Marden

THE whole world is looking for the man who can get the order, close the bargain, the man who can do things. He is in demand everywhere; no matter how hard the times or how many people are out of employment there is always the advertisement up at the door of every vocation, "Wanted, the man who can do things," the man who can carry a message to Garcia. And how rare it is to find such a man! And the pity of it all is that there are so many who could carry the message to Garcia if they were only properly trained. But who ever heard of a youth being taught in school that it is the positive qualities which win, that a man with a negative mentality will never become a producer, a creator, until his negative mental attitude is changed to a positive creative one.

There are a multitude of men with magnificent ability, but their initiative has never been developed, they have never been taught how to change negative to positive qualities which is comparatively easy to do. They do not dare to begin things which they are perfectly qualified to carry out, having once begun. With the proper early training comparatively few people would be failures.

People who do great things in this world have great visualizing power, the ability to see things mentally, form a definite picture of what they are trying to accomplish,

and hold tenaciously to their vision. We hear a great deal about the impracticability of the dreamer. But nearly every great discovery, invention and achievement in the world's history we owe to the dreamer, to one who could see things before they happened, to men who had the ability to see great cities on alkali plains inhabited only by herds of buffalo, who could picture the wants and the needs of humanity.

People with little or no imagination, who have little ability to visualize, and who only get a dim, hazy outline of their ideal are not the great achievers.

The habit of visualizing, of picturing in clear, clean cut manner the things which we are ambitious to do and of tenaciously clinging to this vision in all its completeness and entirety while we are trying to realize it, is a real creative force. It develops the model around which crystallize all our ideals and tends to bring system and order into our lives and to make us work by a program.

Children should early be taught this power of visualizing their dreams, their ideals, as vividly as possible. They should learn to construct things mentally first just as an architect visualizes his building into his plans in all its details before it is begun. Children should be encouraged to build air castles, to visualize, to dream, with all the strength, beauty, sublimity possible to their imaginations. Their life work

would then be infinitely more effective.

The condition you wish to bring about, the quality in yourself which you wish to keep to increase your strength, the general situation of life which you desire and long to bring about can not be overestimated. The ideal picture of yourself which you hold vividly and tenaciously will be contagious.

This picture of your ideal self, the man or woman you long to become, held vividly and tenaciously will be the pattern which your life forces will tend to reproduce. Many people find great help in the constant affirmation of the ideal thus: "I am efficient, prosperous and happy. There is nothing of inferiority about me. If I am the child of perfection, I must be perfect in the truth of my being," etc. The very act of persistently holding in the mind the picture of yourself as perfect, as ideally conditioned as possible is a wonderful help, for it tends to drive out the opposite, the belittling, self-effacing, inferior picture of one's self which we have especially when discouraged, blue, or when things go wrong with us.

No person can be healthy, successful or normal, while he carries a sickly, inferior picture of himself, a diseased image of himself in his mind. We must picture ourselves as we would like to be, as we ought to be, as absolutely perfect beings since we are the offspring of perfection, strong, vigor-

ous, kingly and queenly, before we can realize perfect mental and physical health. For the life processes within us can only reproduce this mental picture, our own visualization of ourselves.

It is a sin to hold an imperfect, inferior, weak, diseased mental picture of ourselves. There is a wonderful, uplifting, stimulating, encouraging, even healing influence on all the functions of the body in holding a picture of your perfect, ideal self, of yourself as you would like to be, as you long to become physically and mentally, perfect, complete, vigorous, robust, beautiful, without a tint of weakness or inferiority, and radiating power from every pore. Persist in holding such an ideal picture of yourself no matter how much the bodily discord may seem to contradict this picture.

This thought pattern, this mental attitude persistently held will gradually erase the previous discordant picture or image.

There is a wonderful help in thinking of your body as all mind, because science is teaching us that all of the cells of the body are more or less intelligent. Even the bone and muscle cells not only manifest a decided choice of selection and rejection but other signs of intelligence also.

The moment we resolve upon doing some great thing, our inherent forces and powers rush to our assistance and help us to make our promise a reality.—The Nautilus.

THE EVENING CHITCHAT

Ruth Cameron

IT is a very common thing for people to regulate their table diet in one way or another. One person tries to eat things that will make him fatter; another endeavors to select a bill of fare which will reduce his weight; an athlete eats muscle building foods, and so on.

Now, since we know the beneficial effects of regulation in this direction, is it not strange that we do not more often regulate our diet in other things besides food—friends, for instance?

A young girl came home in a very unhappy mood from visiting some friends, who, although good hearted people, are most emphatically, of the earth, earthy. They think little besides clothes and opportunities to display them, and they spend all they can afford and a little more on keeping up appearances. Their visitor is

a girl with a very limited income, but she has always managed to pay her bills, dress herself attractively, and be quite content.

But her visit seemed to have entirely changed her. She is discontented with her home, critical of her friends, recklessly extravagant in her purchases, and fretfully covetous of the expensive things which she can not possibly afford. Says her mother, "Gertrude shall never visit those people again if I can help it."

If we will stop to think, we will all realize that our various friends have varying and very distinctive effects upon us.

There are those who always turn our attention toward clothes. We talk clothes with them, looking at their new things, tell them about ours and come home thinking of nothing but clothes and fashions and appearances.

We have other friends who stimulate us intellectually; they are reading and studying, they are interested in the topics of the day, they are trying to solve some corner of the world's problem, and contact with them soon makes us think that such things are really worth while after all.

Again we have friends who always send us away feeling mightily pleased with ourselves; and others who make us thoroughly ashamed of our insufficiency. We have friends whose strenuous temperaments galvanize us into the desire for constant action, and others who impart some of their own serenity and patience to us. We have friends who curb us with their forethoughtful conservatism, and others from whom we take the contagion of their care-free optimism.

The man who has a sluggish liver will probably know enough to avoid rich and clogging foods even if he likes them and wants them. And yet how many of us, when we feel as if we wanted the poultice of flattery for some bump or bruise on our self-love, know enough to avoid those who will give it to us? How many of us when all aflame with some radical scheme are wise enough to go to the conservative friend for criticism, instead of to the radical for encouragement?

To regulate one's diet of victuals is hard enough, to regulate one's diet of friends would be even more difficult; but for the man or woman who wants a healthy mind and soul, as well as a healthy stomach, it would certainly be worth while.—Chicago Journal.

LETTERS TO THE FOLKS BACK HOME

Galen B. Royer

Dear Children:

This week is slipping by pretty fast and already is nearly gone. It behooves me to get up on my diary to you. It is needless to say that we sleep well. We have a good room at the hotel and every comfort, and I am beginning to regret that we must leave it for a private house. But in a day or so this we will do. When I was bargaining for the room the Swede clerk asked if I wanted a room with two beds, and before I thought I was in Sweden I said, "No, just one bed." I saw the utter uselessness of tearing up two beds for mama and me. But the expression on the Swede's face, as he looked at mama, was enough to make me change my order instantly to a room with two beds in it. And that is what we have. Two single beds jammed up close together in a large front room, Kr. 4-50.

No office work, no checking a fellow up, and so we breakfasted at eight. I studied Swedish and wrote letters and did some reading and back work, and the day slipped away quickly. About six we started out to find a supper where some one could speak English,—went to a restaurant thus reported,—but they stoutly denied the charge and let us sit until disgusted we got up and left, to go back to the one we had been wrestling with for food. As we walked down a "gaten" one of the brethren in Malmö sided up and smiled, and I at once

recognized Bro. Mauritsen. We tried to talk but made no headway. I took him to our hotel and had an interpreter for a few minutes, and found that they had meeting in town that evening. We ate supper, and along came Brethren Johansen and Anderssen Sjolín, calling on us in our room. Johansen can speak a little English, and we made fairly good progress. He is a laborer in a factory in Limhamn. We went with him to meeting, the meeting being "clock en atta" (eight o'clock). There, twelve members gathered besides ourselves and one outsider. The meeting lasted until about 9:30. It was a testimonial meeting, and the brethren were the only ones moved. Even your mother was not stirred to her feet. When I saw that there seemed to be no end to this meeting, I made my first effort by a VERY few remarks and reading John 3: 16. I did not have my glasses along,—I left them on a table in our room under the excitement of our first callers,—and so my reading was slow. But it seemed to be rather impressive and hearty "Amens" came from a number. We came home, thanking God that soon we should worship with our own. For this we had longed.

Yesterday after breakfast mama rested and wrote while I went after the mail and chased after some other things. I did some writing and was getting ready for prayer meeting in Limhamn in the evening, when a



Galen B. Royer, While in Malmö, Sweden.



Mrs. Galen B. Royer, While in Malmö, Sweden.

knock at the door revealed the fact that Eld. Anderssen had called. He can not speak one word of English, and believe me or not, we sat and talked and wrote to each other for over an hour. I dug up all the Swedish I had and then some. It is splendid exercise, and the more I talked the more Swedish I knew, even if I felt it was less. He at last invited us to go along home with him, and we agreed to do this. "Clock en sex" found us on the dinky train going to Limhamn. Soon after there Bro. Anderssen asked us if we did want "Kaffe" and we both declined, and then and there threw away, as we afterwards learned, our chance for supper. We did not discover our mistake until so near church time that we could not readjust. Mama said she was all right, and I had to be. Had a nice visit with brother and sister and family. Finally, time for prayer meeting, and ten gathered in besides ourselves. Not very large, but a spirited discussion on the second epistle of John. The train runs to Malmö at 9: 45, but they continued the meeting till 9: 30, simply an informal discussion of the chapter like a Sunday-school class, and they chatted so that we did not get the 9: 45 and the next one left at eleven. Mama and I sang a duet, "He loves me," and we visited an

hour getting on very well. I was very weary and longed for my rest.

At eleven we went home, and the twilight of the evening was on so bright you could have thought it was before eight. We found some bread and strawberries that were in our room by accident, ate a light lunch and went to bed.

We breakfasted at nine this morning, have been to the postoffice, and now I am writing this letter.

I am enclosing you some pictures that I know will interest you. I have made four more exposures which, when I have taken two more, will be printed and sent to you. I think I am not so slow on picture taking. This morning I snapped a big horse, used as switch engine in a car yard here. I wanted that for Dan, and I hope I got a good one.

Mama is feeling better, reads and rests and walks as she pleases. We are both well. Oh, say, I succeeded in getting ham and eggs this morning, through my Swenske, and I am wearing another feather in my hat. God bless you, dear ones. Mama writes to you as individuals, and I am to tell it all.

Affectionately,
Mama and Papa.

A DAY WITH IDA

M. Elizabeth Binns

The First of Two Articles.

IDA'S mama and Mrs. Carrol were to make a quilt together. Mrs. Carrol was to be at Mrs. Stark's home at eight o'clock in the morning in order

to get the quilt as nearly finished as possible that day.

They had each promised three dollars to the Ladies' Aid Society, and Mrs. Fred Wilson had promised to pay them eight

dollars if they would make her a large quilt. That would allow them to pay their pledges, and nearly clear the material besides, so that was the reason for their making it.

Mrs. Carrol reached Mrs. Stark's about eight o'clock. She could hear screams, but she rang the bell. Mrs. Stark's sister came to the door. As she opened it the screams sounded louder.

"No, no, no, I don't want. No, no," in a child's voice.

"What's the matter?" Mrs. Carrol asked, seeing the girl's unconcerned face.

"Mrs. Stark is giving Ida her bath," the girl answered.

"Why, most children like a bath," said Mrs. Carrol.

"Ida doesn't, we have this every morning."

Mrs. Carrol went to the kitchen.

In the middle of the floor stood a small tin bath tub. By it knelt Mrs. Stark, with a tired, angry look on her face which was quite red from her exertions. In it was two-and-a-half year old Ida, arms and legs flying like windmills, mouth wide open sending forth piercing screams, water spashing in every direction till the linoleum was wet for three feet all around.

Mrs. Stark looked up. "I'm not ready till I have finished with her. I can't do anything with her." It really seemed as if she couldn't.

Finally the bathing was finished and Ida dressed. She looked up at Mrs. Carrol with a pink face wreathed in smiles as much as to say, "See how I do it."

Here mama began to discuss the quilt. They wanted to get started as quickly as possible so the materials were brought out right away.

"Mama, shicken." No attention from mama.

"Mama, Ida wants shicken," having spied some cold chicken in the cupboard.

"Why, you've just had your breakfast. This isn't the time for chicken," said mama.

"Ida wants shicken, now," she answered.

"Not now, dear, have a cake now, and chicken at dinner time," persuaded mama.

"No, Ida wants shicken, now," accompanied by a howl, which brought a piece of cold chicken, otherwise there could have been no work on the quilt.

She ate the chicken and disposed of the bone by throwing it on the floor. For some time Mrs. Stark did not see it, but when she did, she said, "Ida, pick up the chicken bone, and put it in the coal bucket."

"No," said Ida.

"Yes, that's a good girl," said mama.

"No," said Ida again.

"Yes, if you don't mama'll spank," which made Ida howl at the top of her voice again. Mama dropped the quilt, rushed to the child, caught her up.

"Oh, no, mama won't spank, Ida's nice, don't cry. Ida's a good girl." For several minutes Ida continued to yell, being finally pacified with a piece of candy.

All went well as long as the candy lasted. Not long after she went to the kitchen with her mother who went to put some coal on the fire. In a few minutes she came back with a piece of coal in her hand. She sat down on the floor and began scratching the paint with it, then hammering it to pieces. Her mother, seeing what she was doing, said, "Ida, don't do that, take the coal to the kitchen."

"No," said Ida, getting to her feet and beginning to scratch one of the chairs. They were very nice dark oak, leather seated dining-room chairs, so every scratch showed plainly.

"Ida, stop that," said mama sharply, at which Ida raised the piece of coal as if to throw at her mother.

"Bad mama, mama no good."

"Ida, you mustn't say that, it's not nice," said Mrs. Stark.

"No, bad mama," said Ida again, as Mrs. Stark went toward her, and took the coal from her, at which there was another scream. She yelled for a while, but at last quieted down and played with her doll.

Her last crying had awakened the nine months old baby who had to be taken up, but was soon content to be placed on a couch surrounded by pillows and playthings. Things went well for a little while, but suddenly there was such a loud cry from the baby that caused both women to turn round quickly. There stood Ida with a tack hammer, and a rising red lump on the baby's head showed plainly what she had done.

"Why, Ida, you bad girl," said mama, catching up the baby.

Ida sullenly went away, and standing by the wall, began to strike it with the hammer. The paper was a plain dark red felt so that every stroke broke the paper, showing the white plaster underneath.

"Ida, you naughty girl, stop that," cried mama.

"No, mama's naughty. Ida won't stop. Bad mama," said the child.

The only thing the mother did was to snatch the hammer from the child's hand, put it on the table, where she immediately

reached for and got it again. A second time the mother took it away, putting it out of reach, when there was a howl at the top of a lusty voice. It kept up for some time but finally its owner went to the kitchen where dinner was in process of preparation, and where she remained until dinner was put on the table.

At dinner she was put into her high chair and asked if she would have some soup.

"No, no thoup," she said, reaching over and taking a piece of egg from a dish of spinach. She did not like the egg, so put it out of her mouth, with her hand, and back on the spinach. Her mother turned toward her just in time to see the egg laid on the spinach.

"Why, Ida, where did you get that?" asked her mother taking it off again.

"Will you have some nice spinach?" asked mama.

"No pinich," she answered.

"Have some meat and potatoes. They're good," said mama.

"No meat, thugar," said Ida.

"If you'll eat something else first, then you may have some sugar."

"No, thugar now."

"The meat and potatoes are fine; see the nice gravy," coaxed mama.

"No, don't want meat and 'tatoes," said the child emphatically.

"Well, have a biscuit, and some of this nice jelly."

"No, Ida wants thugar," she cried, beginning to cry at the top of her voice.

"Well then, here's some sugar, now stop crying," said mama in exasperation, giving her a spoonful of sugar.

Before the meal was finished she had to have three spoonfuls of sugar, each time crying till she got it. Conversation was impossible, everybody annoyed, mother exasperated, inharmony everywhere.

As quickly as possible they left the table and went to work. Ida played for a while after dinner but by two o'clock was crying for something to eat. Her mother gave her crackers and milk. She ate part, then in playing with it spilled some of the milk. When her mother saw part of the milk on the floor and the rest in danger of going, she said, "Ida, hold the cup straight, you are spilling your milk."

Ida looked at her for a moment, then deliberately poured the remainder of the milk on the floor.

"Ida, you naughty girl," cried her mother.

"No, mama naughty, Ida good," said

the child, for which her mother slapped her hands, making her cry.

After crying for a while, she fell asleep, so her mother carried her to bed, where she still remained when Mrs. Carrol left at four o'clock.

Only a very small part of the work on the quilt was done.



THE INVISIBLE DETECTIVE.

Some time ago the Illinois Central Railroad management became convinced that it was the victim of an extensive swindle in the matter of car repairs. The road's own secret service operators were ordered to investigate, but they could find out nothing. Then an outside detective agency was called in which proved to be equally helpless. When the case was referred to a second outside agency its operator concealed a dictagraph in his room at a hotel with the receiver in the adjoining room. Summoning two of the suspected men to his room he said just enough to create the impression that he could tell a great deal about car repair graft if he wanted to, then excused himself and went out. He hurried into the next room where he picked up the receiver of the dictagraph and listened.

"What do you think he knows?" asked one of the callers.

"Oh, he doesn't know anything."

"He is on to something, all right."

"Don't you believe it. Let me talk to him and I'll fix things up."

Thereupon ensued a discussion of the story to be told. In ten minutes the dictagraph had accomplished something that had baffled the shrewdest detectives in the country for ten months; for when the amiable host returned he knew enough about the affair to warrant the arrest of a former general manager, general superintendent and general storekeeper of the railroad. At the preliminary hearing a conspiracy was uncovered which involved a number of railroad employes ranging all the way from yard men to a vice-president. The gang had plundered the company of at least a million and a half dollars. Had it not been for the dictagraph the gang might still be operating.—Charles Frederick Carter in May Technical World Magazine.



BE READY TO SWAT THE FLY!

"Swat the fly!"

The health department opened its 1912 campaign against flies lately with an ad-

(Continued on Page 553.)

THE RELIGIOUS FIELD

THE IDEAL HOME.

Many waters can not quench love, neither can the floods drown it. If a man would give all the substance of his house for love, it would utterly be condemned.—Song of Solomon 8: 7.

Scriptural Basis.

The clear teaching of Scripture as to the ideal home is that it should be above all else the abode of love. This is beautifully taught in the text we have chosen from Solomon's Song. It shows the supremacy of true love, that nothing can change it, and that it can not be purchased by any amount of material well-being. No amount of "substance" can measure it. Though the home be never so wealthy, the house never so attractive, though title and position be offered in the place of love, these, our text teaches, should be utterly condemned in comparison with it. In Genesis we have plain records of the evils of polygamy in families where jealousy and favoritism prevailed instead of love. Ruth and Esther give us beautiful pictures of instances where love did prevail. One sees in the Bible the evils of such loves as Jezebel's, though lived in palaces, and the sin of the violation of love, as with David and with Solomon. In the New Testament the thirteenth chapter of Corinthians, though written of the love of God, which passeth knowledge, is also true of the love on earth which should be its human symbol, a love which the Bible makes a type of the espousal of Christ to his Church. The supremacy of love over all material considerations is the supreme Bible teaching of the ideal home.

Ideal Homes.

It must be remembered that there is no one ideal form for the home. While love should govern all homes, the forms which the home may assume may be manifold and vary with the circumstances and characters of the family. A world where all homes were of one pattern would be far from an ideal world. There are diversities of gifts, but the same spirit. Yet the presence of spiritual love is absolutely necessary to the ideal home. True love implies the development of all the virtues. Only a few points can be even mentioned here.

The basis of the ideal home must be an ideal relation between the husband and wife. This, like the home itself, takes different forms. All the psychology of ideal marriage the world does not yet know; indeed, has

scarcely begun yet to study; it may be said, however, that in the ideal relation between man and wife there must be absolute comradeship and companionship, though by no means identity of view, or even a point of view. Sometimes the greatest dissimilarity in temperament is helpful rather than hurtful to an ideal union. The ideal love, however, must be in some form a union between equals. Husband and wife must be partners each of whom make a substantially equal contribution to the partnership. This, however, may take many forms. The homes are rare, and perhaps not ideal, where man and wife equally contribute in all respects to the material, intellectual, or spiritual elements of the home. Equality in difference is the only generalization that can be used. Similarity in tastes with dissimilarity in temperament often produces an ideal union.

The Economic Basis.

The economic question can not be ignored. While it is perfectly true that a dinner of herbs and love therewith is better than a stalled ox with hatred therewith (Prov. 15: 17), it nevertheless does make a great difference what is the economic basis of the home. That home can not be said to be ideal where there is such lack or uncertainty of income that life has to be lived in continual strain and worry for the necessities of life.

An increasing number of people believe that with human nature as it is today it is desirable that neither the man nor the woman in entering into wedlock should of necessity be economically dependent upon the other. Socialists, for example, believe that the state should guarantee the economic independence of both men and women by their working in some form, intellectually or materially, for the state, so that if they do enter into the marriage state it will be purely because they love and not for bread-and-butter reasons. Many individualists would seek the same end in other ways. When women marry for a home, for support, or for title, love may go with it, but there is, at least, the temptation to obtain these things with a minimum of love. Those who believe in the independent economic basis of both men and women would minimize this temptation so that it will not enter into the question of marriage. It does not mean that of necessity the income of the

wife and husband should be separate. Either party because they love may be willing to accept support from the other, but they should be not driven to assume this position. It is doubtful if there will be the ideal marriage until it is at least possible for every woman and every man in honor, self-respect, and substantial comfort to earn a living without marriage.

While there is much to be said for this view, it is easy to exaggerate its importance. An ideal love should so cast out all thoughts of money that either party would be willing to receive economic support from the other.

Economic troubles, however, do break up many families. We know a family where, though the husband works faithfully and hard from morning until night on the somewhat ample grounds of the home, the wife, nevertheless, by taking in boarders, brings directly the most money to the family, and continually reminds her husband that she is the chief bread-earner. Such a home is, to say the least, not an ideal one. Probably, with our prevailing views, the reversal of the case, where, though the woman works very hard, the man brings in the main income of the family and continually reminds his wife of this fact, does not equally shock us, yet will increasingly be seen to be far from the ideal relation.

Children.

The ideal family can not be a home without children. Parenthood is at least one of the divinest functions of life. The ideal parent must be patterned after the Father who is in heaven. Science is teaching us today that environment affects life as truly as heredity. Nevertheless, heredity deeply counts, and only perfect parents can have perfect offspring.

The rearing of children, however, is almost as important as the right bringing into the world. Here, above all else, love must have its supreme place. No amount of material, hygienic, or scientifically arranged environment in the home can for a moment replace love. The father and mother who love the child give the child the supreme gift. To the child the home must be first and foremost the abode of love.

But it must be a wise love. Rightly to rear and nurture the little child needs today the greatest knowledge, and should call out the best gifts of both parents. No father has the right to leave the training of his child wholly to his wife.

The Family.

The ideal family must be one where love prevails between all its members, where it

forms the atmosphere of the home. This means not sentiment and affection only, but mutual service, forethought, forbearance, sacrifice. Courtesy, modesty, respect are most needful, though they are sometimes shown to strangers more than to members of one's own family.

The home should largely be the place of rest for the body and of growth for the soul. It should also be full of right intellectual life. Amusements should have a right place in the home. The home must be made so attractive that not easily will the members of the family be tempted from it. The most effective enemy of the bad theater is a good home. To be good the home must be made attractive. Its relations to the outer world will be considered another month.—Homiletic Review.



BE READY TO SWAT THE FLY!

(Continued from Page 551.)

monition to every one in Chicago to become a "fly cop."

"Cop the fly," reads spring bulletin No. 1, "with swatters, poisons, and traps."

And for inspiration is the information, yearly offered, that a pair of flies starting housekeeping May 1 will, barring divorce or swatters, be the genealogical source by September of 1,911,000,000,000,000,000,000,000 descendants.

Picnic parties come in for seasonable advice also. It is advised that before an outing is given in a grove or rural spot that an inspection be made of the water supply and of the number of flies in the vicinity.

Milk, too, is worrying the health department, which again urges pasteurization unless the milk comes from clean and healthy cows, clean milkers, clean cans and pails, clean bottles, has had immediate cooling, and was iced in transit, and has proper care in the home.

It is advised that housewives sprinkle a solution of one part of formaldehyde to ten parts of water in their garbage containers during the warm months, to kill not only odors, but flies and vermin.

An excellent fly poison, according to the bulletin, consists of one pint of milk, one pint of water, one tablespoonful of sugar, one tablespoonful of formaldehyde. The mixture should be poured over a slice of bread in a plate and placed where flies congregate. It is urged in large letters to place the fly poison out of the reach of children or animals whose continuity of existence is desired.

HOUSEHOLD HELPS AND HINTS

JOTTINGS FROM THIRTY YEARS' EXPERIENCE.

Emeline T. Cash.

II. Pests and Vermin.

EVERY housewife must always be on guard against the many enemies of foods, fabrics and personal comfort, which find entrance in the form of insects or larger vermin. Unscreened doors and windows admit flies, mosquitoes, moths, etc. Rats and mice get into cellars in the most unaccountable way. Absolute cleanliness and external vigilance is what is required of the housewife. There are methods of exterminating all these pests, but prevention is much better and easier than cure, where possible.

But if the housewife finds that any kind of vermin or pest has invaded her premises, she should commence vigorous battle at once, using the cleanest, surest and safest remedies of which she knows.

Naptha, properly used, is one of the cleanest and most effective, but it must be used with intelligence and care. It is inflammable, and dangerous near light or fire, but perfectly safe when these are avoided and care is taken.

The infected places must be thoroughly saturated with naptha. This kills the living animal. In a few days apply again, which will kill any life developed from the eggs. Leave the windows open for some time in rooms where naptha is used.

For water bugs, etc., use one-half pint of turpentine to three pints of water. This will drive them from their hiding places, and they should be killed when seen. Leaving garbage standing about soon draws cockroaches into the house. Destroy or remove all garbage, keep food covered, and all corners and crevices clean and dry. For exterminating cockroaches, blow insect powder into all cracks from which they come, continue the operation, brushing up and burning the powder and dead insects. Put powdered borax about the cracks and holes, or make a strong solution of carbolic acid, two tablespoonfuls to a pint of water, and use in the cracks and openings. For ants, nothing is more effective than a pound of alum in three parts of hot water, sprinkled liberally around their haunts. Or use oil of pennyroyal on cotton, and spread

the bits around where the ants appear. If fresh pennyroyal can be had, spread the leaves about the infested places.

Bedbugs are a pest that gain entrance into the best regulated homes. They are often in the walls, and are not discovered until they change locations to the beds. Use common naptha. Open the windows of the room, shake, examine and renovate all bedding, hang out sheets and blankets, saturate pillows and mattresses with the naptha. Don't leave a particle of dust or dirt undisturbed in the room. From top to bottom, in every groove, crack or corner, dig it out! Take the bedstead apart and saturate all grooves, cracks and joints with naptha. Wet the carpet and floor with naptha. In short, "naphthatize" the room. It leaves no bad odor and can do no harm. Then open the windows and leave and lock the room for a few hours.

Naptha will kill all the living insects it touches, but not the eggs, so repeat the application in three or four days, to destroy egg life that may have developed. There will be no more trouble.

The naptha treatment will exterminate moths and buffalo bugs also. It is an all-around effective vermin chaser. If closets are washed in the spring and fall in a carbolic solution, one may be reasonably certain they will be insect free. Kill every moth miller found lying in the house. If doors and windows are kept well screened there can be little trouble with flies and mosquitoes. But if you open the windows and close all doors to a room, and set fire to a pan of insect powder placed in the center of the room you wish to rid, every fly and mosquito will speedily leave through the window. It leaves no odor. For rats and mice the trap method is safest, but meat always makes far more effective bait than cheese. But sprinkle chloride of lime in all the holes, fill in with bits of broken glass, etc., and seal well with mortar or plaster of Paris, and you have the rodents sealed in their own forts!

Microbes.

Bacteria, or microbes, are the lowest order of vegetable life, and can be seen only with a powerful microscope. They multiply with astounding rapidity in dirt, especially under conditions of heat and moisture. They cause many diseases, and are very

dangerous from a sanitary standpoint. The preventives are simple: cleanliness, sunshine, light and ventilation.

Helpful Hints.

Once or twice a week wash the range with soap and water, rub it dry, and put on a very thin coat of blackening. When nearly dry finish with a stiff, dry brush. If the top of the range becomes red, and the blacking refuses to stick to it, when cold rub a light coating of lard over it and let it stand for several hours, then black and polish as usual. Every good housewife knows that a clean, blacked and generally "polished-up" range is a big essential to an atmosphere of kitchen neatness and cleanliness. That reminds me, an excellent cleaner and polish for nickel: Make a paste of powdered pumice stone and sweet oil. Rub with this, and polish with a soft cloth.

An excellent wrought-iron cleanser is sweet oil. Rub well with a woolen cloth, and polish with a dry one.

Prepare a fine brass cleaner thus: Mix four ounces of rotten-stone, three ounces of paraffine or sweet oil, two tablespoonfuls of oxalic acid, and one pint of water. Beat until smooth, bottle and label. Water in which dried beans have been boiled will also cleanse brass quickly and beautifully.

A soapstone griddle can be used without greasing. Scour thoroughly with pumice stone, soap and water, and you will have no trouble.



THIS, THAT AND THE OTHER.

Jennie Neher.

If new shoe laces are dampened you will not be troubled by having them become untied so often.

Tan leather boots or shoes can be cleaned nicely by the use of turpentine. Pour a few drops on a woolen cloth and rub. A great many of the pastes and liquid shoe polishes sold on the market are injurious to the leather. Better to use sweet oil which will soften and preserve the leather. This I learned from a shoe dealer, years ago.

To clean and soften paint brushes that have become hard from allowing paint to dry on them, pour some kerosene on the brush, then work in some lard thoroughly; follow up with a good washing in a basin of hot soap suds. If any paint still adheres to the brush, repeat with a second application.

When the wire sieve of the milk strainer

becomes clogged and the milk does not pass through freely, rub it thoroughly with salt.

Tea, coffee and fruit stains can be removed by spreading the stained part over a basin and pouring clean, soft boiling water through it; if the stains prove obstinate, rub in a little powdered borax and pour on more boiling water, then place the article to soak.

Powdered borax is also good to exterminate cockroaches. The troublesome insect has a peculiar aversion to it and will never return where it has once been scattered. As the salt is perfectly harmless to human beings, it is much to be preferred for this purpose to the poisonous substances commonly used.

In marketing eggs, it always pays in looks as well as price to have them clean. Any discolorations can be quickly removed by scouring them with a little wood ashes or baking soda, then wash and dry them and they are ready to place in the fillers, if you use egg cases.

Don't use your voice much when hoarse. A good remedy to use for this ailment is the white of an egg thoroughly beaten, mixed with lemon juice and sugar. A teaspoonful taken occasionally is the dose.

A little salt or vinegar thrown into the water in which eggs are poached will prevent the whites from spreading.

To tell when baked custards are done, insert a knife blade in the center of the custard and if it comes out clear it is done but if it looks milky, bake longer.

Should any foreign particle get into the eye drop one or two flaxseeds into the eye and it will generally remove it.

An excellent and inexpensive powder is made by using one-half of prepared chalk and one-fourth of orris root.

Combs and hair brushes should be kept thoroughly clean and washed often by dipping up and down in a little ammonia and water and then rinsed.

How many know that you can thread a drawstring twice as quickly with a safety pin as with a bodkin? I found this out by experience when I had just finished making a blouse waist for my little boy, except the drawstring, and no bodkin could be found, so I just hooked the pin in the end of the string, clasped it and ran it along the casing and it worked nicely.

Remember when frying fish that if the fat in which it is fried is not quite boiling the fish will be greasy and sodden. Never put in the fish until a blue smoke is rising from the fat.

QUESTIONS AND ANSWERS

Question.—Is teaching school a desirable profession? Do you recommend it to young people?—F. M.

Answer.—Teaching school is both a desirable and honorable profession. There is much to be said in favor of this profession for a life work. The opportunities afforded the teacher to assist in the advancement of the human race are so numerous that they in themselves are a source of gratification for the teacher. He is one of the principal factors in the advancement of civilization and the little touches which he is able to contribute toward this advancement will be as lasting as the human race.

Yes, I should recommend it to some young people but not to all of them. Not all young people have the necessary qualities of a teacher, any more than all men would be successful preachers. Some men are successful preachers. God intended that they should be preachers. Some men have a notion that they can preach but in reality they can not and God did not intend that they should be preachers. He intended for them to do something else. They can do some things successfully that the successful preacher cannot do, and it is a mistake for them to waste their time in attempting to do something which God did not intend them to do. Some men think they cannot preach and do not try, when in reality God intended that they should preach. Teaching works exactly the same way. There are some young people who have the necessary qualities of becoming a successful teacher and they follow that line of work. Then there are some young people who have a notion that they can teach but in reality cannot and should not try. They can do something else that the successful teacher cannot do and that is what they should follow. Then there are some young people who have a notion that they cannot teach but that they can do something else more successfully when in reality they should be teaching because they were intended to be teachers. It is a great thing for men and women to find the place for which God intended them and to follow that line of work and to fill that place so full that no one else can ever be trained to take that place. The reason so many of us miss the place which God intends us to

fill is because we mistake our own notions for the call of God. We turn away from the real call of God and follow our own notions of what we think will bring us the most popularity and public prominence. This desire for popularity has led many a man who would have been a successful farmer and leader in his community to become an unsuccessful minister and it has led many a man who would have been a successful minister to become an unsuccessful farmer, and it has misled many a young man and young woman into unsuccessful careers by turning to the teaching profession when they should have turned somewhere else, and others who have turned somewhere else should have gone into the teaching profession. In selecting a profession lay aside all desire for popularity and use a reasonable amount of gray matter in thinking over and sizing up your abilities, then match your abilities with the world's problems. Be honest with yourself and do not make yourself believe that you can do something for which you are not fitted and at the same time believe in the powers that lie within you and adapt those powers to the work before you. Be honest with yourself and do not underestimate your ability, thinking you cannot do the things that you can really do. The world needs men and women in all professions. Find out what you can do, thoroughly prepare yourself for that work and then do that work with all your might.

* * *

Question.—Should school-teachers read the Bible in the public schools in a State where it is prohibited?—F. M.

Answer.—In many communities there is no opposition toward reading the Bible even in States where it is prohibited. In those communities the teachers should obey the spirit of the law rather than the letter. The spirit of the law is that those who do not wish their children to hear the Bible read may have protection in that respect. But in communities where there are no objections there is no need of the law and the teacher is free to read the Bible. In reality such a law is unconstitutional because the public schools originally were instituted for the purpose of teaching religion and morals and to develop the intellect. The constitution provides for schools for that purpose. At present, however, the courts pass their decisions in view of the law which forbids the reading of the Bible.

* * *

Question.—What is meant by the term "chicken-livered"?—B. L. E.

Answer.—When a man knows what he ought to do and is afraid to do it he is said to be "chicken-livered," indicating that he would rather run than to stand his ground. Sometimes such a man is said to be "white-livered" and sometimes he is said to "lack gall," all of which mean the same thing. Being a "braggadocio" is one extreme and being "chicken-livered" is the other extreme. Both are contemptible enough. The most desirable person is the one who has struck the point just exactly half way between these two extremes and is entirely free from bragging on the one hand and is free from cowardice on the other hand.

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Mrs. Bocker—"Certainly; I make my husband do it."—Harper's Bazar.



Undecided.—"Hear you have a fine baby at your house?"

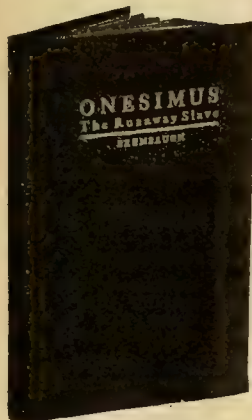
"Yep; bouncing boy."

"Whom does he look like?"

"Well, we haven't quiet decided yet. To tell the truth, none of our relatives has very much coin."—Washington Herald.

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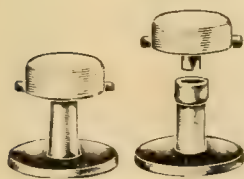
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THE INGLENOOK

Vol. XIV

May 21, 1912

No. 21

RECENT SOCIAL PROGRESS

H. M. Fogelsonger



Virginia Brooks.

The Little Mother of West Hammond.

THE name of Virginia Brooks may have been seen in the papers in connection with certain reforms in West Hammond, Illinois. The simple story of her life thus far is that she has saved the town. Her father, a Chicago real estate man, died leaving his wife and only daughter property in West Hammond to the value of \$30,000. West Hammond is a Polish village just across the line from the Indiana town. Virginia was twenty-two when her father died and had never seen the small town in which he had in-

vested. While looking after some special assessments which had been levied on the property she got a glimpse of what was going on in the village. The whole village was being honeycombed by graft in all its forms. Tax assessments were unreasonable, village improvements were loaded down with rake-offs and private buildings were being erected by labor paid from public funds. The ignorant Polish people, afraid to protest, endured the burden and submitted to the graft as though it were a necessary evil in this land of freedom. However, Virginia Brooks has been showing them that such conditions are entirely unnecessary rather than necessary evils. This is the way she went at it: She and her mother moved down to the village from Chicago and the girl at once plunged into the work. After having learned the Polish language so that she would have the confidence of the people, she started the almost superhuman task of combating the saloons and corrupt town officials, exposing her findings in a paper which she published herself. Then trouble began. They tried to kidnap her. She was assaulted and beaten by the village policeman. We need not follow her work in detail for it is sufficient to say that she won out in most of her battles. The Polish women and children love her and enjoy coming to her home where she entertains them frequently by music. She is their adviser and friend in all their troubles.

Some Reforms in Japan.

Japan is awakening rapidly but to date has neither a probation system nor a juvenile court for young offenders. There are thirty-five reform schools which the government supports entirely and several other semi-private institutions. In this country we are accustomed to doing big things but

Japan is wiser in the matter of building reform institutions for the maximum capacity of each of those thirty-five institutions is not over one hundred, those in charge believing that there is more opportunity for personal work where the numbers are not so large. There are also reform schools for delinquent girls and the doors of the public schools are now being opened to both sexes.

Fighting Tuberculosis Among Employees.

Several firms in Chicago employing large numbers of men and women have put into operation a system of systematic examination of employees for symptoms of tuberculosis. Chief among these firms are the International Harvester Company, Montgomery Ward and Company, Chicago Telephone Company, Swift and Company and Sears, Roebuck and Company. The details of the plan or system used as outlined by Dr. Sachs, of the Chicago Tuberculosis Institute, are as follows:

First, provision for a physician to examine all suspicious cases. In places with established medical service, this task may be assigned to the physician on the staff of the firm. . . . Duties of the physician include: examination and diagnosis of cases; disposition of those found tuberculous; instruction of the sick in the essentials of treatment and of the predisposed in right living and in measures tending to increase the general resistance; frequent noon or evening talks to the entire working force on maintenance of health and prevention of disease.

Second, a trained nurse to assist the physician. Duties: to assist the physician during clinic hours; to visit and study the homes and living conditions of employees pronounced tuberculous or predisposed; to instruct in the fundamentals of right living and in the methods of care and prevention by actual demonstration in the employee's home; to gather in each individual case information essential to its right solution.

Third, classes of cases to be examined. At a conference between the superintendent, the physician and the nurse it is agreed that the working force is to be watched for the following classes of cases:

(a) Employees in whom diagnosis of tuberculosis was previously made;

(b) Employees whose poor general condition in connection with other suspicious symptoms, suggests the possible presence of the disease;

(c) Employees with histories of protracted cough and expectoration;

(d) Employees in whose families or homes a case of tuberculosis exists or in which a death from tuberculosis occurred.

Fourth, a tuberculosis clinic.

There is a reason for all this. A weak, sickly employee is not so profitable as a well one and furthermore when tuberculosis gets started in a crowded room it saps the life from the whole force.

Railroads Aiding in the Fight on Traffic in Women.

Chicago is one of the centers of traffic in women and it is only proper that advanced methods of combating the evil should be tried in that city. Several railroads, the Chicago and Western Indiana, Grand Trunk, Erie, Wabash, and Northwestern, are coöperating with the Protective League in Chicago in the caring for women and girls, especially immigrants, as they come into the city. An innovation is found at the Polk Street Station where there are separate quarters for men and women immigrants with caretakers who not only guard the new comers but also aid them in reaching their destination. No hotel "runners" or cabmen are allowed to prey upon them. Many are taken to the Pilgrim House just across the street where the Protective League has its headquarters and where there are attendants who see that strangers get to their proper destination. "The public has no idea of the large number of men who are at hand to prey upon the unsophisticated immigrant women," says Miss Grace Abbott, director of the League. "In the old days the immigrants were dumped out on the city like so much live stock with no one to look after their interests, and no one to protect them from the vicious persons that formerly hung around the railroad stations. As a large percentage of these immigrants were young girls, unacquainted with our language or ways, it can easily be seen where the vice trade found its best supply sources. Often it was a mother with children in her charge who was thrown upon the city. This caused a great deal of needless suffering. Since the railroads and the federal government are coöperating with special municipal bodies organized for immigrant protection we are able to accomplish much good in this line." Nearly one thousand immigrants are assisted every month by the League. At the League's headquarters there are beds and food at low cost. The officers of this organization are, Alexander A. McCormick, president, Charles L. Hutchinson, treasurer, and Mrs. S. P. Breckenridge, secretary. The rail-

roads have been doing their best to abolish the "runner" nuisance. It is a question how well they will succeed.

The Little Tin Plate Ordinance.

During the Men and Religion Forward Campaign in a small city of the West the Rev. Charles Stelzle introduced an idea that has been carried out very successfully in New York City. On being asked how to rid the city of houses of prostitution he answered that the most effective method was to post up conspicuously on the front of each house of prostitution both the name of the madam and of the owner side by side, and the results will take care of themselves. Such an experiment is being tried out in New York City and an ordinance

has been introduced into the board of aldermen providing for the above. The author of the ordinance is Father Curry, the energetic priest of St. James' parish. If passed it will require that the name and address of the owner be placed upon every building used for public purposes, the churches, hotels, theaters, tenements, and saloons. The opponents of Father Curry call it the "Little Tin Plate" ordinance. Perhaps no more effective method of combating social sins can be found since it will compel the owner to take at least a respectful interest in his property. The opponents of the measure offer no argument except that of pure selfishness and the desire to exploit society without intervention.

COMMENT ON RECENT HAPPENINGS

Would Limit Presidential Term.

If the recriminations Taft and Roosevelt are engaging in have no other result they are likely to force some action on the presidential-term question. In both senate and house measures have been introduced providing for constitutional amendments on the subject. Speaker Clark, himself regarded now as the leading Democratic candidate, says he believes the people are in favor of extending the term to six years and making the President ineligible for a second term. Senator Johnson (Maine, Dem.) thinks the term should be only four years and reelection forbidden. Senator Penrose (Pa., Rep.) thinks there should be a limit but that six years may be too long; it is "not too long for a good President and too long for a bad one," he says. Most of the insurgents are opposed to the reform. Senator Bristow of Kansas, who is a strong Roosevelt champion, says the people should "have" the right to select their own officers" without reserve and to reelect a President as often as they want to.



To Instruct Farmers.

A gift of \$1,000,000 from Sears, Roebuck & Co., in furtherance of the efforts of the Council of Grain Exchanges to improve crop productions, both in quality and quantity, is of special interest.

The crop improvement committee of the Council of Grain Exchanges, which is an association of nineteen of the twenty-five of the largest exchanges in the country, is in

direct charge of the work of soil and crop improvement.

The committee is father of a movement to make a study of farm conditions and suggest plans of scientific farm management for the purpose of obtaining a larger yield of better grain. Not more acres planted to crops, but more returns from the acres planted, is its slogan.

"The man we send into each county," said Mr. Merrill, who is president of the committee, "will be somewhat similar to the county superintendent of schools, except that he will devote his time to teaching. He will be a man who is a farmer by birth, but whose natural instinct for soil cultivation has been enhanced by scientific training.

"He will be a graduate of an agricultural college and absolutely up to date on all of the latest and most improved methods of soil cultivation, as well as one who will have a complete knowledge of grains, seeds and similar matters.

"He will spend a certain amount of time, which is not limited by periods, however, on each farm. He will live with the farmer, work with him, go out into the fields, and in short devote every moment of his time to the farm which he is working on, and show the farmer how he can get more from the same amount of land and how to make what he produces of better quality. This instructor is not to do the actual work. He is to help the farmer by showing him how to help himself.

"I do not know yet," continued Mr. Mer-

rill, "just where this money is to be expended. Some of it will be put into counties in Illinois, but what ones I cannot say. We do not intend to work in any particular section, but will try to obtain results all over the United States. There is no question of our success. We have accomplished much with our limited capital, and can do a wonderful amount more with this amount."



The Marriage Health Certificate.

There is no stopping the progress of a sound and vital idea.

The Illinois Congress of Mothers indorsed "the movement toward requiring a medical certificate as a prerequisite to a marriage license." We cannot doubt that the women's organizations everywhere will take similar action.

The health certificate of a reputable physician, or a body of selected physicians, is imperative if the mothers and children are to be protected against disease and misery. Cities and States will before long require such certificates; it is little short of criminal for them to fail to do so. We know enough about commercialized vice, the social evil and its ravages to realize what a slaughter of innocents is going on under present policies of indifference, ignorance and foolish prudery.

Pending action by States and municipalities ministers of all denominations should follow the brave example of Dean Sumner of Chicago and in the name of the sanctity of the home demand health certificates of those who desire to be married in or by the church. Parents should insist on such certificates, and at the lectures on sex hygiene to parents planned by our school board this may well be emphasized as a duty and right of mothers and fathers.



The Men Who Walk the Tracks.

A special train was humming along through the night over the wind-swept beach-side tracks of the Southern Pacific Company's coast line between San Francisco and Los Angeles. Trudging ahead of the train, between the rails and carefully inspecting every foot of the roadbed by the light of his lantern, went an humble employé of the company named Abe Jenkins. It was Abe's business to see that the track was in proper shape for the passage of trains. As he walked out upon a bridge he saw the dark figure of a man bob up from between the ties in the middle of the structure and run quickly toward the opposite side. Abe ran after the man, seized him

and would have captured him but that another man appeared and beat him off. While these two were vanishing in the darkness Abe walked back to the middle of the bridge and there he found on a cross-piece under the ties a box with a rope protruding from it. He opened the box and in it found thirty-nine sticks of dynamite. The rope was a ten-foot fuse.

And now down the line and out upon the bridge shone the big electric headlight of the special. Abe stepped aside with the box in his hands, the train thundered out upon the bridge and whisked by him while he lifted his cap. And the reason why he lifted his cap was because he knew that in a car of that train, little dreaming of the plots of anarchists, or of any danger whatsoever, was the President of the United States.

It is not every trackwalker who has had the honor of saving the life of a President, or at least of rendering him so great a service, but trudging up and down their lonely beats, many patrolmen of the rails have saved thousands and thousands of lives of lesser persons. You in your overheated Pullman berth, on a stormy winter night rarely, if ever, give a thought to the man walking the roadbed ahead of your train, facing the blizzard while his bright lantern gleams along the double row of rails, looking for loose platebolts, for high joints, for broken culverts, for track obstructions or whatever else might prove of danger in your swift flight through the darkness. But ahead of you there, safeguarding your way, the trackwalker tramps his cold, dismal beat, with wrench and oil can and lantern, with alert eye and ready hand to repair, if it is in his power, whatever damage has been wrought by the elements or by the heavily grinding wheels, and, if he cannot repair it to set signals for the engineer and to summon the roadmaster and his gang.

At all seasons and at all hours these careful inspectors are on the job and the number of disasters they avert in the course of a long term of years is incalculable.—From "Watchmen of the Tracks" in June Technical World Magazine.



Sulphur as a Fertilizer.

Experiments by M. Boulanger have determined that sulphur (in the form of the familiar "flowers of sulphur") is a valuable fertilizer of soil, tending to materially increase the harvest. Its action is not direct as in the case of other mineral fertilizers, however.

EDITORIALS

Less Than One Cent Per Week.

If the cost of living could be reduced to one cent per week, it would surely be the height of folly for a man to refuse to eat. Eating is necessary for the proper sustenance of the physical body. It is of utmost importance that a man should have a regular diet and that he should be regular in his eating. When he becomes irregular he lays the foundation for disease and suffering. Just as eating is necessary for the sustenance of the physical body so reading is necessary for the well-being of the mental and spiritual sides of man. There are any number of homes where people eat regularly but they never read. Is it any wonder that they live in a very small world all by themselves? Is it any wonder that they are never in sympathy with the great activities that work for good? Is it any wonder that they remain self-centered? In order to serve the world to the highest degree of one's ability it is necessary that one should read, and that one should have a regular diet of reading. The Inglenook is making every effort within its power to get into twice as many homes during the next two months as it has been able to do during the past year. In order to accomplish this, we have made the special offer which was announced last week, and are taking subscriptions at fifty cents per year, which is just half the regular price of the magazine. This offer, however, only lasts until July 4. The Inglenook is issued fifty-two times per year, and we offer it for fifty cents which makes it less than one cent per issue. You will be doing the Inglenook a great favor if you can induce one or more of your friends to take advantage of this offer.

Leaky Vessels.

It is an unfortunate fact, which seems to be deeply rooted in the nature of things, that a vessel which is tight enough to hold milk will also hold poison, while one which is too leaky to hold poisons is equally useless for milk. The same is true of human beings. The man who can be counted on to keep a secret will keep it, whether it is a good one or a bad one, while he who can not or will not refrain from revealing that which in his opinion is bad is just as little to be trusted not to betray that which is harmless. We all know this to be the case; we know that from a sound person

it is scarcely necessary to exact a promise; a mere expression of our wish, or his innate sense of propriety and honor is sufficient to insure secrecy; while even the oath of a leaky person is worthless, for by hints or winks he will manage to violate the spirit of his promise, while adhering to the letter. The invention of a vessel which will hold only that which is harmless and leak that which it is against the good of society for it to retain is greatly to be desired, as is the invention of a man who will leak only that which should be known, by others, while being watertight to that which is nobody's business.

But things are not made that way. Retentiveness is a fundamental quality which may at times work harm, but without which neither milk nor society can be served. The man who tells that which concerns others, while good or bad, whether it has been voluntarily confided to him or whether he has come about it by accident, is a leaky vessel, he is not to be trusted with anything. Whether it be worth while to punch a hole in every bottle lest it be misused is a question which might be discussed from the standpoint of those who would teach men to be leaky on occasion, when some supposed higher aim is to be served.

Complete Religion.

Says George T. Angell,

"We must have the religious, the intellectual, and the humane combined. The churches must preach humanity as well as Christianity, and the schools must teach it, and the press must carry it where neither churches nor schools can. There is no getting rid of this question, and we have no time to lose. The coming generation is coming fast; and we must make them good citizens, or they will make us a bad nation. You may go into all the schools and homes with book and picture, and song and story, and make the children humane; or you may cause them to grow up cruel, inhumane, cultivating the bad passions, and they will avenge themselves upon society. You may take the boy in our streets today, and make him a great, good man, or you may leave him to become a great bad one; but the difference may be the difference between peace and war, national prosperity and national ruin. My friend, throw aside all mercy for dumb animals; suppose there were no law to protect them, no penalty for their abuse, no redress for them in the world, and no hope in the next; throw aside all sanitary, financial, and moral con-

siderations; suppose even that you are an atheist, and do not believe that there ever was a God; still I say, if you claim to be a good citizen, if you regard the future welfare of your country, you must provide for the humane education of its children; and that is the grandest feature of our work."



Biggest Wireless Station.

The new wireless station to be erected at Fort Myer, on an elevated plateau near Washington, promises to be the most powerful in the world, even surpassing the famous Eiffel Tower. It will consist, says The Inventive Age (Washington), of three steel towers, arranged in an isosceles triangle, with the tallest tower as the apex. We read further:

"This tower will be six hundred feet high, and the other two four hundred and fifty feet high. The aerial wires will be stretched from outriggers on the top of the tower. Each tower will rest on a cast steel base, supported in turn by a concrete foundation, and anchored to the earth by great bolts. The anchorage will be insulated by marble slabs and sulphur fills. It is expected that nine hundred tons of steel will be used in the construction, which will cost about one hundred and fifty thousand dollars, which will cover the cost of engine, laboratory, etc. By this station wireless communications will be established between Washington and the Panama Canal. Guantanamo, Cuba, where an important naval base is being installed, will be within constant speaking distance, and warships will be within control as far as the Azores. The towers are expected to have a working range of two thousand miles, and under favorable conditions greater distances will be covered."



Secrecy.

What is a secret? A secret is a portion of knowledge—or ignorance—studiously shut off from the rest of the world by a talk-tight barrier which may either be labeled "No Admission," or to which an admission fee may be charged. The uses of secrecy are several, varying with the nature of the subject hidden. Some of these are good, others bad. Secrecy is frequently observed for prudential reasons, and rightly. Matters of state, or business or personal affairs are concealed because their proper carrying on would often be thwarted by publicity, or because they really concern

no one outside, while their exposure would lead to all sorts of complication and annoyance through the interference of busybodies and newspaper reporters. Knowledge is frequently concealed in order to make use of it as a source of gain. An invention or process may be patented, thus giving its owner the monopoly of its use for a limited time. But it is notorious that patents are subject to infringement or to dispute, resulting in endless and costly litigation. For this reason many discoveries are kept secret in order that they may be enjoyed without interference. The great chemical and electrical industries employ scientific experts whose sole business is to discover new facts and new processes which can be turned to profit. These are frequently guarded with the utmost care, and it is said to be to the honor of those concerned with them that the secrecy is usually strictly observed. While this motive is purely commercial, and while it may not be in accordance with the highest ethical standpoint to monopolize a scientific fact, it must be remembered that even scientific discovery has to pay its way; that it involves a great outlay of experience, time, expense and fruitless effort, which must be paid for, sooner or later; that its industrial application requires capital, and that as man is constituted at present, profit is the greatest incentive to action.



When the Postal Bank Comes.

To all our young people the most interesting item of financial news ought to be the latest list of new postal banks established. It is sometimes charged that the present generation is not thrifty, but spendthrift. This would certainly not be true if all young people could be induced to follow the advice given to a young man by his uncle in a letter that was printed in a New York newspaper. "There is one thing," wrote the uncle, "that I want you to be sure to do when you get started in your new position, and that is, to open a savings-bank account immediately. It does not amount to anything for a young man to say to himself that he approves of saving money, and that whenever he has five or ten dollars to spare he will put it in the bank. His intentions may be good, but he will never do this. It is not in human nature to do it, and I have proved it by my own experience.

"I want to tell you how I did save money, and the only way in which it can be done. When I was younger than you are now,

and went out to work, it was my ambition to pay off a mortgage of several hundred dollars on my father's place. The interest was a certain sum, and I decided to try to pay another certain sum on the principal. By dividing the whole into fifty-two I had the amount that must be put away each week. Then I set myself to the task of putting this sum aside no matter what happened. Once in a while there would come a week when I absolutely could not do it. In that case I would write the amount on a piece of paper, and put it in a box where I kept the money. The piece of paper had to be redeemed, and it looked me in the face every time I opened the box, until I was able to take it out of the way by putting in money to take its place. I kept this up for three years, at the end of which time the mortgage was paid in full. Now, my boy, you have no mortgage to pay off, and every cent you save will be your own. Just as soon as you make your start in your new place, therefore, do not fail to fix a

sum which you will carry to the bank each week.



Conference Booklet.

A very neat little conference Booklet has been prepared by Elder J. H. Moore, editor of the Gospel Messenger. It contains the program and business for the Annual Meeting to be held at York, Pa. This little booklet should be in the hands, not only of those who attend the meeting but all who are interested in the work that is to be done at that meeting. It may be secured from the Brethren Publishing House at the rate of five cents per copy.



The Missionary Visitor.

The May number of the Missionary Visitor should reach every home of the Brotherhood. If you do not get the Visitor ask for a sample copy and see for yourself the value of the paper.

ANOTHER OLD PEDAGOGUE

John Calvin Bright

A YEAR or more ago the readers of the Inglenook were entertained and instructed by articles whose captions were similar to the above. So I thought I would try my hand.

I graduated at the country school, which we will call Thimble Creek schoolhouse, because it was situated near a large sugar forest through which a number of rills flowed to form the poetical name of the stream. I started to school in the first year of its existence, 1857, and finished the closing year, 1867. I got my papers in the same year, first in the spring and then in the fall, just before my school commenced.

I started to hunt a school in harvest. I scoured four townships and failed to get a school. Some were engaged, some said I was too young, and doubtless my hesitating, backward, extreme rustic manners, were against me. I felt so bad that I can call up the old feeling without much effort any time. I took my place in mowing away wheat and gave it up.

It so happened that there was a new schoolhouse being built at a place called Poorhook then, but is now known far and wide as Ft. McKinley. This was four miles from Dayton, Ohio, and four miles from

the Soldiers' Home, both places being seen from the fort.

A good neighbor persuaded his better father-in-law, who was the director, to give me the school. Accordingly, on Nov. 25, 1867, I took possession and "wielded the rod," and "taught the young ideas how to shoot." I had a large school, forty-four pupils the first day, and of these only one-half could read. One reason so many could not read was, about one-half of the new district had a large creek to cross in going to school before this, and as it was not bridged their school privileges were not the best. Several families had never gone to school. I had a full-fledged country school. Ten boys were older than the teacher. Four were twenty-one and one was twenty-six. He was a legal scholar because he had served in the army during the Civil War while under age.

It was about the time "normal theories" were being introduced, and I tried my abecedarian both by the old and by the new methods with much apparent success and liking all around. None had studied grammar, and only a few geography, but we soon had it looking like a modern school.

There seemed to be some who questioned the authority, or perchance the ability, of the verdant rustic boy of sixteen to direct things properly. And on a few occasions the Solomonic theory was practically and successfully applied.

The crisis was reached during a snow-balling period. My schoolhouse had a hall at the entrance and some balls accidentally (?) came through the outside door against the hall partition. I kindly asked them to cease doing that, but it only happened the oftener. I promised to deprive all those of recess who would be guilty again. It grew tenfold worse. When I would go to the hall, every one was on his good behavior. I made inquiry at "books," but none of the boys would tell. I looked on the girls' side and one girl had been hit by a bad boy and she told on him, and then he told on all the others.

So I asked them to stay in at recess and do so no more, but at recess they all got up and went out as if nothing had happened, all but the five oldest ones.

When I took in school I said nothing about it till the time for dismissal. Then I asked them to give a good reason for disobeying me. None spoke; then, with the greatest kindness and courtesy, I asked them to stay after school twice as long as the recess. If not, I would call the directors, and they would have to excuse them or me. All stayed very nicely, and my authority was fully established. Only five more years until, if we are spared, we should have a semicentennial anniversary of the first school at Poorhook, or if it please you better, Ft. McKinley. Plan to be there and send word to the other fellows.

THE FIRM OF HUSBAND AND WIFE

OUR October brides have had plenty of time to get settled in their homes after their honeymooning, and they are now facing the real things of matrimony.

Mary Cornelia doesn't like the real things. "Goodness," she said, "I didn't think it would be like this. Why, it's simply deadly dull; I thought after I was married—"

As she hesitated I filled in the space. "You thought you and Philip would go right on honeymooning, but Philip has to go to work every morning, and you are left alone, and until he comes home at night you sit and mope and wonder what he is doing, and whether he loves you as much as he did when he first met you."

Mary Cornelia wrinkled her nose at me. It is a trick she learned when she was a spoiled little girl—for she was named after her two grandmothers, and both of them lived in the same town with Mary Cornelia, and she led them around by their noses, and wrinkled up her own at them when they protested.

For Mary Cornelia, as a little girl, needed discipline, and now that she is getting it as a wife she doesn't like it.

"Well, it really doesn't seem that he loves me as madly as he swore he did last summer; that he could be happy to read his newspaper when he comes home, and forget that I am living."

"But you see that he is too busy to read it during the day, and he has to keep up

with the times—you wouldn't like a husband who was a back number, would you?"

"No—o—" she drawled doubtfully, "but he never used to read it when we were engaged."

"But that was his playtime—and you can't expect him to play always."

"Well, it's rather nice to play," says Mary Cornelia, and again wrinkled up her nose at me.

Then I told her somewhat seriously, for I want Mary Cornelia to be happy, and spoiled women are so apt to make up their own unhappiness, and then learn, too late, what they have done—then I told her that Philip loved her just as well as ever, but that now she was a partner in a big business, and that her share of the work was to hand the bullets to the man who loaded the gun.

Mary Cornelia rested her chin in her hand and listened.

"If you mean that I've got to take responsibilities and things like that," she said, decidedly, "I'm not going to do it. The wives who get the best of everything are the ones that shirk—oh, yes, they are, Dolly, and you needn't tell me any different. You look at Margaret, she simply slaves for her husband, and her hands are getting rough because she's trying to save the cost of a maid, and is doing her own dishwashing, and she doesn't go to the hairdresser's any more, and her hair is getting thin and gray—just because she wants to save a few dol-

lars and help along, and Jack doesn't appreciate it a bit—he'd like her a lot better if she'd make him buy her a sealskin jacket and a willow plume."

"How could she make him buy it?" I asked with some curiosity.

"Well, I'd make him—I'd cry until my nose was red, and then I'd say that all of the rest of the girls had them, and he might fuss a little—but he'd be a great deal fonder of me when I wore them than Jack is of Margaret when she wears that old jacket and that frumpy bonnet."

"But Jack can't afford such expensive things."

"He could if he really loved her," and Mary Cornelia looked at me as if she had stated an unanswerable fact.

"All the love in the world won't pay a man's debts," I said. "Do you know why Jack's brother killed himself last year, Mary Cornelia?"

"No."

"Because his wife's extravagance ruined him. She wanted an automobile, and expensive restaurant dinners and pretty clothes. And she wept when he wouldn't give them to her—and he loved her so he invested in 'get-rich-quick' schemes and at last he took some money which he held in trust, and when the crash came he killed

himself. And his wife was to blame because she traded on his love for her. She forgot that she was a member of the firm of Husband and Wife, she didn't do her part, and so he failed. And Margaret knows how it all happened and I fancy that Jack kisses those rough fingers of hers with reverence for her devotion—and that he must hate his brother's widow when he sees her in her sealskin jacket!"

"Oh, if you look at it that way," said Mary Cornelia.

"There isn't any other way. You won't have to work hard like Margaret, because Philip can afford to keep you idle. But if you want him to love you until you are gray-headed you don't want to begin right now to expect all the softness and ease and give him all the burdens. Men don't love the shirkers. You won't find old men adoring the wives who weighted them down with care when they were young. You'll find them loving the women who helped them fight their battles—who helped them win—not the ones who made them fail."

I am not sure that Mary Cornelia believes that I know. Perhaps she will have to learn by bitter experience that husband and wife must be bound by common interests if they are to hold on to happiness.

CONSTIPATION: MOST COMMON OF ALL DISEASES

Dr. Kellogg's Monday Night Lecture

CONSTIPATION, if not the most fashionable, is the most common of all diseases. One can not pick up a paper or magazine without seeing advertisements for a variety of so-called remedies for intestinal difficulties, which shows that the demand for cures exists to a remarkable degree. As a matter of fact, there is scarcely a person among civilized people who goes through life without suffering more or less from intestinal inactivity.

Now the intestinal canal, and the colon in particular, is not unlike a flower garden. A flower garden should have nothing in it except flowers; if the seeds of thorns and weeds are sown in it we shall have thorns and weeds. It is much the same with the body; if we take into it nothing except

clean, wholesome food, we will have a clean, wholesome body. And no kind of meat, by the way, is wholesome and clean, for by the time it is placed on the market it is weeks, sometimes months old, and swarming with germs that produce putrefaction in the colon.

Now the alimentary canal is thirty feet long. Of this the colon occupies five feet—that is to say, for thirty feet the intestines afford a surface from which disease germs and poisons derived from decaying meat and other protein foods are absorbed. Particularly dangerous is the situation when, as in the case of constipation, the bowels are inactive, allowing their contents to become stagnant, in which condition they reach the most offensive stages of putrefaction, giving off substances which literally

saturate the body with poisons. When absorbed these poisons enter the blood, which carries them to the liver and kidneys for filtration—and, after loading these organs down with unnatural burdens, people still wonder why they have Bright's disease, enlargement of the liver and other diseases of the liver and kidneys.

The demand for laxatives and mineral waters has arisen from this very condition brought about by vicious habits of eating. All drugs and mineral waters, however, are highly injurious to the body, for they produce catarrh of the stomach, colitis, atrophy of the gastric glands, and other diseases. I do not speak from my own observation, though I have seen the same results from the use of these laxatives, but on the authority of the greatest medical men in the world—men like Von Noorden, Ewald, and other great scientists. We not infrequently recommend the use of colax, a preparation of Japanese sea weed, and parallax, an emulsion of mineral oil, but these are not drugs, but simply substances which compensate to some degree for the deficiencies which result from our modern diet. After the food is digested and absorbed there is not enough bulk left to stimulate intestinal activity, and the only way in which the intestines will act in a normal way is by distention. This makes it very necessary to eat food that contains bran and other forms of cellulose, which will give bulk to the intestinal contents and stimulate intestinal activity, or peristalsis.

It is the opinion of most people that the only purpose of the bowel movement is to rid the body of residues of food. Now this is not the only purpose of intestinal activity. One of the most important of all functions of bowel action is to get rid of poisonous matters that are poured into the intestines. Every day the liver pours out a quart of bile, which is six times as poisonous as urine, while the intestines secrete other substances that are equally poisonous. It is one of the chief duties of the intestines to rid the body of these poisons, a function that is stimulated to a great extent by the very act of eating. When food is taken into the stomach, movements start from the stomach that travel the entire length of the alimentary canal. And just as we eat three times a day, so these movements should be kept up three times a day, otherwise these poisons are absorbed by the blood and carried to the kidneys, where they cause all sorts of mischief, for these organs are not adapted to

taking care of such a large amount of poisons. The result, of course, is that a large proportion of the poisons are passed back into the blood, which deposits them in the skin, causing it to become dingy—a dingy skin, then, being an indication that every cell in the body is literally saturated with poisons. These very same poisons that cause the skin to become dingy cause degeneration of the kidneys, of the liver, and of the arteries; they literally manufacture old age. A French physician has said that "every man is as old as his arteries," and he might also have said that a man is as old as his skin, for the condition of the skin is a true indicator of the condition of the body. A skin that has atrophied and undergone degeneration is shiny, and looks and feels like parchment, a condition that one may recognize as degeneration of the entire body. However, the body can be rejuvenated if it has not entirely degenerated, for our bodies are changing all the time. We have an entirely new supply of blood every six weeks, and the whole body changes once in seven years, which makes it very important that the new blood be of the finest quality, if we would keep the body young and to live to a good old age.

The body, indeed, is not unlike a house. If the house is made of mud it is a mud house, no matter how picturesque it may be; if it is made of granite, it is a granite house, even though plain and ugly. All the storms can not beat down a granite house. If the body is made of the finest quality of blood all the disease germs in the world can not beat it down. Our bodies are composed of the material which we put into our stomachs, and on this account the most fundamental of all questions is diet. Any food which causes poisons to be produced in the intestines should be discarded entirely, especially meat, which is one of the greatest mischief makers in the cause of constipation.

If you suffer from constipation it will be much better to use a laxative than to retain poisons in the body, but it is a great deal better to use natural laxatives that produce simply the necessary bulk to remove the food residue, for the medicinal laxative often produces incurable disease of the stomach and intestines. It is, therefore, of the utmost importance that every person should be careful in the selection of his diet, eating only clean, wholesome foods, so the body can have a chance to throw off the poisonous wastes without resorting to the use of drugs and other artificial stimulants.—Battle Creek Idea.

A DAY WITH IDA

M. Elizabeth Binns

Second Article.

IN this story "Day with Ida" might just as well be a day with many another spoiled child. Ida is only one of a class, she is only an example, of a kind of children that few people care to have around, while well behaved children are a delight to all who come in contact with them.

The sight and sound of her (or him as the case may be) causes the thoughtful person to think seriously and mentally, though for several reasons seldom vocally, ask a few questions. They are questions which would puzzle a wise man, to be sure, but must, to some extent at least, be answered by some who lay no claim to being wise.

Some of the questions are these: Is it right that a small child should have its own way when the parent, who has more mature judgment, knows that way is not good? Is it right that a small child should have the power to make everybody around it cater to its desires or be made uncomfortable? In other words, should a small child be allowed to be a veritable tyrant? Is not a parent who allows such tyranny weak in will, if not in mind?

What will such a course lead to? Will a child, who at two and a half years willfully defies parental authority, when grown to maturity yield to the law such obedience as is necessary to the peace of those about him? May a child who has been permitted to go on in this way for a number of years, ever be moulded into a tractable, thoughtful, generous person? When did the trouble begin? Where will it end?

There are some people who will tell you that a baby a few days old will fret and fuss every time it is laid out of the nurse's arms, and keep up the fussing till taken up, but as soon as taken up it will become quiet. Others will tell you that a child several years old does not know when is it being disobedient. In the first case it is simply a desire for something pleasant which has come within the infant's experience.

If that desire is readily granted it may be followed by another and another as long as they are granted. It is natural to desire that which we do not have. That of itself cannot well be helped, but as the desires grow in number and strength, there must go

with them a growth in the ability to either control them, or control the feelings when the desires are not granted. While the child is too young to control the desires or the feelings for itself, they should be controlled for it by a more mature mind. It naturally follows that that mind is the mind of the parent. The parent who is farseeing will see in the baby the development of will-power that will do much toward making or marring a beautiful life.

Suppose the child does want something that, to the mature mind of the parent seems unnecessary, will it do the child any harm to deprive it? Does it not seem that the more people have in this world the more they want, whether it be good or bad?

To use another illustration from the life of Ida. She was taken almost every Saturday either to the matinee or moving pictures. When a friend remonstrated with her mother for taking her, the answer was, "Oh, but she enjoys it so much and cries if I don't take her."

Will such desires gratified in the child tend to make Ida a contented, happy woman? for they must grow with her growth and many of them cannot possibly be gratified.

Again; when any member of the family returned from town without candy for her, she cried and had to be pacified in any way possible. Usually when the mother desired her to take a nap, there was a struggle and a fuss for half an hour or more, the mother saying, "Yes," and Ida saying, "No." All of this sort of thing took valuable time and nerve force on the part of parents or others in charge.

As was said in the beginning, Ida is a representative of a large number of children, but fortunately, indeed, she is not a representative of all. Now where does the fault lie and what will help to remedy it? Undoubtedly it begins with the parents and is encouraged in its growth by the indulgences of parents and friends. Certainly those who see the trouble after it is well begun, have a difficult task before them to remedy it.

Can it be that young people are developing in will power earlier in life than they used to do, so rapidly in fact, that they do not develop in judgment and reasoning power? Otherwise how can we account for

the fact that persons, who by reason of years should be of sound judgment and strong will, permit themselves to be ruled by small children? Not only is a child very often allowed to decide what it shall eat, wear, or do, but the course of the grown ups about it must be shaped to accommodate the child's decision.

Some one says, "I can't help it. I've either got to do it or have a fuss, and I hate to be always fussing." Yes, always fussing now, but how about in the beginning? Would it have been necessary to be always fussing if the proper control had been exercised in the first place, even from the be-

ginning of the child's life? Will that sort of childhood result in a peaceful, happy, mature life? Would it not be better for the parents' rule over the early life of the child to be supreme even to sternness, rather than that the child be permitted to make life uncomfortable for everybody around it, and grown up so selfish and wilful as to alienate its best friends?

Lastly, as the preacher says, will the life of a child who grows up insisting on having everything its own way, and other people giving way to its selfish desires—will that life be likely to be devoted to doing good, in this world, or to preparing for the next?

IN PRAISE OF AGE

Edwin L. Sabin

This is proffered, not necessarily to disparage the golden hours of youth, but in praise of those other hours of gold more rich, yet of value less appreciated. For the champions of youth are many, and the champions of age are few. Nevertheless, if peace hath its victories, age hath its rewards, and in years there should be no shame.

Age is but comparative. I well can recall when it appealed to me that, should I ever attain to the ripeness of ten, and stand as mature as my swaggering brother, who had donned long trousers, then would I be at all desirable dignity. How must it seem to be ten, with long trousers, and a nickel in the pocket!

At ten, did that prove to be only a foothill, with maturity and all the appurtenances thereto still beyond? and twenty beckoned, ahead, from the pinnacle of manhood. Aye, to be twenty; to go to bed when one chose, to throw a baseball swift as a rifle-bullet, and to wait upon the young ladies! At twenty I would be old—and sometimes I wondered how it would feel.

But at twenty, forty was an ultimate goal where life would have been lived and spent, and the backward look could outdistance the forward. Forty, with wife and family and business, the world mostly seen, and a stiffness of the joints hampering the gay activities of preceding years. For a little fear was clouding the horizon.

And now at forty—what? Nothing, in particular. The fear—that suspicion of fear—was very foolish. At forty, one has the same new interests, the same sense of

anticipation for a morrow, the same expectation of doing and completing, the same recurring pleasures; and while one accepts that the knees wobble a little in running, and that a few teeth are on the danger line, one has the same impression of remoteness when considering the topic of final dissolution.

So will it be, I fancy, at fifty. Fifty now looms portentous. At fifty life will have been two-thirds lived. No, not lived, two-thirds past. It will only be two-thirds past. In those remaining fifteen, or twenty, or twenty-five years, it may be found that living has only just begun! There will be, of course, a further gradual stiffening of the joints, a further gradual weakening of unused muscles, a further acquisition of artificial teeth. This today fills youth at forty with a certain sadness, an awe of the inexorable march of time. But lo, when fifty comes it is only a change of figures, and off paper signifies nothing. So indefinable has been the progress through the decade, that we scarcely may realize when mental exercise stole in to succeed physical, and proved as satisfactory. For every privilege removed, another privilege as pleasant has been substituted. And so will it be, let us accept, at sixty, and at seventy, and at eighty. The change is but a change in view point; and the grand canyon of life still opens, marvelously, in every direction.

So why dread or pity age? Age deserves not dread, and asks not pity. Only to be pitied is he who resists it, and, frightened or rebelling at the kindly current, would turn and breast it. Whereas to be en-

vied is he who floats serene along and finds, I am sure, all the shoreline lovely.

There is, students state, a peace and a content, a broadening of the perspective, a blissful forbearance, a philosophy warranted by experience, to give age a charm possessed by no other epoch—no, not even by youth. This happy state is evident in the gentle voice of the grandmother, in the ready doze of the grandfather, in a mild

acquiescence to weather and ills, in a pleased looking-on without participating.

So do I pray that age may rest likewise upon me not as a badge for shame, or pity, but rather as a soft, comfortable toga within which I cherish warm before the world the mellow satisfaction of being in port, my ventures sped and reported upon, the years my capital well invested, the principal and interest thereof bothering me no more.—Lippincott's.

JIMMIE'S PIG

Forest Le Rainey

WHEN the third letter had been received from my little nephew, telling of his pig, how nice it was, what he fed it, and what he expected to get for it, the event was considered of such importance that my work was laid aside for a half hour to ponder over the circumstances connected with this childish epistle. Perhaps the fact that a pig had once contributed materially to my own financial welfare added somewhat to my interest in Jimmie's venture.

One thing in the letter struck me as being significant. Four months previous Jimmie had become owner of the pig, a present from his father, and in that time his interest had not waned. In this I foresaw a persistence and determination characteristic of the elder Bently.

Furthermore, Elsworth Bently was not the sort of man who must face the problem of how to keep the boys on the farm, for, according to Jimmie's letter, Fred was the proud possessor of two lambs, Bennie was the owner of a hen and chicken while Eli, the youngest, had a little patch of ground to use as he liked. No greater stretch of the imagination was required to picture these four boys in the family circle wildly calculating enormous profits from their respective branches of farming and stock raising.

Three days later an unexpected trip took me through the vicinity of Bently's farm, and thus it happened that I found myself at the Bently home for a brief two hours' visit between trains.

A few items seen in the columns of a farm paper disclosed an important fact that Jimmie had failed to mention.

There were people who came hundreds of miles to attend Bently's stock sales and

in some cases gladly paid hundreds of dollars for a single animal.

As the time of my visit coincided with the evening feeding time, Bently assumed the easy role of entertainer while performing the usual evening tasks, and my thoughts were divided between the astonishing fact of Bentley's wonderful success, and admiration for the noble looking animals to be seen everywhere. Such horses, I thought, could belong to no one but an enthusiastic horseman. Such cattle must have been the product of tireless and persistent effort. Yet it was in the hog yards that Bently's enthusiasm waxed warm as he pointed out different specimens with pride and modestly quoted their value. In one lot a hundred noses were thrust through the fence inquiringly. In another as many more sleek porkers were squealing for their supper.

Unfortunately Jimmie was not at home to point out his pig with the usual pride of the fancier. In answer to my question concerning Jimmie's pig, Bently laughed. On second thought the idea of locating one pig among hundreds did, perhaps, seem ludicrous.

While Bently finished his feeding, I stood on the large straw-strewn and machinery-filled barn floor lost in wonder at the degree of perfection reached in stock improvement, and at Bently's unusual activity in that line.

While thus musing, an unlucky move of the foot caused a sudden disruption of the straw at my feet, and a half dozen scrawny, runty little pigs silently vanished in as many directions. One of them, not succeeding so well in evading the eye, sham-bled unsteadily in the direction of the cow

stables. Its back was humped up, the tail kinkless, the hair rough, and the skin wrinkled as if the flesh were shrinking from it. Fearlessly it ventured among the cows which resented this uncalled for intrusion with tossing horns and kicking heels. Unconscious of danger, its only remonstrance to this commotion was a series of metallic grunts accompanied by an unsteady weaving from side to side until it reached a safer

spot where it half buried its fifteen pounds of weight beneath the straw. It was Jimmie's pig.

A few purchases made for Bently explained my arrival there again two weeks later. On reaching the door, Jimmy was seen huddled on the further end of the porch sobbing quietly. Out across the fields Bently was carrying something on a shovel. It was Jimmie's pig.

A DAY IN THE PHILIPPINES

W. O. Beckner

Gerona, Tarlac, P. I.

To the Loved Ones in the Homeland:

I WANT to tell you about today's experiences of myself and Mrs. Beckner. One of the girls in the class which Mrs. Beckner teaches lives in a barrio about seven miles west of Gerona. She has a sister over there who is the mother of a small babe. They are Protestants, Methodists, and today was the date on which they wished the babe baptized. It is customary here that some one, not the parent of the child, shall hold it while the minister is baptizing it, so they asked that we come over and that Mrs. Beckner hold the babe, thus becoming its godmother. It would afford us an excellent chance to come in touch with the people in their home life and thus to help them some, so we took the opportunity eagerly and made ready to go.

We got two carromatas this morning, one for each of us, and put out. We wished to both ride in one carromata, but the road is quite sandy in places and the driver objected to having so heavy a load for one horse. So we got two. We went to the home of the babe's mother when we got to the barrio, Sulipa by name, and waited till all were dressed ready to go to the church. It was rather amusing to me. We got there rather early, but there were friends of the family, many of them the young people in our school in Gerona, who traveled in a carabao cart and did not get there until nearly noon. But those who were there took their time at getting their church clothes on. When all were ready, an old man, not the father of the babe, took up his old drum and began to thump on it, the signal that the procession was starting. No one looked at the clock. None to look at. No one thought about being

late; no matter about time, there is always plenty of that. Mrs. Beckner and I led the procession, walking the short distance to the church, and a young girl walked by us carrying the babe. The musicians followed, one with an accordion and the other with a guitar, the drummer keeping up his part of the noise meanwhile. Those three formed the orchestra. The parents and friends who were ready walked along behind the orchestra.

When we got to the church, I soon took in the situation that they, that is the preacher, had been waiting for us and had not begun the services even though—well, no use to go by the clock; better to go by the people and begin when they arrive. The boys were having a game of baseball just across the lot from the church and when they saw the procession coming and heard the music of the orchestra, the game closed on the spot and they hurried to the church too. One of them was to be a godfather to a child that was to be baptized and I saw him flagging out down the line towards his house to get his Sunday clothes on. He was soon in the church as smiling and happy as any of them.

About the time we reached the church, we perceived that there were other processions and other orchestras and other babes to be baptized. Here came another crowd, and another until four babes had been carried in. We went in and sat down. The preacher, Ambrosio Bartolome, got the people to take their places and then he announced a hymn, number 28, ROCK OF AGES. He led the singing, but I must say that he had a somewhat scattered following. He could not keep the tune himself, sang it in sharps and flats and so did the others who sang. Then he announced hymn "numero ciento veinte y seis" (126) PASS ME NOT.

These were sung in the native language, but to the familiar tunes. But say, no matter about irregularity of the sounds, the people sang, and I believe they were singing praises to God. I think he heard them too and was pleased with them. Two of the members led in the opening prayer.

The seats in the church were all just benches without backs. They are rather high and it is tiresome to sit on them for any length of time. We sat down, however, and were quite at home I thought, but pretty soon here came a man down the aisle with two chairs which he placed down in front of all the benches and asked us to occupy them. We moved over into them and were comfortable. The church is only a thin walled shed with a grass roof and a dirt floor, but this is the usual type of a country church, whether Protestant or Roman. At one end, the end opposite the door, there was a raised platform where the preacher stood while preaching. In front of him there was a railing and down in front of that was another, a plain bamboo pole with banisters reaching to the ground below. The church was decorated in wreaths and leaves and wild flowers.

The preacher read a lesson from Luke and took his text from Hebrews. His discourse was all in Ilocano, the native dialect. Of course we did not understand him, so while he was talking, I was studying the movements and attention of the people as much as I could without attracting too much attention myself. One old brother, a deacon I suppose, at least he sat on the front seat where deacons ought to sit, humped himself away over with his elbows on his knees and read a Sunday-school paper quite a bit. A young man sat with him and did likewise. Another man sat on the seat just behind them and read the Quarterly quite a while. Others who were not reading were not looking at the preacher very straight. I don't know what they were looking at so near to their toes. People think nothing of getting up and going out and coming back in in time of church. It does not seem to disturb either the preacher or the audience.

The preacher was dressed in white clothes and wore shoes, but many of the people were barefooted and in the common chinella. When the preacher knelt in prayer he spread his handkerchief on the floor ground to kneel on, but those who had the slippers on just slipped them forward and placed them under their knees. Quite handy. At the close of the sermon the preacher called for those who had babes to

be baptized to bring them forward. He followed the discipline of the M. E. church and Mrs. Beckner held the one babe while he baptized it. Then the others were baptized likewise, each one having a different set of godparents, the audience sang the Doxology standing and the preacher dismissed with the benediction.

The people were not very fast in leaving the church, but seemed to be expecting some one to take the lead. We got outside and discovered that they were waiting for us to lead the procession again. We started and the music began, the music of the three piece orchestra. Other processions formed and followed. But when I say formed, I do not mean that there was any precision of keeping step or of walking in line or abreast. We just went forward. A small girl walked along by us and carried the babe which we were interested in and soon we were back to the home. Just across the yard fence in an adjoining house there was another babe which had been baptized also and the musicians attending the procession with it marched in about the time we did. One of the processions came to the church in the time of the sermon, playing the music right up to the door, and the people came in without disturbing any one.

They had prepared a sumptuous dinner of Filipino meats. There was no bread, but certainly a lot of meat. It was good, too. Beside each plate was served a huge plateful of rice, which was the bread. The table was small, only large enough for ten to be seated at one time, and was covered with nothing but an oilcloth. Mrs. Beckner was placed at one end of the table and I at the other. My plate was a stack of plates ten high. It is not usual that an ordinary family has enough dishes to supply such a gathering, but neighbors are always ready to lend. It is quite common on such occasions to gather up plates, knives, forks, spoons, napkins and all such from the neighbors, no one family having a sufficient supply.

Filomena Sembrano set by my plate a big turin full of noodle soup or macaroni soup or vermicelli soup or soup soup, I don't know what kind, only I know it was good. She stood by and spooned out the soup into plates and others passed them down the line. When all were supplied, Miss Calloa who has been in the deaconess training school in Manila gave thanks and all began to eat.

Then the next dish was meat. There were several kinds of meat brought on,

but I gave up trying to eat it all. It was a hopeless task. The roast pig, his Excellency the Roast Pig, the Pig that was Roasted on a Bamboo Pole, was in evidence and each had to take a slice of it. I saw the old man turning the pole on which it was roasted over the fire and took a picture of it. Will send one to you when I get them finished.

According to the customs of the country the babe which Mrs. Beckner held becomes our godchild. If the mother or the father should die it is expected that we will interest ourselves in taking proper care of the child. If they should both die we could claim the right to raise the child if we wished to and could take complete charge of its education. We gave it a present of a small amount of money today and told the father that he is to put that into the savings bank to be used for the child when it gets old enough to need money for its education. It was expected of us that we should give it something. That is customary for godparents.

At about 2 P. M. we started home. There were those still eating. But I noticed that when the special guests had eaten, the oilcloth was removed from the table and that the dishes of viands were set on the table and that those eating ate with their fingers, helping themselves from the dish and feeding themselves as well with their fingers. That is customary, too. Many are

too poor to have enough dishes and supplies to properly set a table so they naturally use what they have, fingers. In this matter, however, there is a great improvement over conditions in former times, due to the fact that improved conditions in the country have bettered the economic condition of the people. These people think nothing whatever of "dipping with each other into the dish." Today when I had finished drinking the water that I wished, the young man by me took up the glass and had it filled for himself. The dishes of meat were passed to us without either fork or spoon on them. We were expected to use our own tools to help ourselves. No matter if we were using them. At the end of the courses, a can of nice pineapple was brought to me, the can opened and set on a plate with some spoons on the plate by it. I was expected to help myself from the can, literally to eat out of the can, only a bite or two of course, but then the can was passed to the next one and to the next and so on, each eating from the can. That is quite common. I wonder whether it was such customs that gave rise to the language of Matt. 26: 23.

In thinking over the events of the day, I cannot help but love the people more and to want to work harder in helping them to a higher life. They are certainly loved of the Lord just as you or any one else. May God bless the events of this day to his glory and to the people's good.

LETTERS TO THE FOLKS BACK HOME

Galen B. Royer

Limhamn, Sweden.

Dear Children:

Yesterday afternoon we came to this suburb of Malmö and engaged a room in the home of Mr. Hydehn who lives at 38 Angensgaten. Here we will be at home for about four weeks, even if the bed is a little short for me. Their kindness makes up for all kinds of shortness. They have given us their parlor for sitting room, and we sleep in their dining room. This they agreed to do for kroners 15 per month, or about \$4. We roustabout for our meals by taking one at the restaurant and one in our room from paper sack, and the third in expectation of the next one at the hotel in the morning. We gave up the idea of light

housekeeping, because of the extra expense of a kitchen, and are trying to pull through cheap.

This is about all the interesting things since I wrote you. The family are young people, son-in-law and daughter of our Eld. Andersson, who lives not far away. The young man is a "snickeri & mobel-affair," which to be perfectly plain about means that he is a cabinet maker like your father, only it is his business. He is up on finishing wood as we soon observed. He does wonderfully fine work. But he is more interested in learning English than his work this afternoon, for he quits on Saturday at twelve and is home. He tells me the Swenske and I tell him the En-

glish, and we are real chummy. They have a baby ten months old. That is all right in your mother's eyes.

The tram run with dinky train from Malmö out here is all the way along the ocean. The shore is shallow, not waist deep to a grown person, for I should say ten or fifteen rods. The boys and girls nearly half-grown these hot days are out in the ocean splashing and having the time of their lives. Some of them are sunburnt into mulatto color. For the most part, they are all stark naked and seem to be perfectly innocent of that. The whole run from Malmö to Limhamn one sees these young bathers, with here and there a mother on the shore keeping watch. Here is where you children would go swimming to a fine finish. Salt water, warm and exhilarating.

Today is the first we have received no mail since in Malmö. The record has been good and appreciated. I bought mama a crochet book and it took me fifteen minutes to get three clerks to understand what I wanted. The worst mess is they want to serve me and can't, and would not let me go. Mama is happy now running her hook. The family just invited us to take coffee with them at 4:30; best coffee we drank since we left home.

Later.—Our home proves to be an exceedingly pleasant one and we are happily located. The young man is a fine workman in wood, and while I have not been able to talk to him about it much he has found out we are kindred spirits.

Mama has been happy since she has a crochet hook. Her fingers have been flying ever since when she is not eating and sleeping. I can't get her to go shopping, no matter what kind of an inducement I put up. She will say all manner of nice things about me, because I let her off, and I like taffy and so I go.

I have not learned why, but the members have no meeting here in the church on Sunday forenoon. So yesterday we breakfasted at nine, returned to our room for meditation and reading. Typewriter was locked up and all was quiet. At 12:30 Bro. Johnson came in and said they had found an interpreter and I was to preach at two o'clock. Then I got busy. Mama said something simple, and this I tried to give them. When we reached the church, members from Kjöfinge and Landskroner as well as Malmö and Limhamn were present, the house well filled. The interpreter was a rather elderly lady who proved to be the same one who interpreted for Father Miller six years ago. Name, Mrs. Egbert. She was born in En-

gland, married a Swede when about twenty-two years old and has lived here ever since. A very nice Methodist lady, well acquainted with the Bible and entered into the spirit of what I had to say. I spoke on the inner circle of Christian living for perhaps seventy minutes. Then Bro. Weijer spoke a while; then a brother bore testimony to some length, so that when all was over two hours had been put in speaking, singing and praying along with the preaching. Meeting broke up, visiting began and shortly a table was spread with sweet cakes and coffee, and we sat down and indulged in a lunch. Then more visiting. I had four brethren about me and was talking to them in Swedish. When I would get stalled I would dig up my dictionary or some one would suggest the word and on I would go. I was talking to entertain on their side and learn all the Swenske on my side I could. Sister Weijer could speak a few words English and she cornered mama and entertained her in good shape. At 6:30 the people began going home, for "meeting was over." Your mother enjoyed it greatly. Indeed the Lord came very near to us all, and we had reason to rejoice in the God of our salvation. Even the interpreter said that the message did her soul much good and she was glad that she could be with us.

Mama and I came home, ate our supper out of the paper sack and then started down to the seashore to see the sun set. Behind us was Limhamn's pretty park. Before us was the strait between Sweden and Denmark. The sky was clear. The sea was calm. At our feet played the sea gulls in numbers. Mama would just get lost looking at them. Farther out were fishing smacks, and in the farther distance two large steamers were steaming steadily along. The sun made a path of brightness too strong to look at. The scene is one we shall long remember. How we wished for every one of you. We stood looking over the sea homeward and I began singing: "Over the ocean wave, far, far away, there are our darlings," and mama said, "Hush up," and I did. The sun did not set behind the sea. A cloud came up and the sun tinted the edges in purple and gold. Mama said that cloud has no silver lining; it is gold. And true it was. Oh, so bright. We turned and walked home just after the sun had set and shortly went to bed at ten. As we walked away from the shore we wished that you could have been with us. We spoke of every one of you as slowly we strolled back to our home.

(Continued on Page 583.)

THE RELIGIOUS FIELD

WOMAN'S OPPORTUNITY IN THE HOME.

Let her own works praise her in the gates.—
Prov. 31: 31.

Scriptural Basis.

In the thirty-first chapter of Proverbs we find a remarkable and beautiful portrayal of woman in her home by King Lemuel as taught by his mother. It presents to some extent a purely Oriental conception of woman, and says nearly nothing about woman's life, duty, and opportunity outside the home. Nevertheless, it shows how by doing her large duty in the household, ordering its ways, caring for her family, she wins honor and regard, not only in the home but throughout the community. "Let her own works praise her in the gates," it says. The gates here mean undoubtedly the gates of the city, which in small Eastern cities were meeting-places of the citizens, as well as the means of contact with the outside world. The teaching seems to be that the mother who wisely rears and educates her children, the wife who is a true consort to her husband, the housekeeper who is a true homekeeper, exercises influence through all the community.

Article by Mrs. Schoff.

In God's great plan of the universe the home is the divinely appointed nursery of earth and heaven. When every home performs its functions properly, humanity will rise to the standards of the Creator.

God created man and woman, each endowed with qualities that are the complement of the other, each fitted for special work in his great universe, equal yet different, necessary each to the other to make the perfect one which is designed when he instituted the sacrament of marriage. He thus placed marriage far above material things and made it a union of hearts and souls, coming year by year into greater unity and oneness. Only as marriage has the spiritual foundation which comes by recognition of God and of his laws of life on the part of both man and woman can it attain to the divine standard.

God in creating man and woman gave to them the duty of bringing into life the children who are to continue the existence of the race and make possible its develop-

ment. It is the highest and holiest function given to men and women. To work with God in the creation of human souls, to be entrusted by him with the nurture of his little ones, is a trust greater than all others.

Love must be guided by wisdom in the great service of child-nurture if the home is to perform the function with efficiency. Many things are necessary.

The knowledge of hygiene is essential; the study of it will enable parents to choose a home that will be sanitary. It will enable them to know the babies' needs before and after birth. It will prevent the many unnecessary deaths of babies through ignorance of parents. It will give to parents the knowledge of food-values and their combination in order to build a strong physique. Instinct is not sufficient. Parents should read as a matter of duty a number of good books on the different phases of hygiene.

Child-study is as important to parents as agricultural study is to farmers. Books on the development of the child and the methods that will produce the best results are numerous now, and are of inestimable value. Parents will, of course, pursue such reading without letting the children realize that they are the objects of study and observation. To make a child self-conscious is to do him an injury. To keep toward him an attitude of sympathy and love, to inspire him to wish to do the good and helpful things is the parents' privilege.

If parents realized that the first five years of life are of greatest importance in character-building they would not fail to store in the child's heart and memory the God-given laws of life, which he takes then without questioning and which will influence his life and character to eternity.

To read the Bible with the little children, to kneel with them asking God's guidance and help, to repeat with them the Lord's prayer, opens the door for them and us to divine influences which we may not see, but which are as real as though visible to our earthly eyes.

Fathers and mothers pressed with the many duties of life must bear in mind the fact that while food for the body must be provided, it is no less essential to provide

for spiritual nourishment. Daily reading of the Bible, even though it be but a few verses, should be a part of family life, and as soon as the children can read at all they should each read with the parents. The little child as soon as he understands anything should be taught of the heavenly Father and of his love for all of us. He should be taught prayer not as a thing to be learned by rote, but as an earnest looking to him for care and help.

The Golden Rule, the Ten Commandments, and the ten blessings should be made clear and real in their bearing on everyday life. This, of course, can only be done with any real effect as parents themselves keep these laws of life and carry them into daily living.

The boys and girls of adolescent years need the protection of knowledge no less than the little ones. Fathers and mothers who shrink from telling their children of the transition from childhood to manhood and womanhood, who fail to explain to them the sacredness and holiness of every function of the wonderful body with which God has clothed the immortal spirit, must answer to him if their children fall into social evil. Ignorance is not innocence, and parents who would guard their children from the world's temptations must equip them with the knowledge of God's laws and results of their violation.

The ideal home must be founded on the rock of eternal truth. It must recognize that child nurture is a science, and that to bring the body to its highest perfection parents must study the laws of hygiene; to bring the mind to its highest development schools and lessons must be adapted to interest the child; to bring the soul to its fullest possibilities God's laws must be made living, vital things. Parents can not disrupt the marriage tie without doing irreparable injury to the children and weakening the foundations of society. Happiness sought as an end is like the will-o'-the-wisp, ever vanishing as the hand reaches out to grasp it. Happiness comes only to those whose hearts are true and brave to meet life's duties and trials as children of a loving Father pledged to serve him before all else.

The love of children and the realization of the great privileges and responsibilities of father and mother bring into closer union the husband and wife, and no home is complete unless children are there. The bearing and rearing and nurture of children give to men and women a growth and a character-development that in value to

themselves is equal to any help they can give the children.

The greatest need of the world today is that men and women shall consecrate themselves to the service of childhood, that they shall see that "not one of his little ones shall perish" because parents and communities fail to recognize and provide the influences and education which will develop the highest type of humanity. To accomplish these things and realize these ideals in the home—has woman a greater opportunity? —Homiletic Review.



A SERMON BY A HORSE.

A YOUNG minister walked along a busy city street one raw November day. He was discouraged and embittered, because he thought he was being overworked, and was not receiving the recognition he deserved. His mood was bitter and rebellious, a mood that is found among ministers perhaps as often as among other people.

Out of the din of traffic there came to his ears the rumble of a heavy loaded dray and the sound of iron shod hoofs striking the pavement. A dray, loaded with huge rolls of paper and drawn by a pair of magnificent bay horses, was coming briskly up a slight rise in the street. The driver, a little wrinkled Irishman, crouched lazily on his seat, with the reins hanging loose from his fingers. The two splendid beasts, without a word or touch from him, were doing their work with perfect intelligence and willingness. The minister paused upon the curb to watch them.

Suddenly the horse nearest him trod upon a slippery manhole cover, lost his footing, and went down on his side with a resounding crash. A quick little gasp of pity came from the watchers on the sidewalk. But it was wasted pity. For before the dray had lost its headway, before the little old driver had gathered up his reins, the great horse, with a violent scramble, got to his feet again, and threw himself into his collar with an energy that threatened to tear the heavy harness off his back.

As the dray topped the rise and rumbled round the corner, the minister turned slowly away. His eyes were moist and his heart humble. His impulse was to follow that horse all day, and learn his spirit of generous coöperation. And that night, as he knelt at his bedside, he prayed a strange prayer:

"O God, make me like that horse. Teach

(Continued on Page 586.)

HOUSEHOLD HELPS AND HINTS

JOTTINGS FROM THIRTY YEARS' EXPERIENCE.

Emeline T. Cash.

III. Water.

Something that all housewives should be familiar with, is the rendering harmless and fit for use any drinking water which is in the least questionable. Here is a rule approved by doctors everywhere: Boil the water for about thirty minutes, pour into a stone jar and cover with clean, sweet cheese cloth. Let stand in a cool place for at least ten hours, put into any suitable bottles having patent stoppers, and place on the cellar floor or in an ice box. It will be found bright and palatable, and one knows it is absolutely pure, as boiling kills all bacilli or germ life.

Your Hands.

Housework is hard on hands. When using soap and water for any purpose always be sure to wipe the hands perfectly dry. Don't change hard soaps. Have a good, reliable one and stick to it. When sweeping or dusting wear loose-fitting gloves. Use rubber gloves when you must have the hands in water a great deal. A little bran and milk, or vinegar, will make the hands smooth and clean. For softening and whitening them use a good cream at night, rub it well in and wear loose gloves kept for the purpose.

There is no greater aid to economy than a clear, accurate system of household accounting. The housewife who is careless about these matters does a great injustice to herself and family. If she keeps accounts regularly, she will see where every penny goes, and mistakes made are rarely repeated. Cash accounts are best. There is nothing more extravagant or deceptive than "running bills," simply because you order things more carelessly than when making cash payments. Household accounts should be so simple and clear that they will not be a burden. There are on the market several kinds of household expense books, etc., which are very good. Housewives, set aside an adequate amount each month for expenses, such as rent, fuel, light, groceries, meat, etc., and keep within that allowance. Each month there should be something

saved for sicknesses or reverses, which are sure to come sooner or later. Even a dollar a month counts wonderfully in a few years. If there must be economy, let it be in dress and living. Do not reduce the food to the smallest amount possible for existence. Let it be simple, well cooked food, and enough of it. It is impossible to have physical, mental or moral energy on improper or insufficient food.

Home's Greatest Asset.

Economy in the home should mean, above all things, that the most precious thing in it, the mother, shall not be misused or wasted. She should not be burdened with the problem of living in a style beyond her means, with the result of narrowing her life and dwarfing her nature. How much better to live honestly, growing broader, sweeter and happier with each year of such home life! And the children who grow in such an honest atmosphere must, as a consequence, be better men and women than if their young lives had been poisoned with the struggle to live in a style which the family income does not warrant.

Helpful Hints.

To remove hard oil from window glass, take powdered pumice stone. To remove paint or varnish spots from glass, wet the spots with turpentine; when softened, scrape with a piece of wood or a copper cent, then repeat the turpentine, and you can rub the spots off easily.

Vinegar is a solvent for all glue, fresh or old. Use a vinegar-soaked cloth to remove all spots, quickly, from wood, fabric or clothing articles.

For cleansing your silverware, dissolve one ounce of powdered borax in one-half pint of boiling water. When cold, pour it on four ounces of precipitated chalk and beat until smooth. Add a gill of alcohol, bottle and label, and you have as soft and reliable a silver polish, at little cost, as any on the market at any price.

To test the freshness of eggs, make a salt solution of one quart of water and two tablespoonfuls of salt. A fresh egg will sink. A medium will give just a suggestion of rising, and a very stale egg will float readily.

Send to the United States Department of Agriculture for bulletins on household insects, butter, cheese and milk, bacteria, etc. They are free, intensely interesting, instructive, and the best authority.

Butter absorbs odors, and it sometimes becomes rancid. If it is thoroughly washed in lime water, it will become sweet again.

Five Don't's.

Don't stir a hard wood fire on top.

Don't let ashes remain in the ash pan to absorb the heat.

Don't pack down the coal.

Don't use kerosene where there are hot or smouldering coals.

Discard the feather duster. It merely disturbs the dust. Use a wet rag, which really takes up the dirt.

You can keep your enamel ware as fresh and bright as new by using soda. Never scrape a saucepan, or any piece which has become discolored or burnt. Fill with water, add a tablespoonful of salsoda, boil and let stand a day. You will have a new piece of ware.

Flyspecks, etc., on gilt frames are unsightly. Dissolve one ounce of borax in a pint of boiling water; when cold, sponge the spots. Repeat several times, and rub gently with a soft cloth.

To clean glass bottles, here are two excellent methods: Use a gill of water and two tablespoonfuls of ammonia. Shake well, empty and rinse with cold water. Crush some egg shells and put them into the bottles with hot suds, shake vigorously, turn out the suds and rinse with cold water.

Be careful of baby's bottles, especially. Thousands of little lives are wasted every year, because bacteria and disease germs are taken into the weak baby system from unsanitary, dirty bottles. Bottles were not made for babies, anyway.

Prepare whitewashed or calcimined walls for papering by brushing with weak vinegar, and when dry, brush off the loose lime.

Be cheerful, careful, gentle, patient, fleet-footed and systematic.



LETTERS TO THE FOLKS BACK HOME.

(Continued from Page 579.)

This morning I broke all records and was out at six. I pitched into Swenske and

worked hard till 7:30 when mama arose and we went to breakfast. I hastened to Malmö to get the mail and a few other things mama wanted and returned at ten. Did some writing this morning, and at two Bro. Andersson came in and we talked till four. I then returned to Malmö again to take my first lesson in Swedish. My teacher knows no English. I sat down to a table and he showed me a lead pencil and said "blyertspenna" and I chimed in. I soon caught on to his purpose, and for one hour he asked me questions and I answered in Swedish, he correcting my pronunciation and construction. Not a word of English. I discovered that over half his words I knew and so I crowded him into a lesson and a half the first jolt. I was well enough pleased to part with the kroners 50 that the twenty lessons will cost and tomorrow morning I will appear to take my second lesson. Three hard weeks on language and I shall see what the results are.

This morning we got the Elgin Daily News to July 3 and letters from Bess, Josephine and Ruth sent us on the 5th. That means the letters were on the road thirteen days. We were so glad for what you all three wrote. We are glad that you are well, and are doing as well as you are. The time seems long ahead, but now one month of the five is already gone and when you get this a month and a half is gone. So you see the time will soon be when we shall be at home. If Bess goes to North Dakota it will be some little time before we shall see her. We are sorry for the drouth but knew of it through the papers. But all these things work out for good to those who love the Lord, and we are glad our children are counted among the number. May his grace abound unto you in all fullness, is our evening prayer. God bless you. Good-night.

Papa and Mama.



Thoroughgoing Court.—A rural magistrate, listening to the testimony of the witness, interrupted him, saying: "You said that you made a personal examination of the premises. What did you find?"

"Oh, nothing of consequence," replied the witness; "'a beggarly account of empty boxes,' as Shakespeare says."

"Never mind what Shakespeare said about it," said the magistrate; "he will be summoned to testify for himself if he knows anything about the case."—Delineator.

QUESTIONS AND ANSWERS

Question.—Are parents responsible for the negligent habits of their children?—H. E.

Answer.—Parents are directly responsible for the negligent habits of their children. The children are in the hands of the parents during the formative periods of their lives and the parents have the making or the unmaking of the children. Watch the negligent habits of the children and you will likely find them expressed in some manner in the parents. They may be more prominent in the children but that is because they have not yet been whittled down by use.

Question.—Is it likely for conditions to exist in the church today, such as Paul mentioned in the latter clause of 2 Cor. 11: 26? What benefit could any so-called Christian derive by intentionally disturbing peace and hindering the prosperity of another, especially a member of his own fraternity?—L. A.

Answer.—The latter clause of the scripture referred to comes in connection with a number of the trials and sufferings endured by Paul. This particular clause speaks of his having been in perils among false brethren. The question is, are there likely to be perils by false brethren today? Surely there are and there always will be so long as there are human beings in the church. There are more brethren today than there were in the time of Paul, and necessarily the false brethren have increased in the same proportion, which means that there are more false brethren in existence today than there were in the time of Paul. They always have been and always will be, so long as people are human, not only a source of peril but an actual menace to the true brethren. Just as Paul was imperiled by them in his day so true brethren will be imperiled by them today.

For a so-called Christian to willfully disturb the peace and hinder the prosperity of another member of his fraternity is not only unchristian, but it is ungentlemanly and shows the spirit of a selfish disposition. The rules of ordinary courtesy and politeness should be enough to prohibit one from doing such an act. Such conduct is beneath the dignity of all men who have any sense of propriety or who

have any respect for the other members of their own fraternity as well as all people with whom they are thrown in contact.

Question.—Should a young married couple live in the same house with the parents of either, as one family, when the parents are able to care for themselves?—H. J.

Answer.—No. It is much better for the young married couple to live alone. It is all right if the house is built so that each family can do its own housekeeping, but it is never well for them to live together as one family so long as the parents are both living and in good health. The young couple will have an ambition to do things to suit themselves which is entirely right and natural. They want to build up their home according to their individual likes and as sure as they are human beings they will have different ideas about doing their work from the parents. The parents on the other hand who have lived long and have become accustomed to doing their work a certain way, feel that the work should be continued that way. Both ways may be equally good, but the one way will be better for the young couple and the other way will be better for the parents. If they live as one family one or the other must give up and that one will not feel good about it. The young couple may be anxious and desirous to please the parents, and will do everything in their power to make things agreeable. The parents are also anxious that the children shall have things pleasant, and they do everything in their power to make things agreeable. But when it comes to doing the work there are those little touches which mark the individuality of the daughter and there are other touches which mark the individuality of the mother and each will seek for expression. It is wrong to curb either of these. Both should have the opportunity for expression, and that cannot be when they live as one family. It is the same with the father and son. The son has ideas and plans which he wants to carry out and the father has different ideas which he wants to carry out. Both are right. Neither should be ignored as unimportant, and yet one or the other must suffer when they live as one family. The happiness of many a young couple has been blighted when they were forced to live with the parents and obliged to abandon their cherished hopes and plans. On the other

hand the happiness of an equally large number of old couples has been marred when they were obliged to live with their children and do as the children said. Parents will live longer and be happier if they can have their home near their children and can have the pleasure of doing things to suit themselves. They can express their likes and dislike in the little tasks that are connected with their light housekeeping. Young couples on the other hand will be more successful if they take their work into their own hands and carry it on according to their likes and dislikes. When, however, parents are in any way needing help, it is at once the duty of the children to give that help, and it is their duty and privilege to take the parents into their home and provide every comfort within their power for them.

BRAIN LUBRICATORS

Pat's Mistake.

A Chicagoan, in returning from a trip abroad, was taken ill and died on board ship. His brother wished to bring the body to the United States and bribed the captain to permit it to remain on the steamer instead of burying it at sea. Some of the passengers learned the truth and strongly objected. The captain, being unable to pacify them, finally summoned an Irish sailor.

"Pat, there is a dead man in room 411. Go up there tonight and throw him overboard. Do you understand?"

"Yis, sor," replied the Irishman.

The next morning a delegation of wrathful passengers interviewed the captain.

"We would like to know," said the spokesman, "if you intend to dispose of that corpse in room 411."

"He was buried last night," replied the captain.

"He was not!" exclaimed the delegation.

"You say he was not?" excitedly asked the captain.

"He certainly was not," replied the spokesman. "The body is still there, and we are all in danger of getting the contagious disease that he died of."

"Pat!" angrily shouted the captain, catching sight of the Irishman hurrying along. "Why, didn't you obey my orders and throw that body overboard last night?"

"I did sor," replied the Irishman.

"He did not," indignantly exclaimed a

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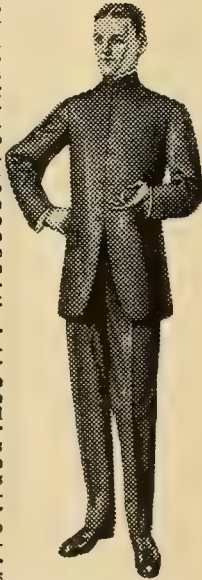
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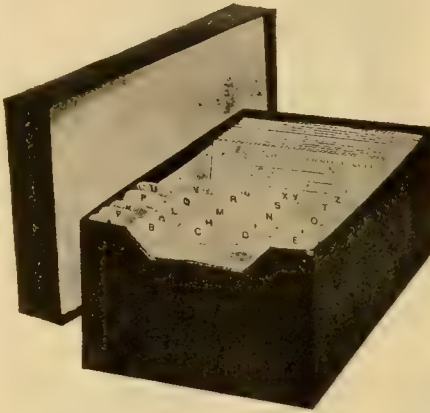
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stout, red faced man. "The corpse is still in room 411!"

"What's that?" cried Pat. "An' did yez say room 411?"

"He did!" yelled the captain. "Wasn't that the man you pitched overboard?"

"Room 411? Did yez say room 411?" gasped Pat, crossing himself. "The mon I t'rowed over was in room 410!"

"But the man in 410 wasn't dead was he?" thundered the captain.

"Well, now," replied Pat, with a perplexed expression, "I dunno. He said he worn't, but them fellas from Chicago be such liars ye can't believe 'em, nohow, an' I t'rew him over jist th' same, b'gorry!"

An honest creature is the hen;

Her labor mankind prizes,

She lays her bargain egg and then

She ups and advertises.



The rooster, on the other hand,

Just makes the welkin quiver;

He crows and crows to beat the band,

But no goods doth deliver!

A SERMON BY A HORSE.

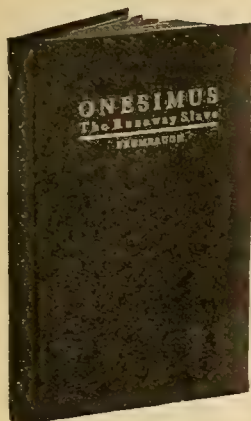
(Continued from Page 581.)

me what you want me to do, and help me to want to do it without being driven. When I stumble, may I rise at once and pull all the harder to make up for lost time. Bless my life with a feeling of harmony and coöperation with thyself. Amen."

The next Sunday morning he preached a sermon from the text, "Henceforth I call you not servants; for the servant knoweth not what his lord doeth."—Youth's Companion.

ONESIMUS The Runaway Slave

By Eld. H. B. Brumbaugh



is bound to be a winner. It has already attracted considerable attention. In a very fascinating style, the Author weaves a most interesting story about the converted runaway slave mentioned by Paul in his Epistle to Philemon. History, romance and mythology have each contributed their share in the production of this volume, which represents so much in the way of patient research and careful study.

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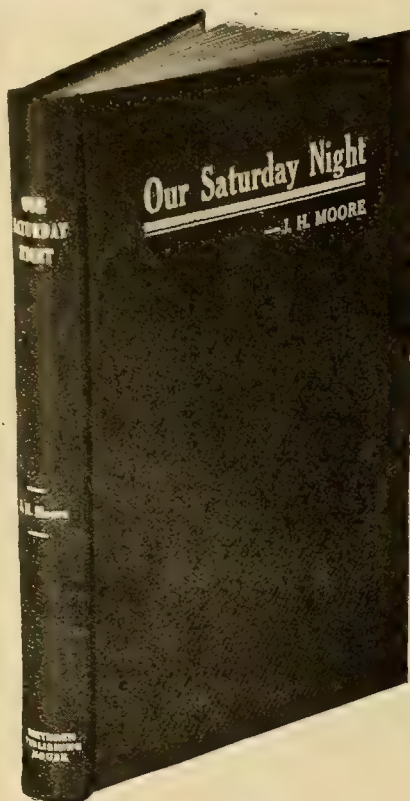
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May 28
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Vol. XIV
No. 22

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THE INGLENOOK

EDITED BY S. CHRISTIAN MILLER

CONTRIBUTING EDITORS

H. M. FOGELSONGER

J. C. FLORA

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THE INGLENOOK

Vol. XIV

May 28, 1912

No. 22

RECENT SOCIAL PROGRESS

H. M. Fogelsonger

Julia C. Lathrop.

SOMETIMES appointments are made for political reasons and sometimes they are not, the latter being the case when President Taft appointed Julia C. Lathrop as chief of the newly created Children's Bureau of the Federal Government. Miss Lathrop is a well trained social worker. In 1890 she came to the Hull House and began work with Miss Addams. Previously she had been graduated from Vassar of which school she is now a member of the board of trustees. Her work at the Hull House was thorough and efficient, and in 1893 she was appointed member of the Illinois State Board of Charities by Governor Altgeld. She continued in office, being reappointed by Governors Tanner and Yates, until 1901 when she resigned, protesting against the wholesale exploitation of State institutions by politicians. When Governor Deneen was elected, Miss Lathrop was again placed on the Board of Charities and served until 1909. Altogether, Miss Lathrop served twelve years on the Illinois State Board of Charities, which experience will be very valuable to her in her new position. Had we space we could mention in detail the many achievements in public philanthropy which have been put down to the credit of Miss Lathrop in the State of Illinois. Aside from the work mentioned above Miss Lathrop has been vice-president of and teacher in the Chicago School of Civics and Philanthropy. Her courses were among the most popular in the school and her collaborators unite in expressing their congratulations to the newly appointed chief.

Governor Marshall and Modern Charity.

On Sunday evening, May 5, Governor Marshall of Indiana gave an address before the Chicago Sunday Evening Club on "The



Julia C. Lathrop.

Man of Galilee." After some remarks on good and bad government Governor Marshall made the statement that the greatest problem of the age is that of keeping the church and state separate. Here is what he means by keeping them separate. He said: "The great trouble with the church of today is the growing tendency to shift responsibility from the church and the home to the state. Charity of today is becoming a thing of caste. The religion of the 'Man of Galilee' taught the rich to look out for the welfare of the less fortunate brother. Instead of following these precepts as did the church of old, we are teaching the poor to look, not to their fellow-men as such but

to some charitable institution. The poor man goes to a society of some kind for aid and by the time his case is thoroughly investigated the man has perhaps perished of hunger."

Such a statement is very unfortunate, especially when it comes from one so high in position as Governor Marshall. What does he mean when he says that charity is becoming a thing of caste? If he means profession why does he say caste? Such a bold statement should not be made without at least an attempt at explanation. Then again, he speaks of the religion of "The Man of Galilee" as if Christ gave indiscriminately to all who asked. Such was not the case. The modern method of philanthropy, that of investigating cases before continuous aid is given, is perfectly in keeping with the New Testament. It is certainly good religion to prevent destitution rather than cause it and it has been proven beyond all doubt that the old method of indiscriminate giving actually increased poverty in that locality.

Conventions During the Summer.

Blind, American Association of Instruction for the. Pittsburgh, Pa., June 25-28. Sec'y., W. B. Wait, New York School for the Blind, New York.

Charities, National Conference of Catholic. Washington, D. C., Sept. 22-26. Sec'y., Rev. Dr. William J. Kerby, Catholic University, Washington, D. C.

Charities, National Conference of Jewish. Cleveland, Ohio, June 9-12. Sec'y., Rose Sommerfield, 225 E. 63d St., New York.

Charities and Correction, National Conference of. Cleveland, Ohio, June 12-19. Sec'y., Alexander Johnson, Angola, Ind.

Church and Social Service, Semi-annual meeting of Commission on, of the Federal Council of Churches of Christ in America. Cleveland, Ohio, June. Sec'y., Rev. Charles S. McFarland, 215 Fourth Ave., New York.

Dependent, Truant, Backward and Delinquent Children, National Conference on Education of. Cleveland, Ohio, June 10-12. Sec'y., Elmer L. Coffeen, Westboro, Mass.

Epilepsy and Care and Treatment of Epileptics, National Association for Study of. Vineland, N. J., June 3. Sec'y., J. F. Munson, Sonyea, N. Y.

Industrial Diseases, Second National Conference on. Atlantic City, N. J., June 3-5. Sec'y., John B. Andrews, 1 Madison Ave., New York.

Infant Mortality, American Association for the study and the Prevention of. Cleveland, Ohio, Oct. 2-5. Sec'y., Gertrude B. Knipp, Medical and Chirurgical Faculty

Bldg., 1211 Cathedral St., Baltimore, Md.

Municipal Improvements, American Society of. Dallas, Texas, Nov. 12-16. Sec'y., A. Prescott Folwell, 50 Union Square, New York.

Organizing Charity, American Association of Societies for. Cleveland, Ohio, June. Sec'y., Francis H. McLain, 105 E. 22nd St.

Playground and Recreation Association of America. Cleveland, Ohio, June 5-8. Sec'y., H. S. Braucher, 1 Madison Ave., New York.

Probation Association, National. Cleveland, Ohio, June 11-19. Sec'y., Arthur W. Towne, The Capitol, Albany, N. Y.

Red Cross, The American. Washington, D. C., December. All inquiries should be addressed to the Secretary, Charles L. Magee, Washington, D. C.

Settlements, National Federation of. Cleveland, Ohio, June. Sec'y., Robert A. Woods, South End House, Boston, Mass.

Manual Training in Springfield, Mass.

School days are about over and the periodicals will be full of reports of what has been done during the past winter. It is refreshing to note the increased interest in manual training, especially that side of it which emphasizes the artistic. True craftsmanship cannot live without art. In the May Craftsman there is an editorial describing a manual training exhibition held by the school boys of the Springfield, Mass., public schools. The boys made everything that was exhibited, even the designing of the articles and the decorating. "For instance, the printing and engraving exhibits are the result of careful technical study and experiment. The pupils were provided with printing presses and type. They made their own composing sticks, galleys, type cases and stands, all of wood. They distributed type and set it up for printing, and turned out business envelopes, tickets and cards,—the latter carrying quotations from poems studied in classes and illustrated by drawings, also the work of pupils. These drawings, moreover, afforded opportunity for a practical study of the processes of reproduction. Moreover, difficult and serious work was done by other students. There was a miniature derrick, models of bridges and freight cars showing remarkable knowledge of mechanical construction, proportion and strength of materials. And the boys who have been studying transportation, bridges, telegraph lines and railroads, have made their own telegraph instruments, done their own wiring, and reduced their models

and experiments to an actual working basis."

The Streets a Playground.

Summer is coming with all its pleasures and problems. Those engaged in social service of whatever kind will be confronted with the old problem of furnishing adequate playground facilities for the children in the cities. Since the playground movement has been begun the congestion on the streets has been less, but those small parks do not accommodate all the children who should have outdoor exercise. Last year one of the aldermen of Chicago, we are told, considered the advisability of forbidding children to play on the streets. He concluded that roller skating on the sidewalk was a nuisance and should be stopped.

However, he never brought his proposed ordinance up for action because he knew that public opinion would not allow it. Mr. Aronson of Newark, N. J., takes a different stand. He says, "Under present conditions it is hardly possible for a child to indulge in any form of recreation on the streets without violating an ordinance. Only recently I had to go to a police court in behalf of a boy summoned there for the crime of playing ball." He suggests that parts of the streets which are not used very frequently be turned over to the children for a playground certain hours during the day. A rope could be stretched across and the boys and girls turned loose for play. Mr. Aronson's idea has received endorsement of workers all over the country.

COMMENT ON RECENT HAPPENINGS

Says Roosevelt Isn't the Kind of Man We Need Now.

In an article in the June American Magazine, entitled "Our Next President and Some Others," Ray Stannard Baker has the following to say about Roosevelt:

"Qualities wholly different from those possessed by Roosevelt, are now required. We no longer need the fiery moral revivalist—great and necessary as his services were at one time in arousing a sluggish people. We are convinced that the facts concerning the abuses to which Roosevelt refers are mainly true: What we need now is a patient, constructive, honest leader to guide us upward to a new plane of national life. The progressives of the country have today two candidates who are thus both honest and clear: La Follette and Wilson, and the conservatives have at least one in Mr. Underwood.

"As for Theodore Roosevelt, no one has a greater admiration for many of his high qualities than the present writer, but what a pity that he should have been drawn into this campaign! There are thousands of people in this country who are for Roosevelt—but not for President. We admire him, but we don't want him to own us or own the country. As Emerson says of the genius: 'He thinks we wish to belong to him, as he wishes to occupy us. He greatly mistakes us!' Many progressives who followed La Follette because they believed that he had the best and clearest grasp of public questions of any man in the field, de-

serted La Follette and went over to Roosevelt, not because they believed him to be more nearly right but because they thought he was the only man who could win against Taft. And winning with the ordinary political leader is the primary requirement."



Simon Wolf Speaks of Roosevelt's Act as Prompted by "Insane Ambition."

Simon Wolf, one of the most prominent Jews in the United States and who has been identified with many movements of international scope, has written a letter bearing on the present conflict over the Republican presidential nomination to Maurice Moody, a banker of Uhrichsville, Ohio, his native town.

The letter is as follows:

"My Dear Mr. Moody:—The present political situation is the most unfortunate in the history of the country, and brought about by the insane ambition of one man.

"There is no valid reason for this condition, as the President has in every way done his duty, not only to the party, but to the country. I am not an office-holder and have no favors to ask. I am too old to wish for any, therefore I speak only as a citizen, sincerely solicitous to secure for our country justice at home and abroad, and to give credit to the administration of our choice for splendid work, faithfully and patriotically administered.

"President Taft is in every way a sound, safe and sane man. He is a Republican of

the Lincoln type. He is brimful of humanity and has the welfare of his country at heart. His judicial appointments have never been partisan, showing positively that he is not a petty politician, but evidencing clearly that he ignored self and acted solely for the best interests of all the people.

"I have but this to say as to the course of Colonel T. R. He has had my warmest friendship and unbounded admiration as a man and as President. His word was to me sacred, therefore I grieve at his present position."



Just How Far We Have Advanced Toward a "Sane Fourth."

In the June Woman's Home Companion there appears an article showing the progress that has been made toward bringing to pass a sane Fourth of July. Following is an extract:

"The crusade for an approach to sanity in our national patriotic celebration has made real progress. There were only eighteen cases of lockjaw resulting from fireworks last year, fifty-four fewer than in 1910. Of these only ten died, thanks to the tetanus antitoxin. Forty-seven persons were killed outright by explosives, making fifty-seven deaths in all, as against 131 in 1910, and 215 in 1909. Among the victims last year were twelve little girls who were burned to death by fire from fireworks. Only 169 blank cartridge wounds in 1911, while 410 were reported in 1910, and injuries from these noise-makers cause more than four fifths of the cases of lockjaw.

"The last nine years, according to statistics collected by the American Medical Association, no fewer than 39,125 persons have been killed and injured in celebrating the Fourth of July! And we haven't even the savage's excuse of religious fanaticism. It was criminal indifference on our part to allow Independence Day celebration to become a national calamity."



A Pension at 65.

In extending and liberalizing its pension system the firm of Morris & Co. declares its guiding principle to be that an employé who has reached the age of 65 "is entitled to enjoy the rest of his life in any way that most appeals to him."

Excellent doctrine for the majority of human beings. Not all employés, not all business men even, can retire at 65 and enjoy themselves, but those who can should be encouraged by society, by the pulpit, press

and other guiding agencies to do so. He who has faithfully labored for thirty-five or forty years has earned a rest. He has discharged his duty, and should be free. The younger generation of active workers should have the benefit of the advice of the "elder captains," but advice can be given without direct participation in daily routine.

There are those who prefer to die in harness, whose love for their vocation is greater than that for any other occupation, study, recreation or pleasure. But the average person at 65 is ready to retire, and retirement should mean, not boredom, but travel, benevolent interest in social service, good reading, good music, communion with nature, serene enjoyment of beauty.

One of the aims of all economic and social reform, as well as of the propaganda of individual thrift, temperance and refined simplicity of living, is to enable more and more of the world's upright toilers, in all ranks and conditions, to retire at 65 or even earlier and see something of the globe and its glories, natural and artistic, as well as to serve humanity and "create in joy" without the compulsion of necessity.



The Fate of Andree.

Christian Laden, a Norwegian explorer, has returned to this country, with what he believes to be the first evidence of the fate of Andree's balloon. Laden was commissioned by the Royal Museum of Berlin, the University of Berlin, and the University of Christiania, to explore the unknown region of northwestern Canada and to obtain data about the Indian tribes in the region, some of which have never before been visited by white men. At a point two hundred miles north by west of the point at which it has been generally believed that Andree perished, Laden encountered a tribe of Eskimos, who related a story to the effect that several years ago a large bubble fell from the heavens, containing two creatures supposed to be "devils" and that these creatures were able to hurl forth fire and thunder from strange implements that they carried. The members of the tribe attacked the two creatures and succeeded in killing one of them with arrows, whereupon the other made motions to them signifying that he and his companion were shooting at birds for food and had come in peace. When the Eskimos realized that they had attacked human beings, who had no unfriendly motive, they fled in dismay, leaving the surviving white man alone. What became of him they do not know.

EDITORIALS

Readers at the York Conference.

Many of our people will be at the York Conference when this issue of the Inglenook reaches our readers. We would call their attention to the special offer that is being made just now. Until July 4, the Inglenook, which is a \$1.00 weekly magazine may be secured for 50 cents per year. Those who are at the Conference should call at the Publishing House headquarters, and hand in their subscription, which will save them the trouble of writing a letter and sending the money after they get home.



Feed the Heart-Hungry.

To feed the heart-hungry we must give the positives of our life, not the negations; we must give our strength, not our weakness; our certainties, not our fears; our radiant finalities of decision, not our unsettled dilemmas.

If we were to transform "feed the hungry" from a mere phrase into a vital impulse finding expression in every day of our living, we would bring the very spirit of the millennium into the expanding circle of our individual life and influence. We would realize that these hungers are real and were given to man that they might be satisfied. They are not to be confused with morbid appetites, counterfeit hungers, man-made out of the idle hours of his folly, that must be killed, starved into submission, dominated, mastered, vanquished by the individual who would be true to his kingship over himself.



Our Best Moments.

There come high-tide moments in all lives when contemplating some heroic deed, when our ears are filled with the bugle notes of a great inspiration, when the vitalizing words of some great thinker or teacher reach our soul through our eyes with a message of illumination. We then see our life in new perspective; the pettiness and emptiness of living on low levels shame the soul out of self-complacency, and we seem to see wondrous visions of our possibilities, glimpses of what we might become. It is a coming face to face with our higher self that may transform our lives for all the years if we only will. Let us realize our possibilities, make them real, vital, growing, not uselessly held as a warm living seed may rest for years in the dead hand of a mummy. Realizing possibilities is the

soul of optimism, and optimism is the soul of living.



High-School Fraternities.

High-school people are having and creating a lot of excitement nowadays by making up their minds to be like college folks and have fraternities. The matter sounds simple enough, yet four State legislatures have forbidden the organization of these societies, and boards of education, faculties, and parents are fighting them everywhere.

The first and clearest reason for objecting to this pastime on the part of high-school students is that it forces them into a most unwholesome prematurity. Our children grow up too soon, anyway, and to promote an institution which nourishes and forces this prematurity is altogether bad. To get the best out of life everywhere each phase should be given its due time and interest, and to skip the period of normal, easy-going youthfulness and undertake the stress and excitement of maturity means an irreparable loss.



What Counts for Promotion.

"What rule do you observe in promoting your men?" was asked the senior partner of a firm that employed a large force of men.

"Length of service, if all other things are equal," he replied, "but there are three things I always examine into before I promote a man. The first of these is the matter of punctuality, whether a man is on time in the morning and in returning from lunch. If a man is habitually late in coming to work, he is not to be depended upon; he does not possess the proper principle. He has made a contract with me, and he constantly breaks it. Therefore, I don't consider such a man when I am about to make a promotion.

"Then I consider the way a man attends to his business during office hours. If he spends much of his time in chatting and joking with his fellow clerks or receives many visits from his friends during the day, and thus consumes much of the time that should be devoted to performing his duties, I scratch him off the list when the time comes to advance, and give the place to a man who attends strictly to business during business hours.

"In the third place, I promote the man who conducts himself properly when he is away from the office. Some persons think an employer has nothing to do with what his men may do after they leave their place of business, but I don't agree with such

opinions. If a man keeps late hours constantly and indulges in bad habits, he is unfitted, physically and mentally, to perform his work during the day in a manner that will be entirely satisfactory. How do I find out what the habits of my men are? Simply by watching them when they come to work. The man who has been out late and has indulged in bad habits will show it plainly by the dull, drowsy look in his eyes, the flush on his face, and the dragging slowness of his movements, while the man who has been regular in his habits will be bright and on the alert. The latter is the one who is considered when a vacancy occurs.

"As I said before, the man who is on time, who is attentive to business, and who is fit to attend to business is the one I promote, whether he has been in the service six months or six years."

Anger Shortens Life.

Onward says, there are at least two men on this earth who know better than to get angry. One is Professor Lange, of the University of Copenhagen; the other is Dr. Maurice de Fleury, the distinguished French scientist.

Summed up in its briefest form, their verdict is that every time a man gets angry he shortens his life so many minutes, or days, perhaps even years. A great deal depends on the intensity of his anger.

Doctor de Fleury states that "every time we become angry our vitality shrinks so much in proportion for every outburst. After even the most artfully suppressed signs of bad temper our vitality becomes smaller and smaller, until finally nothing is left."

The moral deduced from the advancement of this latest theory in medicine is, of course, that we should never allow ourselves to become angry, if we value our health and life.

"Let us form a clear idea of all that there is in a fit of anger," says Doctor de Fleury—"vain expenditure of effort, aimless movements, energy spent in biting the fists, stamping on the ground, kicking against doors, or tearing up a book.

"All this clearly indicates a mental condition of no high order. At every step we recognize more clearly that the problem of anger is a problem of cerebral mechanics.

"In a condition of nervous excitement all our energies are at a high pitch. The heart sends to every part of the body concentrated blood, extraordinarily rich in globules, which utilizes itself instantaneously in the

tissues; our organic combustion takes place with almost doubled intensity, our sensibility is considerably excited. We are too much alive.

"Now the immense work performed by the brain during the anger crisis is so much work lost; worse than lost. Apart from the evil it may do to its object, who may be killed by it, it is harmful to the person who gets into the rage. We are degraded by anger; not only does it humiliate us in the eyes of others, but it leaves us dejected and exhausted."

He Saved a Blind Baby.

He was a common yellow dog, with red, watery, blinking eyes, and a scraggly tail, but he was born for something. He was sunning himself by the roadside. No human was in sight. Three big porkers in a nearby pen were making observations in their rather inarticulate language. The dog was at peace with himself, with his surroundings and with all the world.

There was a sudden whizzing sound, and a loud "honk, honk." The dog jumped and dodged. Then, as a big red automobile swept by, a queer, a very queer thing happened.

A man stood up in the machine. In his hand was a pasteboard shoebox, with bulging sides held in with winding cord. The man threw the box with all his might, and though the yellow dog dodged out of pure nervousness the box wasn't aimed at him. It landed on a single board over the edge of the pigpen. The automobile did not stop. It disappeared in a cloud of dust down the road.

The yellow dog knew that board over the pigpen. The chickens roosted there. They were not on his calling list, but he had fun with them sometimes. He never had seen anything like the strange box on that board. The porkers had stopped grunting and were watching the box too. The board was loose. In a gusty wind the box was swaying as if about to fall into the pigpen. "Something is wrong here," said the yellow dog to himself, "and if I can't right it, maybe I can call those who can." And he barked and barked for almost an hour, capering around the pen and jumping at the box now and then just by way of emphasis, though it was too high for him.

At last, a man living in a house a hundred yards away grew exasperated over the continued barking. He came out to see what was the matter. The yellow dog saw him and barked louder if possible than ever. The man noted the box on the board over

the pigpen. He was puzzled. He climbed up and took it down. He cut and unwound the cord from the bulging sides of the box, while the yellow dog capered around.

"Mercy! It's a baby!" the man cried out. And the little yellow dog, sobered, as it seemed, by the exclamation, just stood still and looked.

A baby it was. There was a cap on the little head, and cotton around the body. The man saw that the infant was alive. He loosened the capstrings. The baby opened its eyes and breathed freer. But there was no sight in those poor little vacant eyes, as he quickly discovered. It was a blind baby!

OPPORTUNITIES FOR LEADERSHIP IN RURAL DISTRICTS

Lulu Dowler Harris

IT is an inevitable law that a man cannot be happy if he does not live for something higher than his own happiness. He cannot live in and for himself. Every desire he has links him with others. No man can develop his powers fully until he comes in contact with other men. Knowledge is of little use unless diffused. The rural districts of our country offer splendid opportunities for those of either sex who possess superior knowledge and are able by power of expression and practical helps to diffuse it.

To be sure our rural districts are not so isolated as they once were. The telephone, the rural free delivery, the daily paper, and the many trolly lines have done much for the farmer in bringing him in touch with the outside world.

Some rural districts—say our mountain districts for instance—need the personal touch to awaken them and make them see the wonderful opportunities that lie about them.

Should a man possessing knowledge of scientific farming go among these people and put his knowledge to practical use and show results to be gained by his methods, he would soon have many followers. A practical knowledge of fruit growing, the fruit that is best suited to a certain climate; the knowledge of spraying, pruning, grafting and so on would create new interest in farming and fruit growing. A man able to do this work would be appreciated in a community and soon be a leader among the tillers of soil.

The school teacher who is willing to leave the city or village for the rural districts can accomplish much beside "teaching the young, how to shoot."

I have in mind a bright young girl who went up into the mountains of Pennsyl-

vania to teach in a little school-house away off in the paw-paw bushes. She had spent her vacation there one summer and had formed many acquaintances. They offered her their school, never dreaming that she would accept, for she had a position in the city. They were overjoyed when she wrote to them after her return to the city saying she had decided to accept their offer. We wondered at her choice but as she was always doing unusual things we did not try to dissuade her.

She was brim full of ambition and energy and diffused it wherever she went. She was a brilliant success as a district teacher and by introducing modern ideas in her tactful, kind, and sympathetic way, won her way into the hearts and homes of those sturdy mountaineers. She had no desire to make them think that she knew it all and they nothing; but in a way peculiar to herself she brought out the best qualities of those with whom she came in contact.

Before winter was half over she had persuaded the directors to make many needed improvements.

She arranged a Christmas entertainment and with the proceeds purchased an organ for the school.

She organized a Sabbath-school which met every Sabbath afternoon. There was but one preaching service in four weeks in that district. It is needless to say that the Sabbath-school was well attended. The young people had very little to relieve the monotony of their lonely lives. She said it did her good to see how eager they were for knowledge and social intercourse.

The next winter she was recalled. That winter she started a circulating library. Many of her city friends donated books and magazines. The Sabbath-school served

as a medium of distribution and exchange of reading matter. To say that this teacher was a leader is putting it mildly.

I knew a young man—a minister of the M. E. Church whom conference sent away back in the rural districts to take charge of two small churches with smaller congregations. Fresh from college, full of the spirit and longing for work where result would show he left his city home and friends and devoted three years of his life to the up-building of God's Kingdom in that little parish.

When he took charge of the work the regular services consisted of one sermon each Sabbath, the mid-week prayer meeting and the Sabbath-school.

Before he left he had organized a Young People's Meeting—until that time the young people had taken no part in any work but the Sabbath-school. He organized a Home Department for those who could not attend services in the church. Here is where he won his "laurels." He made regular visits to these old people, sometimes administering the Lord's Supper. He would read and pray with them. He possessed a fine voice and would sing their favorite hymns, playing his own accompaniments if there was an instrument in the house. Oh, how these old people loved him! He always had a word of sympathy for the afflicted and a word of encouragement for the despondent. He impressed all by his earnestness of purpose. Parents consulted him in regard to the education of their children and the disposition of property. His influence is felt in that parish today and it is more than ten years since he left it.

Doctors who practice in rural districts may become leaders if they wish. I know one young doctor who practiced medicine

among the foothills of the Blue Ridge Mountains. For pastime, amusement and recreation he organized a baseball team. The young men and boys were fond of the sport but had never had an organization. They had been accustomed to go to a village five miles distant on Saturday afternoons and have a "good time" as they termed it. This was their only diversion. There was a saloon in the village and most of the men and boys patronized it. Those who were too young to buy the liquor themselves had it brought out to them by those who were old enough.

The doctor said that after he organized the ball team very few went to town on Saturday afternoons as that was their time of meeting on the ball grounds.

He said these young men were brim full of surplus energy that had to be gotten rid of in some way and that baseball served as a safety-valve.

He compelled them to adhere strictly to rules in playing. He acted as general manager and umpire and saw that the sport was clean.

After some practice he invited a team from a distance to come and play against his team. They accepted and people came from far and near to witness the game. The village five miles away was almost deserted and the saloon entirely so. That is my idea of putting the saloonkeeper out of business—put something better in the place of the saloon.

"Dr. George," as he was called, was looked up to by all the people of that community. He was not only a leader, he was a confidant and counselor to the young men about him.

Anyone who resides in a rural district and has the ability may if he wishes become not only a leader, but what is better still a reformer.

UNRULY DAUGHTERS

Madison Peters

**With Wholesome Friends and Diversions,
a Girl's Tendency to Unruliness Will
Be Greatly Curbed.**

THERE is a time in the life of every mother when she begins to feel that her daughter is beyond her. In babyhood and little girlhood it has been an easy matter for the mother to keep the upper hand. It is only as the daughter approaches womanhood that she develops

the traits which puzzle and often distress her mother.

"Can this be my sweet baby, my little maid?" is the question which many a mother puts to herself as she sees her daughter developing imperious ways, slangy tendencies, insubordination.

It is at this time that theories go to pieces. It is wonderful how theories will work up to a certain moment, then sudden-

ly we are convinced that any other set of theories might have done just as well, and perhaps better. If great tact is not displayed by the mother at this turning point in a girl's life many dreadful things may happen. There may come an entire separation of interests between herself and her daughter; the girl may develop tendencies which will end in sorrow, and perhaps disgrace, and, worst of all, in the future she may blame her mother for her own shortcomings.

I asked a mother who has raised four girls successfully what she would do if she had an unruly daughter.

She thought a moment, and then said: "I'd love her back to me."

"But that is the trouble with so many girls," I said; "they are spoiled by too much love."

"Not by too much love," she corrected me, "by too much indulgence. The highest kind of love is that which can deny the object of its affections the things which are not good. The sensible mother is not the one who hangs constantly over her child in an attitude of absorbed devotion; she is one who provides a normal outlet for her child's energies. I believe that plenty of wholesome friends will keep a girl's balance better than anything else.

"If I had an unruly daughter I should put her where she could associate with as many healthy, happy girls as possible. Young people make rules by which others must abide and constitute themselves a court of self-control. Moreover, the girl of impulsive nature and warm heart is often much uplifted by the example of some older friend who believes in law and order, obedience and politeness.

"And I should provide the unruly daughter with occupations which would take up

most of her time. I would find out what she liked to do, and give her plenty of it. Whether music, or athletics, painting or housekeeping, a strenuous interest in and devotion to such an occupation would be the best kind of discipline.

"With normal, wholesome friends and plenty of interesting work, a girl's tendency to unruliness will be greatly curbed, but more than all she should be made to feel her mother's tenderness. The mother who is constantly in a state of argument and opposition cannot expect to control her daughter. The mother who loses her temper or tries to discipline by force will fail, inevitably, and she will not only fail, but she will lose the respect of her daughter and so be ineffective.

"Generally the unruliness of the daughter is the result of some fault in the mother's training. This I assert with the knowledge that it may bring a storm of protest, but it is true. If in little girlhood a child is taught self-control and obedience she will not be uncontrolled and disobedient. The man who has had army training is not as likely to break the laws as those who have known no discipline, and the child who has learned to rule herself can never unlearn the lesson.

"If, however, the harm has been done, and the daughter is unruly, the mother owes it to the girl's future to see that she is kept within bounds. The mother who cannot manage her child should put her where she can learn to live a well regulated life. There are first-class schools which will undertake the moral and spiritual training of a girl. These should be sought out and tried. To let a girl go on having her own way, leading her uncontrolled life, is to court disaster."

"SAVE YOUR LIPS FOR YOUR HUSBAND"

Mrs. E. R. Shepherd

AWAY out in the "backwoods" where not much intelligence and refinement are expected lived a family consisting of four sisters of marriageable age, several brothers younger and the parents.

The mother was so charming in person and manner that she would have graced the

choicest company in Boston or London.

One day we were visiting as country neighbors do and she picked up by chance from the papers on my table a leaflet printed by a social purity society.

Reading aloud, "I would have a girl in no case accept a kiss from any but her betrothed, and to be chary of such caresses

even from him," she exclaimed, "Yes, that's just it. When my girls first reported to me the customs of the other girls around here and asked if it was proper to kiss the young men, I said 'By no means; never follow such a bad example; save your lips for your husband.'"

"What a lovely motto!" I exclaimed; "where have you been Mrs. A——? How have we been separated all these years that I never heard it before? I was raised in the very heart of civilization and Christianity and yet I have had to move out here on the outskirts of both to hear for the first time that beautiful sentiment. Why has not that simple, sensible rule become the fashion everywhere?"

I watched the career of these young women to see how such unusual and strict training would turn out. There were but few young men in the vicinity at that time and they were smokers, drinkers, indolent and otherwise unfit to be accepted by the best. Some of them proposed marriage and were rejected on account of their bad habits.

Then the young ladies were subjected to a severe trial in revenge for the refusal. It seemed the fellows put their heads together inventing and circulating a scandal of base lies, calculated to destroy the girls' characters, and their chances of marrying at all.

Time passed on. An influence of emigration struck these backwoods, bringing young men of sober, industrious habits and, in a short time, every one of the four sisters was well and happily married.

There can be no question but that the general adoption of this sentiment would be a good and safe thing.

Were there but one significance in the kiss this practice before marriage might be harmless. But it is not a reliable evidence of love; pretenders use the same symbol. No one can judge by it whether it is the Judas kiss of treachery and desertion, or a sign of purity, sincerity and love. To avoid this mistake is one of the reasons for discarding its use.

Should this fashion pass out, it might at first be disconcerting to one who has relied for courage to propose upon the manner in which this advance token is received by the object of his hope, fearing a proposal would also be rejected. But it would be more than made up to him by increasing his sensitiveness to truer and finer evidences of reciprocated affection, and by throwing him upon a higher plane of intelligence and bravery.

And the man who says "I would not marry a girl I could not kiss" would be

compensated by increased confidence and respect as she answered his query, "Other girls kiss me, why don't you?"

"My mother tells me to save my lips for my husband."

His fear that the distant manner foretells a cold-hearted wife would be lost in the prophecy of marital affection by the love she shows for her mother.

But what shall those girls do for authority to fall back upon who have no mothers? It certainly must be embarrassing to know just what to say when challenged: "What person, party, book or doctrine do you think more of or believe in more than you do me?"

One can only be firm and reply, "I know it and believe it for myself. I like the principle and if you care for me you will respect my principles."

We must not be surprised nor pass harsh judgments when we do not see every one flock to our standard the minute we become enlightened. New ideas take time to win their way.

There are exceptions to all general rules and circumstances alter cases. When Myra kissed Daniel Deronda as the most appropriate answer she could give to his proposal of marriage, we have to remember that he had previously given the strongest proofs of sincere affection in rescuing her life and befriending her and her brother afterwards, circumstances which seldom combine in courtship. She gave not the kiss in advance of the proposal. The difficulty in discriminating between the true and the false, prompts the motto: "It is best to be on the safe side."

A law that is so natural, so jealously guarded and strenuously required after the ceremony should not be thought a hardship during the courtship. Engagement does not make a man a husband.

How to tell when a man is in love, is not by friendly acts or gifts; not by rescue from flames or floods; not by courtly, flattering words; especially not by kisses. The following test expresses the idea so well it can scarcely be improved: "It can not be too often reiterated, neither too strenuously insisted upon, that no love which does not declare itself by word of mouth may be safely counted upon; no man who does not ask a woman to marry him is to be reckoned as a positive suitor, a possible husband." In affairs of love actions do not speak louder than words; custom allows the man to take all that he can get, giving as little as he pleases in return; holding that women are in error to believe too much;

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THE SLAUGHTER OF THE INNOCENTS

David Paulson, M. D.

President of the Anti-Cigarette League of America.

WHEN a student in Bellevue Hospital Medical College, I performed an experiment that impressed upon my mind the fact that nicotine is a deadly poison. A large, healthy cat had become such a nuisance that it seemed best that it should be killed. This I proceeded to do. I soaked enough tobacco in water to make an ordinary cigar-



Fruit diet aids in curing cigarette habit.

ette. Then I injected under the cat's skin a hypodermic syringe full of this tobacco juice. In a few minutes the cat began to quiver, then to tremble, then it had cramps, and in less than twenty minutes it died in violent convulsions.

I take no pride in relating this experiment, for I knew a shorter way as well as a more merciful way of ending that cat's life; but what distresses me now is the fact that thousands of boys are repeating that experiment on themselves with as certain though less immediate results, and only a few persons seem to be particularly concerned about this awful "slaughter of the innocents" that is taking place right before their eyes.

Years ago God used a never-to-be-forgotten incident to burn into my soul the enormity of the cigarette evil. An elderly

woman, with a faded red shawl thrown over her stooping shoulders, came into my office, and asked if I could see her boy. Two strong men then brought before me a wild-eyed, thoroughly insane youth of seventeen years. The mother wanted to know if the boy could recover. After investigating his case, I was compelled to tell her that the outlook was hopeless, that she might as well send him to the insane asylum. She broke down and sobbed as if her heart would break. I asked her what had brought this terrible condition upon her son, and she said, "O, it was cigarettes! He smoked more and more until he used fifty a day, and then his mind gave way." That day I became thoroughly enlisted in the anti-cigarette war.

Thousands of boys' workers, public and Sabbath-school teachers, will read this article. To such I now wish to offer a few suggestions regarding what I have found to be a successful method of presenting the cigarette evil so that it will secure decisive results.

First of all, I ask God to saturate my soul with the importance of what I have to say. Children are quick to detect pretense, and can smell a soulless talk with surprising accuracy. Next, I endeavor not to overdo the matter. Here is where many workers fail. Boys are naturally adventuresome. Picture a thing as extremely dangerous, and the heroic element in a certain type of boys will be aroused to brave it, just as certain boys of a generation ago wanted to go out West to shoot Indians, merely because it was dangerous. So I emphasize the weakness of the tobacco habit rather than its danger.

Making the Hero an Object of Pity.

When I talk on the cigarette evil in the public schools, I ask how many of the children know of some poor crippled boy whose leg was cut off in a street-car accident. I then impress upon them that such a boy, if he has brains and character, may yet fill a position of trust and usefulness in the world, but that the boy who begins to smoke cigarettes early enough can never be of any great use in the world, and unless



An object of pity.

he repents, there will be no place for him in the next. The effort to put knowledge into his brain is almost as hopeless a task as it is to fill a basket with water.

Then the cigarette-smoking boy is rightly viewed as an object of pity, instead of the brave hero that he has been regarded by the small boy who has thus far reluctantly been carrying out his mother's instructions to leave cigarettes alone.

I ask for a show of hands of those who have learned to swim. I then tell them that the cigarette habit pulls one under in life's struggle just as half a dozen bricks hung about each of their necks would pull them under water when they are in swimming.



Rubbing sand into his eyes.

I sometimes ask them what they would think if they should find a boy vigorously rubbing sand into his eyes. Invariably some child responds that he would think the boy was crazy. Then I ask if it is more foolish to rub sand into the eyes than it is to rub poison into the brain, and they generally see the point.

I say to them, "Suppose I should give one of these boys my watch, and directly he would pour tar into its works; would you think he had much sense?" Then I say a word or two about this wonderful mechanism, the human body, and tell them how much more wicked and senseless it is to defile it by an injurious habit.

Destroys on the Installment Plan.

I occasionally ask the children how many of them have noticed that a cat kills a mouse a little at a time, crushing its teeth into the



Cat killing mouse by degrees.

poor thing's body, then letting it limp away a short distance, then springing upon it and crushing it more. Then I tell them that the cigarette kills the boy on the installment plan, as the cat does the mouse.

I assure them that I can pick out a cigarette slave almost as far as I can see him, for no boy can smoke cigarettes any great length of time without the evil results being plainly apparent.

Space forbids me to relate any more of a series of similar illustrations that I use instead of presenting logical arguments. I do not hesitate to tell these children that we pass over this road only once, and that when we reach the end of the journey, if the Master can not truthfully say to us, "Well done," our life has been a hopeless failure.



Pouring tar into a good watch.

A Simple but Sure Cure.

I then turn my attention for a moment to the poor cigarette slave, to assure him he may become delivered from his cruel bondage by living exclusively on a fruit diet for several days, eating all he wishes of it three or four times a day, drinking plenty of water, and availing himself of a sweat bath or two. I tell him I know from personal experience that God is on the side of the fellow who is trying to do right, and that he may look to the Lord for special help, and he will be astonished how easily he will slip out from under this habit.

In conclusion, let me say a few words to grown people who use tobacco. I have seen a father teach his boy to pray, to ride a bicycle, and to spell, but I have never seen a sensible, respectable man teach his boy to smoke. That is the best argument I know against tobacco using. If a man

really believed tobacco was good for him, he would desire his wife, sister, mother, and child to share the blessing with him.

Tobacco does give a certain amount of unearned felicity, just as alcohol or as morphine does, but it charges a terrific toll in the way of high blood pressure, injury to the nervous system and digestive organs, and more or less impairment of the whole man. Every man who is a tobacco user sacrifices some of the best that is in him, spiritually, mentally, and physically, by worshipping at this altar. The intolerable craving for the after-dinner cigar is largely produced by the juicy beefsteak, highly spiced food, and tea and coffee that compose the meal. Hence he who wants to be delivered from the tobacco habit should religiously avoid, for a time at least, such articles of food as produce a craving for tobacco.

But some ask, "Is it worse for a child to smoke a cigarette than it is for a man to smoke a cigar?"—Yes, for three reasons. First, a man may safely tolerate a quarter of a grain of morphine, while we dare not give a child more than a sixteenth of a grain. The child's nervous system is peculiarly susceptible to the influence of such narcotic drugs as nicotine and morphine, and hence an introduction to either of them early in life means almost certain nervous or mental disaster later in life. Second, the loosely packed cigarette does not permit the nicotine to condense to the same extent as when it is drawn through a pipe or cigar, hence the smoker gets the full benefit of this virulent poison. Third, the oxidation of the cigarette-paper produces a deadly poison that is only second in its effect to that of nicotine itself.

[Those who desire full instruction regarding the anti-cigarette crusade can obtain the same by addressing (enclosing stamp) Lucy Page Gaston, Superintendent Anti-Cigarette League of America, 1119 Woman's Temple, Chicago.]

LETTERS TO THE FOLKS BACK HOME

Galen B. Royer

Dear Children:

There will be no chance to write to you this evening, and so it must go this afternoon. We had a good rest last night, and I am learning to sleep in a bed shorter than myself. We sang songs with Mrs. Hay-

dehn till ten when we turned in. This morning I was out at six, chased up a bottle of milk and some "toasties" which we drank and ate, and then hurried off to my lesson in Malmö. The lesson is simply a drill in making me talk correctly and say

things about what is presented to me. It is quite practical. Now I am back at home. Mama is lying down and after a while we will try a warm dinner at the restaurant.

I am greatly impressed with several things among the Swedes. In the first place they are a great saver of energy in some lines. Whether it be a big bell on the engine, or a little hand bell to call passengers at the station, or on the horse car, the bell is stationary and the clapper is wagged by the man in charge. On the engine the clapper is on the outside, and by an automatic action hammers the bell. You see the clapper is lighter to move than the bell.

They don't hurt people here with their trains. If the switch engine, a big Morgan horse, pulls several cars across the street, not as fast as a man can walk, a guard walks ahead with a flag in hand and guards the car while going over. Oh, these "switch engines" would give Dan such a laughing fit he would not get over it for a month. This morning in Malmö two of these "engines" were pulling seven cars along, and I just stopped and looked and smiled.

I had fifteen minutes' wait for my lesson this morning and I improved that by seeing them load some cows on ship for Copenhagen. These were led in very peaceably. There is something fascinating about loading and unloading a boat.

But some things are decidedly in common with our people. The children cry just like they do at home. They slap each other and call each other naughty names, and the bond of a large brotherhood of humanity is touched through such avenues if none other. If mama could,—yes, she would take some of these Swedish babies home with her.

This morning as I stepped up to pay my fare in I was among a lot of working women. Large handkerchiefs pinned about their heads like a small shawl, tanned a dark brown from hard work in the field and the street market. They were an interesting set, showing large hearts without cultivation. They push their wheelbarrows, big, heavy things, to the car of the train provided for them, ride with all of us, then take the barrows in Malmö and earn a livelihood. My heart swelled with emotion and in the press of this crowd I passed to the car. How I longed that they might know my Savior as I do and rejoice in him. A feeling came over me that I was more needed in Sweden than at home, for the sake of these and others. But in due time we shall be with you. God bless you.

Later.

We did not get dinner as we planned yesterday, for the dinner was at two o'clock at the hotel, we learned, and we were too hungry for such a wait. So we paper-sacked it again and promised ourselves a good supper in Malmö. Bro. Andersson came and he and I talked over church matters, and at 6:45 we started to Malmö. At the Temperance restaurant we had good beefsteak fried in onions. Oh, so good! And we both wore bigger smiles than usual. Then we hastened to testimony meeting in Malmö. This began at eight. Is much like our prayer meeting at home. A good attendance there, some twenty in all. The subject discussed was a "Good Soldier of the Cross." I talked for a few minutes. Mama said she could see the way I was fidgeting that something would come. I do not know how long I talked, but mama said I used only two English words, and the members said they understood me anyhow. After an hour and a half the meeting was closed, and I was asked to lead in prayer. This I did partly in English and partly in Swedish, and we reached home happy that we had been there.

This morning I went for my lesson in Malmö without breakfast and mama followed, and we had a good breakfast at the same place. I had a good lesson. That training is just what I need. I am much pleased with the Berlitz method and do not see why I could not put you, Bess, wise on it and you teach people to speak German. The only thing you would have to watch would be pronunciation.

After lesson a good breakfast, which we both enjoyed, and a trip to the King's Park. We had but a half hour for this and mother was slow through that place. She saw flower beds the like of which are not in America. I took her picture in the park and then took the roll of films to be developed, and by Saturday I can send you a lot of new photos that will be of interest to you all. I bought some books and we came home at eleven. I have been writing letters and doing work steadily ever since, and must now close this and we go to Bro. Andersson's. If they invite us to coffee we will take it tonight. See? And if we do not then about nine o'clock we will dig in our paper sacks. Nothing so doubtful as that which is uncertain.

Mama and I are well and happy. God bless you at home. We think of you and look forward to the time we shall hold you in our arms again. The Lord keep you ever.

HOW HARRY WENT TO COLLEGE

Bess Bates

HARRY LONG interrupted the usually silent supper table by saying: "Lem Watkins is going to college next fall. He told me this afternoon when I was bringing home that seed corn."

"You don't say!" exclaimed Mrs. Long. "His father must have made quite a bit off that little place last year. I'm sure I don't see how he does it, though."

"Mebbe he is borrowin' the money," suggested Mr. Long. "He ain't very forehanded. And he thinks there's an awful lot in education."

"I wish you would let me go, pa. You know you can afford it," said Harry.

"I can afford it all right but I wouldn't have been able to, if I had put all your brothers through college. No, I'll never spend good money on college. It's a plain waste. You've got plenty good enough chance right here on the farm. Any boy ought to be glad to have the chance you got. Don't say another word to me about college."

"I used to think I would kinda like to have Harry go to college some," timidly put in Mrs. Long.

"He can't with my money. If he could earn his own way, I wouldn't say nothin' against it, but he can't."

Mr. Long left the table as he spoke.

"I guess there is no use for me to think about it but I would like awful well to go with Lem," said Harry to his mother.

"You can't turn pa when he's set. I'm sorry, Harry. But still, as he says, you have got a good chance here. There ain't many boys that have as good."

"I hate farming," exploded Harry sullenly.

Mrs. Long raised her hand sternly. "Harry, don't speak like that. You have a good father."

"I won't again. I'm sorry, but I want to go so bad," said Harry, penitent at once for his outbreak.

Harry said no more about college, but much to his father's disgust, he cultivated a friendship with Lem Watkins and his father. Mr. Long considered truck gardening degrading work beside farming on a large scale and did not neglect to inform Harry of the fact.

One evening in early spring, when Mr.

Long was in a particularly good mood, Harry said:

"Pa, what will you rent me two acres for?"

"What?" exclaimed Mr. Long.

"I say, what will you rent me two acres for? I want to try an experiment."

"Something now to take up your time, I reckon," insinuated Mr. Long. "I'm goin' to need you a good deal this summer."

"I will do all you want me to. What will you rent me the land for?" insisted Harry.

"What do you want it for?" asked Mr. Long.

"I want to see how much I can raise off of two acres. Here are some books on truck gardening and here are some government reports too on experiments tried. I want to see what I can do."

"Some more foolishness to take your time away from the regular farm work, I guess," objected Mr. Long.

"Leave him try it," begged Mrs. Long.

"If you will try to do your work good and hard, I guess you can have two acres without any rent," consented Mr. Long who secretly was pleased that Harry was taking an interest in farming even if it was the despised truck gardening.

"I have thirty dollars in the bank. May I use what I please of it for seeds and fertilizer?" asked Harry.

"It's yours. But be careful or you will lose it all."

Mr. Long heard no more of the gardening plan after he had indicated the ground which Harry could have. Harry spent his evenings studying farm magazines and government reports. He spent every spare minute of his time on his two acres keeping it clean and tending the plants. When the farm work required his time, he bribed his small brother to work for him, by what means the family could never find out, and were amazed, for Willie did not like to work.

His garden grew splendidly until in the hottest part of the summer a drought came on that very nearly ruined it. He had purposely picked two acres near a creek, thinking that it would be the best drained and richer. Now when there was no rain he lay awake nights trying to think of a way

to get the creek water to his thirsty plants. Then he got an inspiration for a mammoth watering can on wheels. Every evening he would borrow the old driving horse and haul water for his garden. He had fixed a hogshead on wheels. He would drive down to the creek, fill it quickly and then spread it over the dry ground.

"Guess Harry has given up college. He don't say nothin' about it any more," said Mr. Long one evening to Mrs. Long while Harry and Willie were busy watering the garden.

"No, he don't talk about it much but he ain't the kind to give up either. He's a good deal like his father," said Mrs. Long.

"He's taken an awful interest in that garden this summer. Hate to see him work so hard for nothin'. He put all that thirty dollars of his in seed and fertilizer and one thing and another. I hope he gets it back but I'm afraid he won't with this dry spell."

"Have you seen his garden lately?" asked Mrs. Long quietly.

"I haven't had time to go close to it. He has it way down there in the creek bottom and I haven't had nothin' to take me down there lately."

"I hear them little chickens again. Guess I will go out and look after them." Mrs. Long left for the chicken yard without more words.

Mr. Long intended to look at Harry's garden but he had so much to do that it left his mind entirely. That summer he had more than usual to do and he paid little attention to what the boys did with their spare time. So he did not notice the many times that Willie took a load of musk melons to town and so it happened that when he hauled several loads of onions away Mr. Long had gone off on a couple of days' business. Besides his crops had been poor and he had too much to worry him to pay any attention to the boys.

One evening in late August when they were all sitting on the porch Harry said:

"Well, pa, I guess I will start to college next week."

"What?" exclaimed Mr. Long.

"I guess I will start to college next week," repeated Harry.

"I guess you won't. I—I thought all that nonsense was out of your head. What do you mean?"

"Just what I say."

"You can't go unless I give you the money and I won't."

"Didn't you say that if I earned the money I could go?" asked Harry, calmly.

"I did, but you haven't, so that ends it."

"I have, though," exclaimed Harry trying to conceal a smile. "Just let me read you this. First I had better tell you, though, what I have done because you haven't taken much notice of my work. You remember those two acres you let me have? Here is the rent for them." He handed Mr. Long a roll of bills. His father took them and automatically began to count them.

"I planted one acre in onions and one in musk melons and I took good care of them too. Willie helped and he knows. Last week I sold all of the onions and most of the melons. There are still about fifty dollars' worth that aren't ripe enough."

"What!" exclaimed Mr. Long with his mouth open in astonishment.

"Just what I say. I got two hundred and fifty dollars for the three hundred bushels of onions that I raised off that acre from the wholesale dealer. So far I have gotten three hundred dollars from the musk melons. I have put one hundred and fifty dollars in the bank in Willie's name for helping me. There is thirty dollars for the rent of the land and I still have three hundred and seventy dollars left to go to school on. It won't take all of that either. Now, pa, I want just one promise out of you. Will you rent me that land again next year? The college says I can miss a couple weeks in the spring to put it out and make up the work afterwards. Willie has promised to help me. If you don't want to lose my help for the spring, I can afford to hire a man for you." Harry paused breathless.

"Well, you've got me," cried Mr. Long. "Harry, you're your father's own son. I'll put out that patch for you myself next year rather than have you miss your school if you like it so well by that time as you think you will."

There is no need to add that Harry graduated from college in four years with honors.



"SAVE YOUR LIPS FOR YOUR HUSBAND."

(Continued from Page 600.)

that until a man actually proposes marriage he often is not sure of his own heart; and that he has a perfect right to withdraw from anything short of an announced engagement if he discovers that the girl is not all his fancy painted her, or what is more often the case if he meets somebody whom he likes better. She who wears her heart upon her sleeve for daws to peck at has no right to complain of the consequences of her folly.—Health Culture.

THE TRUE LADY

A Symposium.

RECENTLY twenty-six young women, from different parts of the country, composing a class studying ethics in one of our State normal schools, were requested by the teacher to write a definition of the true lady. A small prize was offered for the best. Each one was to prepare her own statement independently, after careful thought and study. Here are the results. The definition to which the prize was awarded is placed first; the others are arranged according to the alphabetical order of the authors' names:

The true lady is the woman of refined and gentle manners; who does not appear to others what she is not; who shows tender sympathy for those less fortunate than herself; and who lives, acts, and says nothing to the injury of anyone: one who has a keen sense of dignity, honor, and justice; who covets the power to uplift, help, and inspire those within her sphere,—a woman with whom the virtues are habits.—Nan Morrison.

A true lady is a virtuous woman who is a lady in every place and under all conditions. She meets every situation equally well, always performing her part gracefully and cheerfully. She does not willingly wound the feelings of another, whether it be the most honored lady in the land or the humblest servant in her employ.

Kindness, gentleness, graciousness, and modesty mark the true lady everywhere, making us feel unconsciously her personality, which is the result of noble thoughts and high ideals.—Hilda Mae Benson.

"All that not harms distinctive womanhood."—Tennyson.

A lady is a being peculiar to no race or clime. She thrives as well in the free, wild air of the mountains or in the hothouse of society. She is born, not made, and yet, like a rose, she may become twice as beautiful by careful cultivation. The lady lives not alone in the heart, but in the manner.

I call her, then, a lady who lends to the virtues of true womanhood the added charm of a gracious manner. With a heart that is tender and true, a love ever deep and abiding, a universal sympathy, a manner never bold, a voice soft and low, she is as willing to serve as to be served, to give as

to receive. In short, a lady is but a gracious woman.—Ruth Randolph Conn.

The true lady is a distinct individual whose character shows her to be a womanly woman. At the same time she is a person of society, who has learned to see things as they are, and who is endeavoring to make the will of the Supreme Being prevail in her whole sphere of action and influence. In short, she is the woman of the highest, noblest, sweetest and truest culture.—Inez Eakle Coyner.

A perfect lady is one who is cultured and refined in every way, unselfish, ever considerate and respectful of the feelings of others, who never gossips, and is a friend to every one, who speaks to others of her joys, hopes, and ambitions, never of her failures, who is always bright and cheerful, never gloomy or sad, and to whom a secret can always be entrusted: she who is always at ease in any company, and under any circumstances and makes every one around her feel at ease: in short, one who never inflicts pain.—Margaret Fox.

A lady is one who is refined, gentle and truly cultured in manners and speech, thoughtful and considerate of the feelings of others, never inflicts pain upon others, is tasteful in dress, not egotistic, has the ability to rise to or meet any situation, whether in her home or elsewhere, is not only a friend to her equals, but sweet, kind and polite to every one she meets with; does not gossip, and who will try to do any thing she is asked to do as far as it lies within her power and her ideas of right and wrong; is truthful and sympathetic.—Alpine Gatling.

A true lady loves and sympathizes with all human nature and God's out-of-doors, and that love gives her a gentle, unaffected, self-forgetful manner toward all. She is respectful to and thoughtful of elders; patient with those younger and less experienced; free in conversation, but expressing only pure thoughts in pure language; appreciative of smallest kindnesses, and expressive of this appreciation; and above all, hates what is not right, and has the strength to oppose it.—Octavia Goode.

The true lady is the virtuous woman

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THE RELIGIOUS FIELD

WILL MEN ATTEND CHURCH?

The Rev. John Timothy Stone, Chicago, Ill.

THE very question itself shows a lack of thought as to those who have always led in the great work of the Church. From the very first the Church has been a man's organization. Jesus Christ chose twelve men as his apostles. The great leader of the Gentile world was a man. The great characters who have led throughout the history of the Christian ages have been men. Women have always voluntarily followed the Christ and the cross, though in times of indifference and decadence, it is true, they have carried forward the work of the Church when other leaders flagged.

Men will attend, and are attending, church services today. It is not a question of possibility, but one of probability. There are very many reasons, however, why many church communities and congregations have failed to impress the masculine element. If form, ceremony, professionalism, have been substituted for genuine, sincere, honest expression of truth, failure has resulted. Although without doubt personality has much to do with effective presentation of truth, genuineness equally attracts. If a church and a preacher ring true, men will respond. But both the church and the preacher must do more than this if they are to attract and win. The genuine must be backed by common sense, and accompanied with practical and vital religion. Throughout Christendom men are taking a greater interest today in church affairs than in immediate previous generations. The great movements of the Church show this. The word "layman" has become a synonym for effective leadership and spirit. The missionary enterprise is no longer relegated to organizations of women. The great "Men and Religion" movement is appealing to the strong leaders of all creeds and communities. Virility and naturalness, embodied in a loving personality, will attract men to the Church of Christ, both with the influence of the pulpit and of the pew.

There are many common-sense methods which are used in the commercial and business life of today which will yield return in the Church of Christ as well. The entire atmosphere of a church community may be changed in a short time. Among these essential methods certain principles may be

seen. If a service has been long drawn out and heavy, it should be shortened and vitalized. Spiritual praise must touch the heart of men as well as the heart of God if it is to be effective. Art for art's sake has no place in the worship of the Church of Christ; rather, art for heart's sake. A painstaking study and selection of hymns on the part of the pastor will have much to do with the accomplishing of this result. The congregation may very soon learn to enter into the spirit of the hymns. An additional word from the pulpit as to the history or influence of the hymn about to be sung, or perhaps an incident relating to it, may change the whole spirit of its rendering. The unity of the service will have much to do with its attractiveness; such a unity that every member of the congregation feels that the whole service is unified about a single thought and purpose, and is the result of careful and definite preparation and aim.

But after all, the sermon makes or mars in most of our churches. The man who has to say something will soon drive men away from the church, but the man who has something to say will quickly draw men to him. A sermon, as such, detracts. A message attracts. A man with a soul, a brain, a message, and a pulpit will have plenty of men in his well-filled church.

Men are not attracted by lowering the standard of pulpit utterance to the commonplace or ordinary. Recently a great business leader remarked, in commenting upon the pulpit, "Why don't you preachers give us more religion and less business and science, and art. We get the business six days in the week, and sometimes seven. We get the science in every magazine that comes to the door, and we get the art and music when we are fortunate enough to get out socially with our wives." And then he added: "The fact of it is, you ministers do not know so much about business and these other subjects as you do about your own subject, and one expects a man to be 'on his job' nowadays." Just this sort of sane and sensible advice means much to the minister of the Gospel who is eager to reach and help the men whom he serves. The critic quoted was not a crank or a complainer, but a "straight-from-the-shoulder," effective, successful leader of men. He said what he believed, and he voiced the thought of many strong men who are not in their

places in the Church of God. Men want a fellow-man for a minister. They want him to be a man before he is a minister, but they want him to be a man of God, and not merely a man of the world. They want him to have a message and stick to it, as well as to his text. They want him to blend heart and soul and brain and common sense, and if he does he will have a following. That following will be masculine as well as feminine. Business and professional men, students, clerks, artisans, laboring men, will follow his steps to the door of the church and will hang upon his words when he speaks.

Another effective agency in winning men is found in organized, practical activity in extending a cordial invitation to men who know nothing of the church life. If scores of men within a given church are interested personally in calling the attention of others to the church, if the street and office-building and store are utilized in a natural and continued manner, if men are invited to the family pew or accompanied to service, the result will be known in the community. The atmosphere in the vicinity of the church will be changed. This is also accomplished by a philanthropic and civic interest on the part of the Church, not a preaching of politics, but a living of practical charity and Christian citizenship that boasts not but abounds. A brotherliness that is felt rather than advertised.

Men attend church today, and will increasingly attend, when manhood and religion complement each other—in other words, where heart and hand are genuinely coöperating with the Spirit of God in living and proclaiming the Gosepl of Jesus Christ.—Homiletic Review.



THE TRUE LADY.

(Continued from Page 607.)

whose refinement of mind and manner is felt rather than seen; who can adapt herself to any situation in which she may be placed; who does not lose her self-poise when things go wrong; whose apparel and voice do not make her conspicuous, and yet proclaim her a lady to the most casual observer; who is always considerate of the feelings of others, and on all occasions is sincere, courteous, and gentle—Ella C. Heatwole.



She is a true lady who is gentle, refined, modest; always polite under all circumstances; considerate of others and their feelings; charitable and kind. She never

looks down on the humblest of persons, but strives to lift them, with herself, to her highest ideal. She is ready with a word to make a life brighter, ready with a song to make a heart lighter. She will laugh with those who laugh,—never at them,—and always stands ready to help those who sorrow, by pointing them to a Higher Power. She is ready to defend the name of a friend, but never to condemn the name of an enemy. There is nothing so great she would fear to do for a friend, nothing so small she would disdain to do. She has a white soul, a fair mind, a life with a pure source and aim; a gentle manner and a voice that is kind. She embodies all those virtues that would make us say of her, "The little child who takes thee by the hand shall travel with a purer step to heaven."—Nancy Jennings.



"Earth's noblest thing,—a woman perfected."

The true lady is one in whom all the virtues of true womanhood have become so deeply rooted as to cause her to promote unconsciously all the phases of society to higher cultured levels.

She gives to man higher ideals in life, and in return, draws from him the highest honor, esteem and respect of which he is capable. For woman she has a tender feeling of love and sympathy, in sorrow or joy, poverty or wealth. From her she, in return, receives sympathy, love, a perfect confidence, and a spirit of divine coöperation which should unite all womankind.—Aurie Law.



A perfect lady is a woman having all the qualities of being well bred. She is pure, true, serene, gentle, tender and gracious; but above all things, she is womanly.—Lizzie McGahey.



A true lady, I think, is she who at all times and under all conditions, especially in the presence of gentlemen, conducts herself in such a manner as to win, or claim, the love and esteem of all those who see and know her. She must have such qualities as quick decision, presence of mind, due respect for others and for herself, good expression, stately appearance (that is, a lady-like figure), neatness, good personality, will-power, energy, and a certain amount of dignity. She must be made up of the very best manners, which may include all the qualities as are here named. She must be able to converse interestingly and intelligently on many subjects.—Mannie McMillan.

(Continued in Next Issue.)

HOUSEHOLD HELPS AND HINTS

RECIPES.

Helen A. Syman.

Frosted Strawberries.—Dip large, fine strawberries into the beaten white of egg and then in powdered sugar. Keep on ice and serve from a glass dish garnished with green leaves, covered with whipped cream.

Strawberry Ice Cream.—Wash one quart of hulled strawberries and cover with one cupful of sugar and let stand until the sugar is dissolved. Strain through cheese cloth. Add to this one quart of thin cream scalded and cooled, and sugar to taste. Freeze and pack in ice and salt.

Blueberry Cake.—Two eggs well beaten, one cup of sugar, one cup of milk, one tablespoon of butter, one pint of blueberries, two teaspoons of cream of tartar, one teaspoon of soda. Bake in a large tin. Frost the cake with whipped cream flavored with vanilla.

Strawberry Tapioca.—One-half cup of tapioca, two cups of cold water in double boiler. Cook until transparent, add two cups of granulated sugar and cook ten minutes. Then wash one quart of strawberries and when the tapioca is cold add strawberries and stir well, cover with cream and sugar.

Creamed Strawberries and Sponge Cake.—Dissolve three teaspoons of gelatine in a little water, add to it a half pint of sherry, grated lemon peel and the juice of one lemon and three tablespoons of sugar. Stir over the fire until sugar is dissolved, then cool. Before it sets beat into it a pint of cream, pour into moulds, and let freeze. Slice sponge cake and cover with strawberries and pour the mixture on top. Very good.

Strawberry Sandwiches.—Slice bread and cut in different shapes, cover with sugar and mashed berries and a little cream, for sandwich filling.

Blackberry Pudding.—Sift two cups of flour with two teaspoons of baking powder and a pinch of salt, two teaspoons melted butter rubbed in and moistened with about one cup of milk, to which has been added one beaten egg. Put a thin layer of this dough in a buttered dish, cover with one quart of blackberries, then with another layer of the dough, place in a steamer and steam about forty minutes. Serve with any cream sauce.

Raspberry Sherbet.—One quart of mashed raspberries, two cups of sugar, one quart of water, three tablespoons of gelatine dissolved in a little water, and one teaspoon of vanilla, and a pint of whipped cream. Stir well and freeze.

Blueberry Pudding.—Take one quart of blueberries, put in a saucepan with one cup of sugar, set on back of the stove to stew. Do not mash the berries. Bake a biscuit dough and drop by spoonfuls on the berries, cover and steam fifteen minutes. Serve with sauce.

Red Raspberry Crown.—Mash one quart of raspberries and boil the juice of same. Stir into two tablespoons of cornstarch dissolved in two tablespoons of cold water. Add one cup of sugar and stir good, then add one tablespoon of butter and the juice of one lemon. Beat in white of three eggs. Turn the mixture into moulds and set on ice to harden. When serving, place on a dish, and fill center of the dish with raspberries. Serve with whipped or plain cream, sweetened.

Sherry Puffs.—Take one pint of cream, one-half cup of sherry wine, one teaspoon of vanilla and one cup of sugar. Beat this mixture until bubbles appear. If the cream is too thick add a little milk. Skim these off and put in small glasses.

Strawberry Fruit Sauce.—Cut up one pound of rhubarb with the skin left on. Place it in a stew pan without any water, but cover very closely to steam it well. After steaming fifteen minutes add a large box of strawberries and cook ten minutes together. Then sweeten to taste. This is fine. If desired, spread on cake, or else to be eaten plain.



ECONOMY IN THE WARDROBE.

A. L. Colwell.

It is a wise economy which puts everything to its best use before house cleaning time comes. Look over the clothing of the entire family and see what is on hand, and what can be made use of for another season.

Many garments, which are too much worn, or outgrown, or out of style, can be changed to something else and do service for some time. An all-over embroidered shirt waist, past service, had the sleeves ripped out, and the neck cut to the proper

depths for a corset cover, the armholes and neck faced, underarms reinforced by a strong lining stitched on, and the edges finished with a pretty lace or embroidery, made a beautiful and useful garment; and the sleeves and yoke made a beautiful yoke and cuffs for the small girl's gingham dress. Often two shirt waists can be put together with good results. A red silk was combined with a heavy black, making a beautiful suit for a young girl to wear to school. A black and white striped, also made up with black wool goods, looked well on the middle-aged homekeeper. A man's black coat of fine goods was made into two pair of leggins for the little girls, with no expense but the making. A fur cape made an auto hood, a large hat, and two caps for the girls.

Light dress skirts are made into large work aprons. Several dresses of faded dimity, lawn and chambray were bleached white and made good afternoon gowns. Although many faded garments were very successfully dyed, choosing dark enough dyes to cover all spots, and new garments can be made for the little ones. If you have none of your own, look around your neighborhood and find some needy little ones that you can help.

Often remnants can be bought at the sales in the large stores, that can be used to good advantage. A quantity of white goods remnants in embroideries and soft, white goods and plain muslin was bought at sale, and two poor girls had moved near, aged ten and six. They had never attended Sunday-school because they had no proper clothes. In spare moments, in place of doing fancy work, a dress for each was made, skirts, drawers, underwaists all completed; and when we see them clothed all white with a happy, happy look on their faces, and compare their faces with the other children in the Sabbath-school, we conclude that this kind of doing fancy work pays.

A suit for the young lady was made of black silk net over an old black silk dress. Also a long coat from a light overcoat trimmed and made after a new pattern. The little boy had an overcoat made out of a large one turned, and a whole suit from man's suit somewhat worn, but very good material.

Of course, it is not advisable for those with more money than time and strength to stop and make things over, but all do not belong to that class. One feels a real pleasure to have all garments at their very best.

FARM NOTES.

Mary Lesh.

The snake or serpent gourd is an interesting vine with its big soft green leaves, its white blossoms and its queer fruits, which are an excellent substitute for egg-plant.

Saturate the soil in the poultry yard with a solution of carbolic acid and you may get rid of gapes. We did.

Dwarf purple kale planted in seed bed and transplanted to rows in the garden will not only be pretty to look at, but the tender runner leaves can be gathered for greens during the summer; and an armful of the big leaves will be cleaned up thankfully in the chicken yard.

A tiny red tomato, not the old red cherry, but much smaller, is ornamental in growth but makes with something green a nice garnish for cold meats and salads.



HOW GOES THE MONEY?

How goes the money? well,
I'm sure it isn't hard to tell.
It goes for rent and water rates,
For bread and butter, coal and grates,
Hats, caps and carpets, books and hose—
And that's the way the money goes.

How goes the money? Nay,
Don't everybody know the way
It goes for bonnets, coats and capes,
Shawls, ribbons, velvets, muslins, lace,
Silks, satins, furs and furbelows—
And that's the way the money goes.

How goes the money? Sure,
I wish the ways were something fewer,
It goes for wages, taxes, debts;
It goes for presents, goes for bets;
For paint, pomade, au de rose—
And that's the way the money goes.

How goes the money? Now
I've scarce begun to mention how,
It goes for diamonds, feathers, rings,
Toys, dolls, and other baby things;
Whips, whistles, candies, bells, and bows—
And that's the way the money goes.

How goes the money? Come,
I'm sure it doesn't go for rum.
It goes for schools and Sabbath chimes;
It goes for charity, sometimes,
For missions and such things as those—
And that's the way the money goes.

Selected from Uncle Joe Shardelou's Scrap-book, written while in the U. S. Navy on the gunboat Essex, at Mobile, Ala., 1861. Mrs. Jennie Stephehs.

QUESTIONS AND ANSWERS

Question.—Is it wrong or sinful for a minister of the Gospel to repeat a hard, wicked oath sworn by a wicked person, and then laugh over it, or would this be wrong for any one professing to be a Christian? H. S. C.

Answer.—Such conduct is decidedly wrong not only by ministers but by any one else either Christian or nonchristian. It is wicked to use oaths and it is wicked to repeat them. It is an unchristian act for any one to laugh at another's weaknesses, and to repeat oaths for the sake of amusement is a very low standard of conduct, indeed.



Question.—Please explain fully Matt. 6: 33, 34.—E. H.

Answer.—From the nineteenth verse to the end of the sixth chapter, Jesus is teaching his disciples a fundamental truth in Christian character. He has laid down and explained a number of other fundamentals in the part of the sermon preceding this passage. Here he is teaching them the attitude they are to take toward the accumulation of wealth as compared with the attitude they are to take toward the Kingdom of Heaven. After giving them a detailed explanation in verses 19-32 he summarizes the entire matter and states it in a few words in verses 33 and 34: Seek first the kingdom of God and his righteousness. This statement places the entire emphasis on the kingdom. All the rest of the teachings of Jesus throw light on the kingdom, teaching us that it is of far more consequence than any material gain. In the kingdom God is the highest factor and human beings are brought into fellowship with him. All humanity is invited into the kingdom, and those who become citizens of it are asked to place the kingdom with all of its interests above everything else in the world. Seek proper relationships with the King and the fellow subjects first because the kingdom is the highest and greatest institution in existence. Naturally enough when a man becomes in any way connected with a great institution, he will make the promotion of that institution the prime object of his life. He will live for it, he will talk for it, he will work for it and he will boost it. Every effort of his life will be bent toward the welfare of that institution. Jesus here points out that men generally

place all emphasis on the things they can get into their hands and can feel belong to them individually, as the Gentiles like to do, but which is a false basis because these material gains are only temporary. If the kingdom is made first and all other work planned for the promotion of the kingdom then all these things shall be added.

Jesus does not teach here that a man should become a religious fanatic and become careless about providing the necessities of life, idling away time and claiming the promise of being provided for. Seeking the kingdom is more than mere fanatic sentimentality, offering pretentious prayers and making one's self a public nuisance. Jesus condemned such conduct in the most scathing terms. Seeking the kingdom requires a use of all the powers both within the mind and within the heart. It is a strenuous search honestly and intelligently carried on for the highest interests of the kingdom. To do this the physical body must be given proper care, the mind must be kept clear and the heart must be made receptive. All of which requires food, it requires study and it requires prayer.

Jesus in this text is correcting a mistaken notion. He is not saying that material comforts are not necessary, but he is saying that there are other things higher and of more importance and those higher things should be given the proper emphasis. The kingdom first and the other things shall be added.

Take no thought for the morrow, for the morrow shall take thought for the things of itself. That is, don't get excited that maybe there is going to be a terrible scarcity of provisions and that you must store away great wads of it some place where the other fellows cannot get at it. Give your attention and concern to the kingdom, and do your work which you have in hand and which is in season. If we do this there will be enough potatoes and flour next year to reach around and we will get our share. If, however, we pay no attention to the kingdom and go on in worry and concern about our potatoes we will in the final wind-up have to be contented with such blessings as a potato patch with all of its bugs can furnish.

"Sufficient unto the day is the evil thereof." Each day has enough cares for the ordinary man and if they are properly disposed of the future will come out all right. The cares of today are within our hands, and they are what we can work upon and the future will be guided by our conduct and by our work today.

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Bravest of all were they, those heroes who knew they were playing their own funeral dirge.

Fainter, now, sounds the music; not because the bandmen are faltering but the voices of the lost ones, raised in prayer and entreaty, pleading for mercy, crying for help, mingle with the notes of the band which plays on:

"Nearer to thee; nearer to thee."

Yes, "Nearer to thee," for the ocean's cold water is splashing the feet of the brave players, who still waver not, but continue to send the sweet chords across the wide waters, keeping in the ears of those doomed ones as the last earthly sounds they should ever hear, the promise, that though death claimed them, they would be "Nearer to thee."

Only with the final sweep of the icy waves; the final plunge that sent the "pride of the sea" to a deep ocean's grave, did the music cease for all earthly time.

The sea had claimed the heroes, had stilled their last notes, and sent the brave musicians across the sea of death.

But "over there," we can fancy them taking up the lost chords anew, and playing for the souls now at peace:

"Nearer my God to thee; nearer to thee."



A PRAYER.

Dear Father, I ask of thee to keep me from growing small and bitter. Awaken within me, dear Lord, a great sweetness, a great understanding and a great trust. Help me to overcome the many weaknesses that assail my peace of mind, and to cast

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The Blackboard Evil.

Learn to write with your eyes shut! This is the latest medical advice. And above all, do not use blackboards or copy-books if you value your children's eyesight. The use of ordinary school blackboards is reprobated by Dr. John Neely Rhoads, of Philadelphia, who writes about it in The Pennsylvania Medical Journal (Athens, Pa.). Dr. Rhoads objects first of all to the glare from the partially polished surface of the board, which, he says, is conducive to eyestrain, and which may be done away with simply by tilting the board out of plumb so that directly reflected light does not enter the eyes of the pupil. This applies, of course, only to boards with smooth surfaces. Those covered with dead black, such as the so-called "silicate" compositions, are hardly open to this objection. There is, however, another indictment that holds against all forms of boards, and that is their use to teach writing by bearing a copy, supposed to be visible to all in the room. It is little less than a crime, Dr. Rhoads says, to teach script writing from the board.—Literary Digest.

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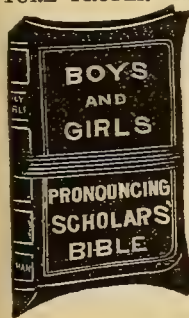
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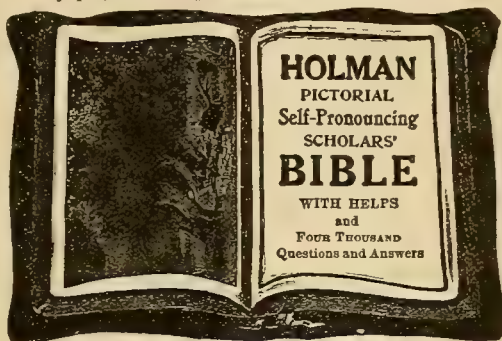
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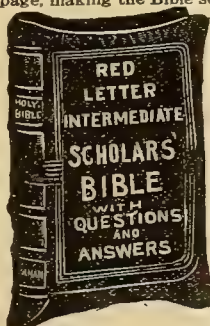
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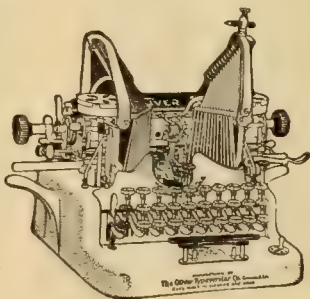
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Carnegie's Birthplace.

What Andrew Carnegie Is Doing for Dunfermline.

WE may criticise the method which Andrew Carnegie is using to distribute his wealth if we wish, but the fact remains that there is a kind heart within the old man. Lately his philanthropic spirit has been turned to his home in Scotland, Dunfermline, where he has financed several institutions for the benefit of the town. The town, or city it should be called, has a population of something like 30,000 and the endowments which the iron master has founded thus far have aggregated \$4,000,000. When presenting these gifts to his home town it was Andrew Carnegie's desire that "all be used in attempts to bring into the monotonous lives of the toiling masses of Dunfermline more of sweetness and light; to give to them, especially the young, some charm, some happiness, some elevating conditions of life, which residents elsewhere would have denied; that a child of my native town, looking back in after years, however far from home it may have roamed, will feel that simply by virtue of being such life has been made happier and better."

In a small space it is impossible for us to mention all that the old man has done for the town of his boyhood. The town had no adequate park. Pittencrieff Glen was purchased and turned into a public park. It is patronized by thousands. The magnificent public baths have registered 90,000 bathers in one year. These baths and gymnasium are the headquarters for all kinds of athletic and social gatherings. There is a so-called College of Hygiene which furnishes free medical inspection for all children and gives treatment when needed. A school of music has been established also in which there were 522 pupils enrolled during the past year. The pupils were classified as follows: Piano, 137; violin, 73; organ, 18; violoncello, 2; wind instruments, 24; harmony, 9; singing, 37; ladies' choir, 48; operatic choir, 71; elocution, 103. Numerous public concerts are given throughout the year by the pupils of the school of music with a large attendance, last winter the average attendance being 1,557. Then there is a school of arts and crafts with an attendance of something over one hundred students. Such branches as metal work, enameling, decorating, lithography, cabinet-making, and designing are included in the curriculum. We must not forget the public libraries in Dunfermline. Last year the circulation of the books amounted to 125,000 volumes. Notice how they are classified. Over two thousand two hundred books on philosophy and sociology were read by the citizens of the town, 1,269 in science and art, 4,292 in general literature, 4,366 in history, biography and travel, 55,844 of fiction, and 16,237 books of a general nature. The number of books on fiction seems large but it is not much over half as large in percentage as it usually is in this country. The patrons of public libraries in the United States read about 80 per cent fiction. Such is a brief summary of the things that An-



In Pittencreeff Glen.

drew Carnegie has done for his town in Scotland but summaries cannot describe the general uplift which has taken place among the citizens.

The Decadence of the County Fair.

Now is the time of year when arrangements are being made for the county fairs that will be held during the autumn. This week I was talking to a progressive farmer, a man who "selects his seed corn early," and who is always in attendance at the farmers' institute; and he made the statement that he would like to make exhibits at our county fair but that he does not like to take part on account of the undesirable features connected. The same sentiment prevails in more than one part of the county and the sentiment may grow to such an extent that the managers of the fair will do something. The only thing to do now is to keep on agitating and attend the fair. The majority of the 1,000 or more fairs in this country are merely a series of horse races and vulgar shows with a few agricultural exhibits on the side.

The county fair should be one of the most beneficial institutions in the county and will be whenever the farmers are sufficiently interested in making a change. However, the undesirable features should not keep one away either as a visitor or an exhibitor. A stiff backbone and a little enthusiasm on the part of the country would

soon show the professional sports from the city that there are other things in the world besides horse races. There is not only an industrial side to the fair but there is a social side too. European communities have their harvest festivals and home gatherings when the entertainment is entirely by local talent; but we Americans have not reached that stage in development yet when we care to take a day or so off in which to relax ourselves. We think there are signs for better things in the future.

Meat Inspection.

On April 24 Congressman John M. Nelson introduced a resolution calling for an investigation of the meat inspection as conducted in Chicago by the United States Department of Agriculture. If the resolution takes a serious hold on Congress the investigation may be a more thorough one than the former in 1906 when Upton Sinclair stirred the whole country by the publication of his "Jungle." At that time there was a new meat inspection law passed but if reports are true, the Agricultural Department has quietly modified the law so that what little sting was in it has been taken out by inadequate enforcement. Several years ago Mrs. Caroline Crane of Kalamazoo, Mich., began to clean up the slaughter houses of her home town and when she completed the work she started an investigation in Chicago, laboring quietly until now she is ready to make her report. Her first plan was to publish the findings in a magazine but later she decided to hand everything over to Congress. Acting upon her initiation Congressman Nelson introduced the above resolution. Both Secretary Wilson and Solicitor McKabe have stated before the public that the packers have not violated the meat inspection law in the least. It is to be hoped that an investigation will find such to be the case even if the law itself does not go far enough. It has been common talk for some time in the periodicals that we Americans eat meat which Europeans refuse to have imported. Part of the Nelson resolution reads: "The Department of Agriculture, in addition to the permanent annual appropriation of three million dollars, is now asking for one million dollars for the microscopic inspection of a part of the pork product, the reason assigned being that 'several deaths have resulted from eating such products which contained trichinae,' and that the Swiss minister is now seeking reparation on account of the deaths and serious illness of several citizens of Switzerland."

While awaiting further developments it may be interesting to note some other opinions on the condition of the packing houses in Chicago. Dr. W. A. Evans, former health commissioner of Chicago, disagrees in the main with the statements made by Mrs. Crane. Some years ago he served on a committee that made an investigation of the stockyards. The committee was composed of five members of the Chicago Association, and five physicians.

Dr. Evans says: "We issued a report in 1905 which states among other things, that the rules of the Department of Agriculture and the Bureau of Animal Husbandry had been and were being well complied with. We found very little to criticize adversely. There were some things along sanitary lines that could be improved, such as ventilation and the toilets. The floors were difficult to keep clean. We found that there was no danger of the spread of disease in the yards and that the inspection of cattle on the whole was competent. We found that after a double and triple examination of the carcasses by competent inspectors the factor of public safety was large. For instance here is what we found was being done in the examination of stock: First one man would pass down the line and test the neck glands of the carcasses for tuberculous glands, then he would tag such as he would find infected. Then another inspector would test the abdomen for tuberculosis and tag carcasses he found to be infected. Then the carcasses would be sent to the so-called 'holding room.' In this 'holding-room' the third inspector would look over the carcasses and would decide what was to be done with the infected ones. If the animal was in a bad condition the carcass would be sent to the tank to be used for fertilizer. If it was in a fair condition, not so far reduced, it would be 'O. K.'d' for lard, and if the infection was only slight he would des-

ignate what parts of the carcass should be used for meat. The examination on the whole was competent." Of course this report was made several years ago and it does not necessarily argue that no investigation is needed now, and the slaughter houses may be greatly improved before the slow moving machinery of Congress gets into action.

Camp Fire Girls.

The Boy Scouts and World Scouts have been on the stage and now enter the Camp Fire Girls with all the accompanying paraphernalia. The Camp Fire organization is supposed to do for the girls what the Scouts have been doing for their brothers. Those interested in it will find a short account in the May number of Review of Reviews. The promoters of the Camp Fire purpose to encourage an interest among the girls in good health, good manners and a love for home duties. Naturally a big feature will be summer camps and outdoor exercise. There is a great amount of ceremony about the organization, which is the chief objection we see in it. Among the requirements to be a Torch Bearer, the highest rank of the Camp Fire Girls are:

To help prepare and serve at least two meals for meetings of the Camp Fire. Two meals prepared in the home without advice or help may be substituted.

To mend a pair of stockings, a knitted undergarment and hem a dish towel.

To sleep with open windows or out of doors for at least one month.

To refrain from sodas and candy between meals for at least one month.

To name the chief causes of infant mortality in summer.

To know the principles of elementary bandaging and how to use surgeon's plaster.

To know what a girl of her age needs to know about herself.

COMMENT ON RECENT HAPPENINGS

An Exposition in the Philippines.

An epoch in American colonial history was marked by the opening of the first Philippine Exposition, held in its own grounds and buildings on the outskirts of Manila, during the first weeks of the present year. The progress made by the islands under American guidance in all the

arts of peace were shown by native processes and products.

The exposition, under the general presidency of the Hon. C. E. Elliott, Secretary of Commerce and Police of the Islands, was the medium through which the four chief Philippine agricultural products, hemp, sugar, cocoanut, and tobacco, were exploited. Under the management and

through the hard work of Mr. W. W. Barclay, the Director General, the exposition indicated what the native Filipinos can and will do under American direction, education, and encouragement. Even the buildings were of native material, chiefly sualie and woven bamboo.

Morro Province exhibit won many first prizes, chiefly for rubber, hemp, corn and tobacco. This province also sent samples of coffee, pronounced by experts to be equal in flavor to any in the world. Peanuts, tapioca, beans, and barley were shown in brilliant profusion. From a number of separate localities native brasswork was exhibited, and much admired, as were also pottery products from Lanao.



The National Christian Association.

The Annual Meeting of the National Christian Association was held in Chicago, May 23 and 24. The purpose of this association is to expose the dangers of the lodges and labor unions, and to devise means of gaining a firmer grip on the lives of men and women, for Christian activities. It is composed of all the churches which stand opposed to secret orders, and deserves the coöperation and support of all Christian people.



A Great Political Cartoonist.

With the death of Homer Calvin Davenport last month, the work of one of America's foremost political cartoonists was brought to a sudden end. And powerful work it had been, especially in the field of politics and industrial reform. Few cartoonists had attained such great fame, or dealt stronger blows than Davenport. Although his work covered a wide range of subjects, it was his political cartoons for which he was best known. His original creations of the Trust figure—brutal and burly—and the dollar-marked suit of Senator Hanna, have been accepted as distinct additions to the symbolic stock-in-trade of his craft.

Davenport himself witnessed an illustration of the fame of some of his work. While waiting in Senator Hanna's ante-room for an interview one day, there came in an old colored preacher. As soon as the Senator showed himself, the preacher exclaimed: "Why, Marse Hanna, I knowed you right away. I would a-knowed you anywhere." "Why, how is that?" said Mr. Hanna, "I've never met you." "Well, you see, Marse Hanna, I knowed you from your pictures in the papers—the ones Mr.

Davenport draws." Davenport was sitting close by, so the Senator couldn't help but smile, although it is not on record that he relished the portrait of himself which Davenport had made familiar to millions of Americans all over the country.—From "Homer Davenport—Cartoonist," in the American Review of Reviews for June.



The Ohio Primary.

The Ohio Primary has decided one thing, that neither Mr. Harmon nor President Taft has a sufficient following among the voters to be elected this fall. For the want of a better method of expressing their dissatisfaction with the Taft administration the progressive Republicans of Ohio cast their votes for ex-President Roosevelt. The progressive Democrats showed their preference for Mr. Wilson. Harmon failed to make a clean sweep even though it was in his native State and he had carried it by a hundred thousand majority a few years ago.—The New Era.



The Bryan Boom.

From friendly sources in some degree, but also from unfriendly ones, there are efforts to thrust William J. Bryan into the contest for President of the United States as a candidate. Mr. Bryan himself has treated with contempt such of these efforts as come from hostile sources, and in so far as they spring from friendly purposes he has strenuously urged their immediate abandonment. His latest request to that effect was made no longer ago than the 14th, when he urged friends of his who were organizing a Bryan League in Iowa, not to do so. These demonstrations of the friendly kind are inconsiderate. Whoever really knows Bryan, knows that he is not in any sense or in any way a candidate for the Presidential nomination. They know, moreover, that his nomination would impose upon him a personal burden, and his election a heavier one, which nobody has any right, under existing circumstances, to ask him to assume.—The Public.



A Correction.

In the issue of April 30, of the Inglenook, we gave a clipping of "A Perpetual Calendar Conference" from the Literary Digest. We wish to call attention to the fact that Mr. L. J. Heatwole, Coöperative Observer U. S. Weather Bureau, is the originator and copyright owner of the Perpetual Calendar.

EDITORIALS

Do It Now.

Subscribe for the Inglenook before the special offer expires. The offer is open only until July 4, and that time will soon be here.

Single Six Year Term.

For many years the question as to whether it would not be better to elect the United States President for a term of six years and limit him to one term has been discussed, but not until the present has it ever received so much favorable comment as to make such an arrangement possible. Several Presidents have advocated the idea, President Jackson being the first and President Taft the last of these. Today the speeches that are being made in Congress indicate that a large majority of the members of Congress favor the idea. The present presidential campaign which has grown obnoxious to every citizen who loves decency and honor, through the ungentlemanly mudslinging between the President and ex-President has brought the six year term with nonreëlection into favor with many who formerly were opposed to it. Even many of the Congressmen who heretofore held that we should not in any way tamper or change the work of our forefathers, have come to see that one generation cannot provide for the emergencies of a future generation and that the welfare of the public today demands that some changes be made.

Presidents are human and when tempted they are likely to fall just as any one else. The present system places too many temptations into the way of the President and makes it possible for him to misuse patronage and to neglect his business at Washington for the sake of winning a reëlection. It is a bad thing to place temptation into the way of any man, whether he is President of the United States or whether he is a highwayman seeking for a few bites to eat. Take the temptation away and the public is likely to get better service from the same man.

Courtesy From Railroad Men.

The Chicago Great Western Railroad has instructed its men to show kindness, courtesy and respect toward the traveling public. The general manager of this road points out that the desirable employes are those who not only give civil replies to questions but intelligent ones. All employes

are cautioned not to give a foolish reply merely because a foolish question has been asked. Most people do not travel every day and they are likely to get excited about missing a train, or having some things occur that do not happen, and they are placed on a high nervous strain. A little thoughtfulness on the part of the employes will place these people at ease and will earn dollars for the company. That "a harsh answer turneth away cash" is especially true with railroad companies.

What is the use of anyone being so snappy, anyway? Smartness and impertinence show ill breeding, not only in railroad employes but in every one who indulges in it. It is a betrayal of a small mind and of a cold heart. It drives away those who might otherwise become loyal and whose acquaintance might ripen into a lasting friendship. If there is any one beneath you, be courteous so that one may rise to your level. If there is some one above you, be courteous so you may rise to the level of that one. No one ever rose to higher ground through impertinence or through the display of a bigoted egotism. All of those things are destructive and have a downward tendency which can only be overcome by a counteracting factor. Every act of courtesy and consideration has an upward tendency and will lead one into a larger circle of friends. Some people don't know it, but friends are worth working for in this world.

Conditions of Successful Marriage.

Rev. Samuel McComb in discussing the fitness of candidates for marriage relationship says: "Good physical and mental health are essential in the interest of the happiness of men and women, and above all for the sake of their possible offspring. Ill health in the home ought to be something quite abnormal or accidental. Chronic invalidism produces a mental atmosphere of depression, selfishness, and general misery. Of course an obvious physical disease is, for most sensible people, a sufficient bar to marriage, until, at least, a cure has been effected and a medical guaranty given for the future. But the kind of ill health which specially proves fatal to married happiness is that which generally accompanies what is called the neurotic temperament. I have known men whose lives have been hopelessly embittered by women who, while not in the ordinary sense victims of disease, are nevertheless without the nervous poise, deprived of which life becomes a miserable tissue of impracticabilities.

"But when we turn to the consideration of children yet unborn, the necessity for good health in husband and wife becomes still more urgent. August Forel, one of the great neurologists of our time, has uttered weighty words of warning here. 'When a man and woman are in love,' he says, 'and wish to be united for life, they should never forget that in so doing, they assume great responsibilities for their future children. They should rather renounce marriage, or at least the having of children, than engender physical, or worse still, mental weaknesses. But, unfortunately, nowadays we find noble natures, people of better and higher tendencies, anxiously exaggerating this consideration and avoiding marriage, or the having of children, on that account, while, on the contrary, the most addlepated, brutal, and stupid of people produce prolifically, under the protection of laws that rest on a mistaken humanitarianism, and then conveniently leave the progeny to the state, or to the public institutions, generally after they have made their original bad tendencies worse by alcoholic excesses.' Sound and healthy men and women who from selfish motives refrain from taking on them marriage responsibilities, should reflect that they are, as far as in them lies, leaving the future of the community in the hands of the proletariat, who have no sense of responsibility whatever. The time will come when it will be judged that every child has the right to be well born."



Cheapness of Human Life.

One would think that since the days of slavery are practically past human life would be of far more value than it was during the days when men could be bought and sold at public auction. This, however, is not the case as human life today can be secured much cheaper than it could during the days of slavery. Mines, factories and railroads destroy the lives of a tremendous army of men and women every year. Immigrants are very cheap and the places of those who have been destroyed are easily filled by others who in their turn must fall as victims of the place. It is doubtful whether the average miner killed during the last twenty years has cost his employer \$50 in damages paid to his dependents. If these men were slaves worth about \$2,000 apiece, as in former days, they would not have killed 30,000 of them in twenty years, bringing upon themselves a loss of \$60,000,000. They would have made their mines as safe as those in Europe or else have gone out of

business. It is doubtful whether there is a mine in the United States today that would be able to pass the inspection which is required of all mines in Europe in the matter of careful minute precautions against accidents. In America, men working for a scant living are obliged to face the dangers and fall in line with the tremendous army that is facing sure death through accident, within a short time after they enter the ranks. Accumulation of property has been uppermost in the minds of the men who are at the head of these great enterprises so that they have not taken the pains to provide for the safety of their employés. They have seen no need of doing so because they have been able to get human life cheaper than they could if they were obliged to purchase their slaves to carry on their work. It remains for the state to see that these employers give their men proper care against accident and that they make proper provision for their families after the accidents do occur.



Making Merchandise of Religion.

A man's religion is getting pretty thin when he allows the presidential aspirants to make merchandise of it, without voicing a protest. In a land where freedom of speech and freedom of the press have been so thoroughly established as they are in the United States, it must be a case of allowing the enemy to catch us napping, to permit such un-American practices to creep in as the Catholic Church is today trying to put over us, not only in the presidential campaign but in every avenue of government. For President Taft to stoop so low as to give a foreign bishop the seat of honor as he did in Boston should be enough to arouse every Protestant, and make us bestir ourselves and ask our public officials to remember that the Catholic vote is rather small when compared with the Protestant vote of our land. We are not asking that Catholics should be in any way denied the full privileges of a free government, but we are insisting that the Protestants also have some rights that deserve recognition in a free government. As Protestants we ask that the state and the church be kept separate and distinct, and we insist that our public schools shall be given the opportunity of fulfilling the mission for which they were created. It is one of the fundamental purposes of the public schools that they shall teach proper standards of ethics. There is no more complete textbook on ethics than the Bible, and for the Catholics

to take the Bible from the public schools, means that they are laying plans to destroy all moral standards, and finally corrupt the schools enough to put them out of existence and fill their places by Catholic parochial schools. This in itself is an alarming condition and should receive an urgent protest.

The most aggressive movement against Catholicism that we know of just now is the timely little paper called the *Menace*, published weekly at Aurora, Mo. The subscription price is fifty cents per year. If you want an eye-opener on Catholicism, I don't know of anything more effective than this little paper.

REMINISCENCES OF THE WEST

J. L. Switzer

THE intervals between the reminiscences and the tardy publication of copy at the office, of former articles, suggests the secondary importance that the early struggles in Kansas seem to occupy. But, however dry and unimportant they may now seem, they at one time in our history attracted the attention, not only of our Fraternity, but of the whole nation.

Beginning here where I left off some weeks ago with the story of Bro. Richard Miller and the preliminaries of a new schoolhouse, as a connecting link, I will say that the soil, the Indians, the snakes, the wolves and the buffaloes being tamed to a degree, and the privations of storms and heat and cold, and grasshoppers and hail and hot winds and drought being endured and measurably overcome, we were prepared thereby to "endure hardness" and enter upon the never-ending conflict with the old "archenemy" of souls. By the cyclone he soon reminded us that he was the prince of the power of the air. By the devastations that he wrought one after another he soon gave warning that he did not mind to give up his dominion in this "wild and woolly West" without a struggle. His had been the dominion. The red man was his, for all these ages past. The tomahawk, the scalping knife, the wilderness and the wild beast, the man of untold tragedies, the red blood of the tribe against tribe flowing for ages, desolation and wild, barren land and butchery, these were the elements of his delight and dominion. And how long, oh, how long, had this evil genius presided over the destinies of our American Nation ere the cross began his banishment?

When and how did he gain possession of our beautiful land? No one knows. But this we know that the advent of the cross made him exceedingly mad, as before its onward sway he is compelled to recede,

and his envy, murder and deceit are driven back by the Prince of love and peace.

In the name of the Prince of Peace we had come to destroy the works of the devil, and the battle began. Who fell first in the conflict? Our dear, sweet-faced, blue-eyed, chubby, little three-year-old boy. There he sleeps upon the eastern hillside, marking the place of conflict and waiting for the resurrection morn. Almost in an instant he was taken, before we could bethink ourselves to fly to the Redeemer for aid. And then the hand was laid heavily upon another boy, but now we had remembered whence our help cometh, and by earnest and heart-wrung pleading he was saved. Next the head of the household was smitten,—practically smitten,—but there was the anointing; there was the Great Physician. Then the mother was smitten with typhoid fever, but the Great Physician now was near. So with many tears and constant prayers the hand of heaviness and gloom was gradually lifted, and through the dark clouds the beautiful, cheering rays of the sun of righteousness began again to shine, and we returned to the scene of conflict from which, for a time, the enemy had driven us in exile.

This was our first battle, our Bull's Run, the head and front of the enemy's fierceness and wrath. But thrice armed by affliction and a prayerful "leaning upon the Everlasting Arms," we returned with renewed courage and strength, strength born out of weakness, to be cheered and encouraged by loving ones who had been begotten and born into the kingdom of God's dear Son, some of them during our absence.

Among the most heartily welcomed of all those was Eld. Allan Ives, my true yoke-fellow, who had assisted in laying the anointing hands upon my head. He, too, had given the sacrifice a daughter and a son, but more firmly than I, he had stood

to the post and kept the banner afloat. Being strong and healthy, he kept the Gospel sounding. But with a heart as tender as a child he came weeping over our infirmities and rejoicing over our return.

In conclusion, for this time, let me say: Many crocodile tears have been shed over "Lo, the poor Indian" and the ingratitude of the white man in taking possession of his vast estate in America. What has he lost? He has lost the privilege of unrestrained cruelty and murder, of privation, exposure and hardship, and under the cross he has been comfortably housed and taken care of in the Indian Territory until his savage and cruel ways were torn down, and a Savior was made known to him.

In a former article you may remember I spoke of our last sanguinary fight with him in Kansas in 1871. Later I saw their winter wigwam encampments of old, rusty, rotten canvas full of holes, open to the snow and fluttering to the breeze, their little children almost naked and barefooted in the snow, their women thinly clad and begging for food, and their men lounging on the ground or aimlessly off hunting or fishing. A neighbor had thrown out a dead sheep which was brought into camp and made a feast and a barbecue. Such was

poor "Lo" without God. The tender mercies of Satan that ruled him were indeed cruel, and his tribe was fast dwindling away until taken into the arms of a Christian civilization. Now they are numerically gaining.

The Sac and Fox tribes at one time undertook to exterminate the Sioux. After a magnificent war dance they moved steadily away with their scalping knives and tomahawks dangling at their sides. The wary Sioux heard of their coming, waylaid them, and but one of the gallant warriors escaped. The Sac and the Fox women waited patiently for the return of their braves with the scalps of the Sioux. At length, from the top of a high lookout hill, a mile from their camp, came a most piercing wail from the lone brave, returning with the sad tidings. And then the widows "were loud in their wail," and mourned for many days.

The history of the North American Indians is a history of anarchy and the rule of Satan. Is it not strange that with all this history before them we still have anarchists, with white skins but hearts as black as the devil can make them? No matter. Soon the angel will appear with a great chain in his hand and then a glad good-bye to anarchy forever.

THE WAY TO DO IT

Mary Ellis Smith

WOMAN has always been an object of either solicitude or care, of speculation or of absorbing curiosity ever since the first female—improving on the fascinating Greek style of the "Altogether" as originated by Eve—sent the wave of a petticoat fluttering over an anxiously waiting and wondering world. Whether as angel or shrew, saint or sinner, she has held the blue ribbon of sex for arousing interest of every kind. Collectively she is charming, individually she leaves much to be desired, that is, if we look at the character of the average woman from the vantage ground of a certain fact.

For instance, it is well known that the reclamation of girls who, whether through vicious inclination or the faults of others, are standing outside the pale, with, however, a longing to get back, is well-nigh impossible owing to the opposition of the so-called strictly virtuous woman. She will not aid, she will not coöperate with those

desirous of helping the repentant sinners. Of course there are exceptions to this rule, as to every other. I have no desire to speak dogmatically. I merely call attention to assertions of medical men and philanthropists from the earliest centuries down to the present one—that an unfortunate woman's redemption is almost wholly impossible owing to this pharisaical attitude on the part of her more fortunate sister.

But as woman shows no disposition to remedy this state of affairs, though I submit that on the ground of humanity alone it is worthy of her best endeavors, let us pass on to a subject that does appeal to her, and which she is most earnestly trying to square with her inclinations, but which, alas! will not square with common sense—the suffrage question. Now this is not a new thing with the women of the present day, or with those of a hundred years ago, though I have no doubt that the women—and they are largely in the majority—whose history reading has been confined strictly

to American history, travelogues, and letters from foreign correspondents in the daily papers, are of the contrary opinion, and regard it as a comparatively new issue. When we in America frame a law that makes for the improvement of some phase of woman's welfare, we are apt to pat ourselves on the back and say, "That's the way America does the business!" quite forgetful or ignorant of the fact that centuries ago another republic was equally careful in looking after the rights of its women, and in seeing that married women had the power of controlling their own personal property.

But there were no women voters in those days, no gentle voices clamoring for equal rights in everything—except army service!—oh, no; their reforms were engineered in less obtrusive fashion. The Roman matron had no desire to rub shoulders with the rabble at the polls (if there were any!), but keen common sense and well-directed energies were the means by which she brought her wrongs to the notice of those who could redress them. Even the lady who shines with a red-light halo in the blistering pages of Juvenal was too utterly feminine to rub shoulders with Tom, Dick and Harry. The wishes she desired turned into laws were turned that way by a subtly exerted influence, not by any waving of fair fists or window smashing.

Taking a mental moving picture view of the kind of woman who is now howling for equal suffrage it is difficult to see how the carrying out of her demands would make for the betterment of anything. For instance, one woman of my acquaintance—and a very intelligent woman—would not vote for Taft if able to do so, and why? Because he is so fat!

"Such a man, you know, looks simply awful in evening clothes."

"How about Roosevelt?" I asked.

"Well, he's more of a figure. But he is so brusque! And his mustache has such a snappy air."

"But putting aside his figure and mustache, let us take his achievements while in the White House. What do you think of those things?"

Alas! she was wholly ignorant of them! She had read, of course, of his social doings, of his horseback rides with wife and children, but outside of these things she knew nothing of him! Now do I want such a type of woman to make laws for me? Believe me—no!

If mere talk, and side-switching on to every irrational bee that could come buzz-

ing in one's bonnet could have accomplished anything, woman would now be sitting on the very apex of civilization, making laws and issuing orders for poor men, who would be hustling around—below grade—to carry out. But mere talk is not trumps, and some of the late talk has turned tricks away instead of taking them, as the recent discussion on corsets proves. Some of the suffrage leaders want their followers to discard those necessary articles, and go about looking like flour bags or lemonade straws, as the case may be. Now what earthly bearing has the question of wearing a certain garment or not wearing it on the suffrage business? No bearing whatever. Corsets are all right in their place—and let them stay so (joke! as Jas. Morton would say); and the suffrage for women—as they want it now—is all wrong, and should be shelved.

When the Mesdames Pankhurst are put in jail for wilfully injuring other people's property they say with the martyr's air—"No great reform is ever accomplished without self-sacrifice." I grant that, but I submit that what self-sacrifice will accomplish, self-degradation will not. I am quite sure there is no self-sacrifice in smashing shopkeepers' windows and making ducks and drakes of other people's property—that is not doing things, it is undoing them. And I notice that one damsel was for setting the London postoffice on fire! When certain ideas breed arson and all such lovely things in women's brains then it is quite time those women were relegated to the seclusion of the harem, or some other uncomfortable yet equally secluded place; we certainly don't want them running amuck these days—why, one woman would be equal to fifty autos, and if five hundred of these women turned themselves loose on an unoffending community, each one with fifty auto-power, that would equal 019,000 dynamite explosions, or—well, I can't count except on my fingers, but I'm sure that's something like what it would figure out.

When I think of Mrs. Pankhurst and others of her ilk I recall those significant words of Ouida, who stamps the suffragettes as "women who have not the wisdom to be mute, or the sorcery to charm," and although, as I have said, there are exceptions to every rule, there are very, very few exceptions to this one.

And this writer has suggested the only sane and sensible means of bringing about those ideal conditions for which the suffragettes contend they are fighting. In one of her essays she says that all women who are

brought into contact with boys, especially those who are the mothers of sons, should early strive to impress them with an idea of the responsibility they shall carry with them when they become old enough to vote; that they must never support men who favor sweat-shops or child labor, or monopolies, or anything that does not make for the welfare of both men and women; in short, that women should bring up their boys in the way they should vote, "for mothers," I again quote Ouida, "have the most plastic material in the world to mold and fashion as they will." This being true—as we all know—the wonder is that bright, wide-awake woman has let slip such an opportunity. Of course many have been too lazy or too indifferent or too ignorant to preach anything of the kind to their boys, but if the boast of the suffragettes be true—that there is nothing too great for woman to accomplish—why, here, I say, is a task quite worthy of her!

But she will not be able to see results immediately, having been so late in the day setting about this matter. When we remember the long periods of time necessary in accomplishing evolution in the physical world, we must allow for a few centuries to be given to this evolutionary phase

of the mind, of the spirit. Two hundred and fifty thousand years ago when man was first known to have appeared on the earth he was in quite a barbarous condition. Instead of being polite enough to place a chair for a lady, or pick up her handkerchief, he was more apt to throw an axe, or tap her on the head with his fist. It has taken him over a hundred thousand years to learn how to place a chair, and pick up a handkerchief. But of course it won't take woman one hundred thousand years to accomplish a measure like the one Ouida suggests—everyone knows she's much quicker than mere man about things. And in order that the future ages may enjoy the fruits of her endeavors let her willingly forego the curses of infuriated shopkeepers—which are in her ears as the plaudits men give martyrs—let her abandon that unpleasant inclination to exhibit herself continually in the spot-light, let her verify her continual assertions of self-sacrifice by directing those energies which have hitherto been wasted in public shouting and brawling into a quiet influence capable of affecting her young sons, and influencing them with a sense of justice that shall win for humanity the glorious conditions that women's voices alone can never gain.

"HEALTH THE WATCHWORD"

Wilhelmina G. Logan

WH Y should not a man live his whole life from the cradle to the grave in perfect health and strength free from ailments and sickness and disease? If only all the conditions of life were right this would certainly be the case.

We have become so accustomed to see ourselves surrounded with all manner of sick and infirm people; while hospitals doctors' offices, sanatoriums, etc., are such established institutions that we never dream of looking upon them in the light of unnecessary evils belonging to a false state of things; and have ceased to realize that if our lives were ordered aright, and the condition of things all in accord with the laws of nature instead of contrary to them, we would live sane, happy, healthy, wholesome lives, be hardy and vigorous from birth to a good old age, without using all sorts of artificial means to procure health and strength.

When the little bird (fully-fledged)

leaves its nest and starts on its career in its aerial kingdom it goes on growing and maturing until it reaches a full development, and then we behold it a perfect model of vigor and beauty according to its species; all its limbs and organs fashioned in exact accordance with the various requirements of its method of life. From the time it left the shell its life has been in complete accord with natural order, and this is the result. Watch the wild animal as he enters on his term of existence; no mistake does his fond mother ever make in tending and caring for him while yet he is unable to look after himself.

She nourishes him with the copious supply of milk which flows from the fountain within her, gazing on him the while with content and satisfaction, and a strong affection which does not wane so long as he remains in such helpless condition as to call for her care and attention. And what a goodly sight to see the young one engaged in receiving his nourishment! How all

alive is he with motion and exertion to get what he requires for the appeasing of his hunger.

He pulls and draws and butts, and makes all manner of efforts with the full force of his bodily strength to obtain every drop of milk that he can, as if it were the hardest matter in the world to do so, while his intense enjoyment of the seeming struggle and the reward it yields him does one's heart good to behold. In this we see how cunningly and wisely nature devises and arranges all things from the smallest to the greatest (though indeed in nature there is no small), every little item being important, for it leads to a great whole. Did the young animal not make all these efforts the supply would not flow so readily and copiously; and the milk ducts of the mother would not be kept in so healthy and vigorous a condition as they are from this pummeling and friction; while motion being the life of the universe, and new-born life being a life of motion, that ceaseless movement and effort and exertion is not merely pleasurable alone but it quickens the circulation, stimulates the activity of the embryonic organs of the body, rouses the cells into the performance of their functions, and thus causes an expansion and advancement of growth marvelous to behold.

The enfeebled constitutions of women today, and their deficient bodily development, together with their false and mistaken notions shut out their offspring from having the advantage of obtaining the only perfect food, according to the most perfect method of nature's ordaining, for the human infant acts in exactly the same manner as the young of the animal, when receiving his nourishment from his mother's breast.

Oh, blessed motherhood! Oh, beauteous sight of the babe at the breast! Why art thou no more seen? and in place of nature's wise arrangement, why do we behold the poor, forlorn infant bereft of his rights to derive his nourishment from her who gave him birth; his natural instincts outraged, and the stifling of the expression of its growth and expansion?

Some unhappy "mothers" actually look upon it as being vulgar to suckle their child, while on the contrary it would seem that the vulgarity exists in the persons themselves who entertain such an idea; and the really vulgar sight is that of an infant with a feeding bottle in his mouth.

How pitiable he is with his lack-lustre eyes of no particular expression, and his attenuated limbs; and what a contrast to the rosy-cheeked, plump, bright-eyed, cooing,

dancing, happy little mortal all aglow and vibrant with life, who is the offspring of fine womanhood filled with natural ideas and whose heart beats with mother love, and who is not the artificial product of an effete age.

Sad to relate we are no more born naturally, nor do we die natural deaths.

The medical attendant hastens or retards the birth of the child; and it more often than not is born drugged from the unnatural method of giving anodynes to the mother to allay pain and suffering brought about by wrong conditions of living in general, and also during the period of maternity, as well as the restriction of the proper working of her organs and the free performance of their functions at that time. The giving birth to a child which should be a simple, easy and natural event, is distorted into a difficult, artificial and abnormal process.

Then we do not live out our allotted term of life and die as we should without sickness or disease. We are forced out of existence (in fact actually murdered) from a thousand different causes. If we drink impure water, eat adulterated (otherwise poisoned) food, breathe foul air, turn night into day, clothe ourselves in an injurious fashion; and in every way lead a life which is an outrage on the laws of our being, we will become the subjects of ill-health to a greater or less degree, thus shortening our life, and in such case we do not die a natural death, for the only one who does is he who lives all his life vigorous and strong, free from pains and aches and all manner of disease, and thus all his organs being in a perfectly sound condition, performing their functions steadily with no let or hindrance up to extreme old age; they only cease at last from sheer wearing out, and death comes to him painlessly, quietly, almost as if falling asleep, which is really an emblem of death.

But today almost every one dies an unnatural death; by violence such as murder, suicide, accident; by the actions of others, such as evil treatment of their children by their parents oftentimes; or the neglect to administer to their wants and necessities aright, thus causing them to fill an early grave; by our own actions, the result of folly and ignorance.

We are murdered by doctors' operations, or by their systems of drugging; by those who supply us with adulterated food, or alcoholic drinks; by those who use poisonous dyes to color the goods of which our garments are made. We are murdered by

those who build unsanitary dwellings for us to live in; by our employers when they force us to grind and toil from early morn till late into the night—day in and day out—while in the endurance of the most miserable conditions of life until we drop into the grave.

We are murdered by mine owners who take no heed of the welfare of the wretched underground workers. We are murdered by those who send unseaworthy ships to

sea, thereby causing terrible wrecks to occur.

In fact, looking around we see that mankind preys one upon another; that cruelty, oppression and murderous methods of usage prevail all over the earth, and humane dealing of man to man is unknown as yet.

Thus the graves we weep over are the graves of the murdered, of which we are the murderers; and it is a tale of woe spreading over land and sea extending to all the ends of the earth.—Health.

HOW TO SUCCEED IN LIFE

Marshall Field

IN answer to your question, "What do you consider the essential elements of success for young men standing upon the threshold of their business careers?" I would say: first, a young man should carefully consider what his natural bent or inclination is, be it business or profession; take stock of himself and ascertain if possible what he is best adapted for, and intend to get into that vocation with as few changes as possible.

Having entered upon it, then let him pursue the work in hand with diligence and determination to know it thoroughly, which can only be done by close and enthusiastic application of the powers at his command; strive to master the details and put into it an energy directed by strong common sense, so as to make his service of value wherever he is.

Economy is one of the most essential elements of success, yet most wretchedly disregarded. The old adage, "Willful waste makes woeful want," was never more fully exemplified than in these days when much of the want that now prevails would not exist had care been taken in time of prosperity to lay up something for a "rainy day."

The average young man of today, when he begins to earn, is soon inclined to habits of extravagance and wastefulness, gets somehow imbued with the idea that, irrespective of what he earns, he must indulge in habits corresponding to those of some other young man.

The 5, 10 and 15 cents a day that are squandered, while a mere trifle apparently, if saved, within a few years amount to thousands of dollars and go far toward establishing the foundation of the future career.

Too few realize that in order to acquire the dollars one must take care of the nickels. Careful saving and careful spending

invariably will be followed by success.

It has been well stated, "It is not what a man earns, but what he saves that makes him rich."

John Jacob Astor said that the saving of the first thousand dollars cost him the hardest struggle.

As a rule people do not know how to save. I deem it of the highest importance, therefore, to impress upon every young man the duty of beginning to save from the moment he commences to earn, be it ever so little.

A habit so formed in early life will prove of incalculable benefit to him in the future years, not only in the amount acquired, but through the exercise of economy in small affairs, he will grow in knowledge and fitness for larger duties that may devolve upon him.

It goes without saying that if a man is not competent to manage well a small income or run successfully a small business he can not be expected properly to manage a large business. It matters not what a man's income is, reckless extravagance and waste will sooner or later bring him to ruin.

The trouble with most young men is that they do not learn anything thoroughly and are apt to do the work committed to them in a careless manner; forgetting that what is worth doing at all is worth doing well, they become mere drones and rely upon chance to bring success.

The business world is full of just such young men, content in simply putting in their time somehow and drawing on their salaries, making no effort whatever to increase their efficiency and thereby enhance their own, as well as their employer's interest.

There are others who want to do what they are not fit for, and waste their lives on

what may be called misfit occupations; far better be a carpenter or mechanic of any kind than a poor business man.

Next to the selection of occupation is that of companions. Particularly is this important in the case of young men beginning their career in strange cities, away from home influences, as too often it is the case that young men of excellent abilities are ruined by evil associates; a young man therefore cannot too early guard against forming friendships with those whose tendency is to lead him in the downward path.

To every young man I would say, seek at the start to cultivate the acquaintance of those only whose contact and influence will kindle high purposes, as I regard the building of a sterling character one of the fundamental principles of true success.

The young man possessing a conscience that can not brook the slightest suspicion of wrong-doing and which exists in steadfast and undeviating truthfulness, sturdy honesty and strict devotion to duty under all circumstances, has a fortune to begin with.

The ability to restrain appetite, passions, tongue and temper, to be their master and not their slaves, in a word, absolute self-control, is also of first importance.

A young man should aim to be manly and self-reliant; make good use of all spare moments; read only wholesome books; study to advance his own interests as well as those of his employer in every possible way. As a rule the young man of high principles and fair ability who saves his money and keeps his habits good becomes valuable in any concern.—The Investor's Magazine.

"NEGLECTFULNESS"

E. W.

WHEN Mr. Jones came in from his work, he took a chair before the stove and was looking very intently into the fire. His wife sitting near him said, "John, what has happened to you today, you look so gloomy?"

"Lou, I was just thinking, when we were first married you were such a nice little housekeeper, and were always in a good humor, I felt then like there was no place like home. Now you always seem down-hearted and cross. Our home is not as pleasant as it was then. Why have you changed so much? Have I not been a good husband, and have I not always been true to you?"

"Oh, yes, John you have always been true, but you have grown neglectful about your work. Have you forgotten that we have two hogs which are to be fed three times a day?"

"Well, Lou, I will tell you the truth. I really forget the hogs every morning until I get to the office. At night I can't think about feeding them till I hear them snoring, then I think it would be too bad to disturb them from their slumber. I know if it were I, that I would rather sleep than to eat that late in the night."

"You know I have more work to attend to than I had when we were first married. I have milking, churning, washing, ironing—and the other housework, and then I have my chickens to care for, and the work in the garden. Before you took up your office work you did all the work out-

side the house, then I had more time to see about my housework."

"I am real sorry, dear little Lou, that I have been so neglectful since I have been in my office work. I will try ever after this to do the milking myself. Uncle Joe can work in the garden and Aunt Mandy will do our washing, and then we will have a happy little home again like it was ten years ago. So forgive me for all."

"I will forgive you for all and try to be a better housekeeper, and be more cheerful than I have been. And then we will enjoy ourselves together as of old."

It seems to me that a great many other men have become neglectful like John. I don't think it is a woman's place to milk, hoe in the garden, and slop the hogs, and expect her to be a first-class housekeeper she can not. There is enough work in the house to keep her busy, so as to not over-tax her nerves.

When a woman has so much drudgery work to do she does not feel like planning and preparing a healthful and dainty meal; besides she can not go looking tidy. There is no man who likes to see his wife untidy, with muddy shoes and sunburned face.

If men were as much interested in making things more convenient about the house as they are about good tools for their own work, the women would have more time for planning things about the home and would be more entertaining.

Every man can afford to get his wife a good washing machine, barrel churn, and

other little things which would not be much expense.

Each member of the family should be taught to put everything in its place, and not throw hats on the beds and muddy shoes under the bed, and paper all over the house. Habits are cultivated and good ones should be cultivated instead of bad ones. They should think that mother will not always be with them and every step they save

her is that much help in keeping her that much longer.

Teach your boys to milk, and if there are no girls at home teach them to cook and help you about the house. It is not only a help to you, but it is a great help to them for perhaps they will be alone some time when they would have the housework to do. But it is no loss, if they never have it to do, to know how to do it anyway.

LETTERS TO THE FOLKS BACK HOME

Galen B. Royer

Dear Children:

All day Thursday it rained. I was in Malmö to take my lesson, but no teacher was in sight. I came home and we hoped to get a good dinner at two at the hotel, but with so light a lunch for breakfast I simply was so hungry till dinner time that I could work with little ease. Thursday evening I went with Bro. Andersson to meeting in Malmö. Mama remained at home because it was rainy. Remarkable as it may appear, it rained about all the time we were gone, save while we were going and coming. Had a good meeting too. Seven sisters, six brethren and five children at meeting.

Friday mama and I went together to my class, but the teacher reported sick till Monday at five. We then took breakfast and she bought a rain coat for Kr. 30. The coat was too long and so I had to leave it till this morning. I had a second roll of films developed and called this morning and found six of the best pictures. Thus far I have made twelve exposures and eleven fine pictures, and only one a little out of focus. I call that a good record. Next week I shall send you some of the pictures. I came home and about one, Carrie Jorgenson and Hannah Pearson, of Denmark, called on us. We had a pleasant visit together. They wanted to talk church work and we did in part but I asked them to wait a couple of weeks yet until I had more of this language. They went and Bro. Andersson came and we talked for two hours. It is good drill for me, but it is hard work to say the least. I went over my plans with him for Sweden and Denmark and wished so much that I knew Uncle Will's itinerary, so that we might gauge our work accordingly.

Your mother is an ambitious woman, to say the least. She has taken two Swedes to raise in the way they should go in English. At eight they put in their appearance. I was to leave the room, but instead I buried myself in a book. After half an hour she asked me to try my hand at her job and I did so. Tonight she has them again and I want her to keep her job.

Well, this Saturday morning when we awoke it was raining as though it was in good practice and had plenty to let fall. Your mother's new rain coat was still at the store and we are eight blocks from the train and ten from the hotel. She is particular about getting clothes wet, and I told her it was nearer to the train than the hotel and she could go along to Malmö, and I would go after her coat and bring it to her at the depot.

Well, it can rain in Sweden and I know it now twice. I went after the coat, bought a pair of overshoes for myself and returned and found your mother sitting in the "dam rum" (women's room). Now that is just exactly what was printed on the door, and I do not want you to laugh about it either. I spells all right, for it is Swedish.

A letter from Uncle Will was given me after chasing through the department of the postoffice three days, simply because no "Post Restante" thereon, and we were glad for it because it contained his itinerary. We had a splendid breakfast at ten this morning. Your mother wanted to stop at nearly every store along the way back to the station. At last she spied a fancy shop of needlework, and in she went. She could not make them understand. After many minutes of fruitless effort on the part of even myself, we withdrew from the store

thoroughly humiliated, for we knew nothing but embarrassment for being unable to be understood. Mama was out of my line of Swedish and I was simply a blockhead, and when one feels that way he has less words than ever.

We have had company most of the day. Just took a picture of the home and family and went down and took a picture of the churchhouse and Bro. Andersson's home. Now in an hour or so we go to Bro. Sjolin's home. Before coming in we bought at the bakery a lot of cookies and some other food. We can't tell if we shall have supper at Sjolin's or not until after we come away. At Andersson's we had coffee and cake at 3:30. Not good form to decline, so eagerly we thanked them and drank two cups each. Your mother says it will sicken her. Of course, I notice she is getting thinner. She says her teeth are getting loose; but I also notice that she selected the rain coat with the adjustable belt, so as to let out when needed. Now you may surmise the rest as you like.

Well, today I settled on our itinerary for Europe and the part that I know will please the most is that we will likely get home three weeks earlier or thereabouts than we had expected. On account of the work in France I feel I should have help. I must, therefore, fit into the time of Uncle Will's party. I should like if I could have the three weeks in Sweden, and yet after all is said and done it will take more than three weeks to do what should be done here. It should be three or more years. Going over the grounds prayerfully we have therefore reached the conclusion that brings us to America a little earlier than at first talked. This is true because after France work there is no use coming back here, and we might as well come on home and save expense. So we have planned thus: Over July 31 at Landkrona,—back in Malmö next week, Aug. 7 in Simrisham. Saturday, Aug. 13, we pack up and go north to Wannaberga, and by Saturday, Aug. 20, we shall be in Stockholm. Perhaps a day or two earlier at this place. Then we cross the sea to Denmark, landing at Frederikshavn where we will be met by Bro. Hansen. We will be one week in the Vensysel church with our postoffice at Bronderslev, then one week in Thy with our postoffice at Savony per Bedsted, in care of Eld. Martin Johansens. Here we will see Johannes, if not sooner. There he has his "possession" and we hope to look at it. We plan to be back in Malmö Sept. 7 and spend my birthday here. Then on Sept. 12

we will go to Berlin. On Sept. 15 we will start for Geneva and reach there on the 16th. We will spend one week in France and Switzerland, when on the 24th Uncle Will's party will come along and we will go with them through Italy as far as Rome. They sail from Naples on Oct. 8. We can not get a boat until the 14th, and as Rome is far more interesting than Naples to us, we will spend extra days there and sail from Naples on Oct. 14, and land in New York Oct. 26. If at New York we find that all is well with you at home, we will spend a few days in New York and at Hagerstown, reaching home not later than Nov. 4, which will lack just one day of being three weeks earlier than we expected when we started out.

As for myself, I can only say I am glad that my plans are settled. Not to know what one will do is very trying. I would like a little longer here in Sweden, but I feel the weight of responsibility in France should be divided, and hence I have concluded to give up Sweden in its favor. I am enjoying chatting with the members, attending their meetings, but how soon I should be able to talk with freedom is still an unsettled matter. All say that I learn rapidly and I am doing my best. This is about all that can be expected of any one.

It has cleared off over noon and is very warm. Your mother says that if next week goes as quick as this one the time will soon be gone by. As for myself I can not get half done I would like to do. It is too much. We are both well, sleep well and are getting along nicely. Your mother is a first-rate good woman to live with all the time,—that is all day long. I have done so little of that in recent years that I have forgotten what kind of a woman she is.

Now I must close and write the ship company to know if we can get sailings Oct. 14. Do not count on us until I report sailings engaged. There is always a doubt around that question until you have put up the money.

Yours affectionately,
Father and Mother.



Two Guilty.—"Thomas," said mother, severely, "some one has taken a big piece of ginger cake out of the pantry."

Tommy blushed guiltily.

"O, Thomas," she exclaimed, "I didn't think it was in you!"

"It ain't all," replied Tommy, "part of it's in Elsie."—National Monthly.

THE TRUE LADY

(Continued from Last Issue.)

A Symposium.

A true lady is one of those gentle, refined, whole-hearted persons who recognize the divinity in all of God's creatures. She has a dignity without prudery, and the happy faculty of putting people at their ease and making them pleased with themselves; and whose presence spreads an atmosphere of love, joy and respect about her, in which we become different people.—Lucy Hiden Madison.



The true lady is one whose actions proceed from a pure and upright motive; who possesses a broad, loving sympathy for mankind; who manifests under all conditions a perfect self-control; who neither overestimates her own nor underestimates her companions' worth or ability; who never intentionally wounds or disregards the feelings and rights of others; who has a true love for the beautiful and good; whose manner is stamped with the seal of honesty and sincerity; who in simple faith radiates peace and unselfishness—the same yesterday, today, always.—Eva Massey.



No aspiration is too high for her aim, but nothing is too humble for her consideration. She truly rejoices with them that do rejoice, and weeps with them that weep. She is not satisfied simply with being good, but loses no opportunity for doing good. She does not perform her benevolent acts "to be seen of men," but they are simply the overflowing of a loving heart. She is not so much engrossed with herself, as to let the acts of others pass by her unnoticed and unappreciated. She is thoughtful of the rights and feelings of others. She will not seem to be fortunate among the unfortunate. She avoids all painful contrasts. She looks for the beautiful in everybody and in everything. She can stand defeat without being humiliated, and victory without being puffed up. She modestly but bravely defends what she considers the right.

Her life is like the stars that pour down the calm light of their bright and faithful being; up to which humanity looks and gathers deep calm and courage.—Pearl Noell.

To be a lady is to be a true woman of gracious charm and quiet, dignified mien, the source of which is a noble heart and upright character.

A lady always shows an unselfish spirit, and is ever ready, even to the extent of self-denial, to lend a helping hand to those in need. She considers no honest employment derogatory and no person too lowly to receive kindness and courtesy. She is always the true, sympathizing friend, the ministering angel in sorrow and sickness, and one who is so pure and good in every detail in life that those around her are unconsciously uplifted and inspired to lead nobler lives.—Orra Otley.



A true lady is one who has innate refinement and gentleness, consideration for the opinions and feelings of others, and who would not slander. She must be alert and agreeable. She must not put herself in a position to be talked about. With refinement and gentleness as the chief characteristics, including the minor ones, she has right, I ween, to be called a true lady.—Jane Pulliam.



A perfect lady has, in her heart, a true love for God and for her fellow-beings; because of this she never inflicts unnecessary pain on anything which God has made or any person whom he has created, but she is ever kind, truthful, strong in determination, yet ever ready to yield to the right; she has a high standard of morals and perfect manners at all times. Therefore she fulfills women's mission, which is to elevate and ennoble humanity.—Virginia Roller.



A true lady is a woman of refined mind and manner. She is sincere, patient, and courageous. She is always careful of her every thought, word, and action, and above all, has the gift of silence. She is great in little things; a person who looks out upon the world through eyes of affection, sympathy, charity, and good-will. She gives to the world her best, and unconsciously demands the best.—Bess Rucker.



A true lady is one who is a guiding power in any station of life; whose sympathies

are broad and deep enough to extend over the whole world with its varied peoples, industries, and interests; who scatters sunshine, love, and high ideals to those around her as she walks through life; who is characterized by quietness, tenderness, and purity of manner, person, speech, and action, which is seen in her dignity and courteousness; "who never remembers herself, and never forgets herself;" whose great love reaches down with a helping hand to those in trouble, guides, influences, and permeates those around her, and looks up with hope and faith to the great Love which comes from above.—Mary Sadler.

A true lady is a woman of refined speech; who is gentle in manners; who is thoughtful of others; who respects the aged and helpless; who thinks of self last; who is always ready to lend a willing hand; who never boasts of power or wealth; who never makes the poor feel their poverty; who always speaks and upholds the truth; who is considerate of the rights of others; who is sincere, and always keeps her word; who always treats everybody with the proper respect at all times; and who keeps the Golden Rule: "Do unto others as you would have them do unto you."—E. Frances Sibert.

The true lady is one who is kind under all circumstances. She is unselfish, always thinking first of others; she is ever at ease, and possesses that rare tact which enables her to say the right thing at the right time; she causes all others, high and low, great and small, to find themselves at their best in her presence. The true lady never finds fault, never nags, and she is above all petty gossip—yet she is,

"A creature not too bright or good
For human nature's daily food;
For transient sorrows, simple wiles,
Praise, blame, love, kisses, tears and
smiles."

—Kate Hanger Talyor.

The true lady is the woman refined in mind, in manner, and in person. She thinks beautiful thoughts, speaks beautiful words, and does beautiful deeds. She always has a kind word for the poor, the suffering, and the sad. She is thoughtful of others and forgetful of self. In other words, she weeps with those who weep and laughs with those who laugh. She sees some good in everybody and everything. Each day records some little kindness done by her to lighten

the load of humanity. She recognizes the leadership of conscience, she heeds the call of duty. She respects the rights of others, and in turn demands their respect for herself. She glorifies God through her service to her fellow-men. In conclusion, she fulfills the Golden Rule by doing unto others as she would have them do unto her.—Annie Tench.

A lady is a woman of refined manners combined with gentleness and kindness. She is a well-bred woman, and knows how to conduct herself under all circumstances, difficult as some may be. She is always master of the situation. She is never ungracious or rude to those who are not so well situated as she, but is always kind and considerate. She never thinks herself superior to others, never holds herself aloft, but still has a dignity and bearing which show to others her gentle birth and the high value she has placed upon life. Kindness and gentleness are the stamp of a true lady.—Vada Whitesel.

To be a true lady many things are required. One must have high ideals and must strive to live up to them; her conduct, both at home and in public, must be such as is characteristic of the most well-bred persons; her character must be so strong that it cannot be influenced by worldly desires and ambitions.—Katie Winfrey.

When one thinks of a perfect lady, the lines written by Wordsworth instantly come to mind:

"A perfect woman, nobly planned,
To warn, to comfort, and command,
And yet a spirit, still, and bright,
With something of an angel's light."

The perfect lady is, first of all, a true Christian, and has a deep love for humanity in all its forms. She sees beauty and good in everything. She is gracious, tender, true, sympathetic and courteous in her manner to all, whether they be of high or low degree. She never forgets the trivial acts which mean so much and cost so little. When she does a favor, it is done in a way that makes one wonder if he were conferring a favor upon her. Her life is too rich and full to be spent in useless worry and she is too busy to be in a hurry. Under any circumstances she never loses the simple, winsome charm which marks her womanliness. To me, the perfect lady can be defined in two words—my mother.—Annie T. Wise.

THE RELIGIOUS FIELD

THE POSSIBILITIES OF CHILD-LIFE.

Rev. F. B. Meyer, B. A.

Out of the mouth of babes and sucklings hast thou established strength because of thine adversaries, that thou mightest still the enemy and the avenger.—Psa. 8: 2.

THE main thought in this Psalm is the contrast between bigness and greatness. The universe is big, but the smallest babe is great—and greatness is more than bigness.

The bigness of the universe is viewed from the platform of this Psalm—day and night. Here is the day-scene. "Jehovah our Lord, how excellent is thy name in all the earth." The eye sweeps over the panorama of the earth, its cornfields, mountains, and lakes, its villages and cities, and as everywhere she is clothed in fairest beauty, through commerce with the sun, it is impossible to repress the exclamation: "How excellent is thy name in all the earth."

A night-scene is suggested in the third verse. David looks on the heavens as tapestry woven by God's fingers—the moon and stars as ordained by him. How much greater would his wonder have been, had he lived today, and known what we know of the vast distances of space, the gulf which separates us from the nearest fixed star, the constitution of the Milky Way, each starting-point of which is a sun with its attendant worlds.

What tongue can set forth the deep thoughts that the midnight sky reveals to open eyes! Each generation that has looked into those star-lit spaces has been awed and stilled before their unspoken language. And yet, when compared with man, all this vast array of the material world sinks into insignificance. What is it when compared with a being made in the image of God and destined to live, when all these things have passed away as a dream? "The heavens shall perish, but thou remainest."

The universe is big, but a little child is great. Whatever you may say of the magnificence or size of the nursery, you must admit that the babe which lies in yonder cradle is worth more than all its surroundings. The fabrics cast off from God's loins differ widely as the star-light, the rainbow dust, and the impalpable ether; but there is no material so rare and precious as the soul-plasmon, enshrined in the nature of a

child. It is capable of becoming a John the beloved, or a Judas the apostate. Such soul-plasmon, capable of infinite happiness or misery, is placed in the charge of each parent, teacher, and pastor.

Infinite issues depend on the direction given to each young life, which may well appall us. Arnold of Rugby used to say that if the time came when he could receive a boy from his parents without caution, he would consider that the time had come for him to resign his position.

The infinite value of a child is attested by its susceptibility for God.

The fact that the child may receive and believe in him proves conclusively that it has a profound affinity with the Son of God; and on this account it outweighs in value all the universe in which it lives. "Out of the mouth of babes and sucklings" thou receivest praise which creation's myriad voices never equal.

The child's greatness is attested, also, by its capacity for rule.

"Thou madest him to have dominion." Listen to the ancient word—"And God said: Let us make man after our likeness, and let them have dominion over the fish, the fowl, and the cattle." It was then, in man's creation after the original weal, that man was crowned with glory and honor, and all things were put under his feet: sheep and oxen are domestic animals, while the beasts of the field are the wild things of the forest. Alas, that crown has rolled from man's brow, though there are traces still of his ancient power. The lions can not face his eye, the forest is silent as man's voice is heard in its glades. Indeed, man's empire has advanced beyond the Psalmist's most sanguine dreams.

Man has acquired, lately, dominion over the air, which he navigates as his forefathers did the ocean. He has dominion over the swift lightning, and compels it to propel his locomotives and automobiles. He has dominion over the ether, and compels it to carry his messages from continent to continent. One has only to traverse this astonishing country to find abundant confirmation of our text.

Side by side, however, with our dominance over nature, it is true, as the writer to the Hebrews reminds us, that we see not yet all things put under man (Heb. 2). Stand beside the drinking-saloon, whence

men and women emerge from whom alcohol has blotted all semblance of royalty. Read the record of some brutal prize-fight, where poor men batter each other's humanity, meant to be God's temple, to give pleasure to rich men, as brutalized as themselves. Think how, under cover of darkness, men and women cast themselves beneath the heavy wheels of the Juggernaut-car of passion. But what a comfort it is to lift our eyes, and see Jesus who, for the suffering of death, has been crowned with glory and honor.

Jesus, enthroned and glorified, is the type and pattern of the height to which any child of Adam's race may be raised. That little child in your arms may not only become President of the United States, or a great statesman, preacher, writer, of the next age, but may share Christ's throne, may reign with him in light, may sit beside him in heavenly places, because it is written: "He hath washed us from our sins in his blood, and made us unto our Lord, kings and priests."

The third attestation of a child's greatness is given in the destined ultimate supremacy of the child's type of religion.

"Thou hast ordained strength out of the mouth of babes and sucklings, that thou mightest still the enemy and the avenger." From the pure, calm heavens, the Psalmist turns to the contrast presented by the existence of moral evil. There are everywhere the enemy and the avenger; but they shall be stilled and silenced by the child-heart, with its simplicity, purity, and praise: "For God hath chosen the weak things of the world, to put to shame the strong, and base things of the world, and things that are despised, and things that are not, that he may bring to naught the things that are, that no flesh may glory in his presence."

There are two types of religion. The first is that of the understanding, of tradition, of the unchanging shibboleth, of outward ceremonial; very clever, very exacting, very precise; every i dotted, every t crossed. It is the religion of the schools, the creeds, the heritage of church councils, the result of the tangled arenas of theological dispute. Will these formularies still the enemy and the avenger? Never! The body may carefully be posed, equipped in mail, and yet be dead, the hand nerveless, the eye lusterless.

The second is the religion of the heart—reflecting such glimpses of eternal truth and beauty, which are possible to men. The love that is attracted by nobility and purity; the thought that is so deep, because so artless; the faith that finds resistless

reason in the beauty and goodness of things; the humility that takes the lowest place; the snow-white innocence that becomes purity of flame; the forgiveness that takes no account of evil. The one is the religion of the man, the other of the child.

Take them out under the midnight sky, and tell me which is most in harmony with its pure serenity. Tell me which of the two is most fit to become greatest in the kingdom of heaven. Tell me which is likeliest to subdue the moral evil of the world. We need not argue the point further. The least acquaintance with the nature of things convinces us that not doctrines, not creeds, not disputations, but the love, faith, and forgiveness of the child-heart, are destined to conquer the world for God. It is surely wise, then, for the church of today to set the child in its midst, and turn again, and be converted. "I thank thee, O Father," said our Lord, "that thou didst hide these things from the wise and prudent, and didst reveal them unto babes." "Of such is the kingdom of heaven." To them it is given, and to the type of religion for which they stand, to still the enemy and the avenger.

This is what our Lord must have meant, when on the Tuesday in Passion-week, he quoted this verse to his critics. Outside there was a rim of sour-faced and bitter enemies; within there was an inner circle of sweet boys and girls. They were his stronghold. Their songs were perfected praise, and the best answer to the contemptuous criticism of his foes. That circle has been enlarging ever since. The first age of the church, the apostle beheld one hundred and forty-four thousand of them following the Lamb whithersoever he went; and who shall compute the number now, when from our homes he has called our sweetest and dearest to learn that song? And they have gone to him without shyness and without fear. "In the beauties of holiness, as from the womb of the morning, thou hast thy little ones, pure and refreshing, and gentle as the dewdrops.

In every child there is a susceptibility for God, which waits to be supplied with its appropriate object. As you present light to the eye and music to the ear, so you must present God in Christ to the child's nature; and its glad response will be faith. Simultaneously with that earliest look into the face of Christ, the Spirit of Christ will perform his share in the crisis of the soul's life. It will be the moment of regeneration; for to as many as receive him—i. e., who believe in his name—the right is given to be-

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HOUSEHOLD HELPS AND HINTS

Home-made Perfumes.

The formulas for such things are none of them difficult to compound, but they are not particularly inexpensive, as it does not pay to buy cheap materials. A pleasant violet perfume may be made from one-fourth pound of violet pomade oil, five and one-half ounces extract of cassia, and eight ounces of alcohol.

A pure extract of violet is made by taking one-half pound of violet pomade or oil, and one pint of deodorized alcohol. Pour the alcohol over the pomade and let stand in a warm place for a month; then, if desired, the liquid can be poured off and more alcohol added. The next drawing will not be as strong, but will make excellent toilet water. Deodorized (not denatured) alcohol should be used.

Another, called wood violet, is made by taking three ounces extract of violet, one ounce each extract of rose, tuberose, and cassia, one ounce of tincture of orris root, three-quarters of an ounce of ambergris, ten drops of bitter almonds and five and one-half drams of rosewater.

A violet sachet powder, to be used in drawers, clothes presses, closets, boxes or trunks, is made by taking two ounces powdered benzoin, five grains musk (less can be used, as musk is very strong), five grains lemon grass, one-fourth ounce of orange-flowers, three-quarters ounce of cassia, finely powdered; two ounces rose petals, four ounces orris root, and five grains of bitter almonds.

The making of oils, essences, extracts at home from the petals or leaves of plants and flowers, is not always to be advised, as the success of the process depends upon patience, skill, care of mixing after gathering and drying, and some knowledge of simple chemistry, as well as vessels and conveniences for the work which few housewives can command. It is quite as cheap, and much more satisfactory to buy either the finished product, or use drugs for ingredients.



Cooking Meats by Stewing.

There are two methods of stewing meats; in one, the meat or poultry is partly fried in butter, drippings or other fat, until perfectly seared on the outside, after which a sufficient quantity of water is poured over it, brought to a boil, and kept at simmering

point until perfectly tender, and the water mostly evaporated. It is contended that the water should be boiling hot when poured on the hot, seared meat, as, if cold water is used, the shock of the cold liquid hardens the meat. This, however, is a matter for the cook to decide.

The other method differs. The meat is not fried, but packed loosely in a pan or kettle, with sufficient cold water or stock to cook, and kept simmering slowly until perfectly done. This is the method observed in making Irish stews; for two pounds of neck or loin of mutton, the time required is usually two hours; but for the tough meats, which are the parts generally chosen for stews, four or five hours are usually required. The fire may be allowed to gradually die out as the meat gets nearly done, and it should be left in the water, covered, until the water is cold.

For stewing, very little fuel is required, the little water used being only kept at boiling point, not being allowed at most to more than bubble, so as to extract as much nourishment as possible from the meat, the nourishment being absorbed in the sauce, or gravy, or by vegetables, which should always accompany this form of cooking. The kettle should be closely covered during the process of cooking, to keep in the steam.

Tough meat, unfit for any other process of cooking is made perfectly delicious through proper stewing, and the meat requires very little attention, except a few skimmings at the start. Barely water enough to cover the meat is used at first, and only sufficient more is added as it boils away, to prevent scorching.



The Housework of the Future.

One has only to visit the many demonstrations of housekeeping devices given in large department stores, household shows, and house-furnishing stores to realize that the housework of the future is to be run by wires and motors, even as the work of factories and farms. The kitchen is going to be very much compressed, small, light, clean; the woman who rules the workings of it will press buttons, turn switches, and leave the rest to the motor. Brains will, of course, be necessary, and the brains will be forthcoming. The cooking, sweeping, washing, sewing, cleaning, will all be done

from the switchboard, without heat, odor, gases, smoke or ashes. For the cooking and other kitchen work, one switch will regulate the heat, with no guesswork, and everything will be done with mathematical accuracy, no blackened cooking utensils, no soot; everything will be within reach without any unnecessary walking, just as the cook in the dining car does his work. Housework will no longer be a problem, and with electricity as a servant, a woman of ordinary brains and judgment can do the work of a dozen or more of the old-time housekeepers. Speed the day!



Beverages.

A well-known writer on medical topics tells us the following: "I would especially recommend the daily use of distilled water or buttermilk for the aged as a plentiful beverage, because of the increase of calcareous deposits with the advancing years, and the accumulation of too much earthy salts in the tissues and bones. Such foreign matters are detrimental, as they bring on premature senility by destroying the elasticity of the blood vessels and thus interfering with the strength and with the circulation. Distilled water bathes the living tissues, snatches up obstructions to growth and activity, eliminates poisons, and gives to the body the freshness and vigor of youth. It can not abstract any formed matter from living tissues, but invigorates and energizes it by removing waste matter which, in the very nature of things, obstructs healthy activity and development. It is one of the most powerful solvents, acting directly upon the calcareous deposits left in the arteries and joints by the use of raw water heavily impregnated with lime, dissolving and eliminating them from the system, and is of very great benefit in cases of rheumatism." There are several distilling devices on the market, of more or less value, which can be used in the family, as, in many cases, the distilled water could not otherwise be obtained, or would cost too much for the average purse. Distilled water is not filtered water.



Sulphur as a Fertilizer.

Experiments by M. Boulanger have determined that sulphur (in the form of the familiar "flowers of sulphur") is a valuable fertilizer of soil, tending to materially increase the harvest. Its action is not direct, as in the case of other mineral fertilizers, however. It operates as a modifier of the

bacterial flora contained in ordinary soil. It acts as a destroyer of noxious microbes on the one hand, while on the other it is favorable to the useful bacterial flora. This is proved by the circumstance that its influence is exerted only on normal earth. When the soil has been sterilized by heat the sulphur becomes inoperative.



Had His.—"Going to get out here and stretch your legs?" asked the traveling man of his companion, as the train stopped.

"What place is it?" inquired the other. "Chicago."

"No, I had one leg stretched here once!"
—Yonkers Statesman.



At the Counter.—Salesman—"Now here, madam, is a piece of goods that speaks for itself; I——"

Customer (interrupting)—"Then suppose you keep quiet a moment and give it a chance."—Boston Transcript.



THE POSSIBILITIES OF CHILD-LIFE

(Continued from Page 637.)

come sons of God, who are born, not of the will of the flesh, but of God.

The greatness of this divine act may not be recognized at the time. The dawn breaks so gradually that it is often impossible to fix its precise moment. The King of the inner city enters so early and gently that his presence is not realized at first, though afterward it becomes the habitual experience of every waking hour.

The duty of the teacher is, therefore, to present Christ to the child. It is not necessary to drive it in upon itself to consider the processes which are set in operation. Instinctively the tendrils of the young soul will begin to entwine themselves around him; and simultaneously the Spirit of Life will crown the teacher's faithful endeavor with the divine fact of regeneration. Nothing less will satisfy the true teacher!

Let us all come back to the child-heart, with its lowliness and meekness, its unconsciousness and simplicity, its faith and love. In the Old Testament we are told of Namán, who, marked with a warrior's scars, dipped seven times in the river, and his flesh came to him as the flesh of a little child. This combination should be the aim of all our striving, the stature and strength of manhood, with the clean and tender heart of a little child.—The Homiletic Review.

QUESTIONS AND ANSWERS

Question.—Is it wise for a Christian to accumulate property beyond that which he needs for a comfortable living?—L. R. E.

Answer.—Not if he is going to use it for some selfish purpose. If he is accumulating property for the purpose of serving society in bringing the community or some line of Christian activity to a higher plane it is perfectly right to accumulate property. There is something of a fascination about the accumulation of wealth that men are drawn into it and build up large estates never thinking how they are going to use their money until they are forced by old age to cease their activities and then turn their wealth over to some one to be squandered. This certainly is not right. These people have denied themselves the opportunity of growth and mental development, and often have even denied themselves the right of spiritual development for the sake of material accumulation, and then when they reach old age they are left with no means of enjoying life or of finding comfort in their religion. There comes a time in every one's life when the strenuous activities must cease, and when the individual must find some other means of expression than was possible earlier in life. It is perfectly right that a man should have made provisions for himself and his wife that they can spend their old age in such activities as may appeal to them in places where they are highly useful. The fine art of living comes in a man's ability to keep himself in touch with the activities of life and taking a sympathetic attitude toward every movement that works for the betterment of the world. I can think of nothing more disheartening to an old person than to be completely out of sympathy with everything that is being done and not having the adaptability necessary to see life in its constantly changing conditions. Such an attitude is generally due to having been too closely confined to one pursuit of life.

Question.—Does it pay to adopt children and take them into one's home who have been picked up in the cities?—D. G. H.

Answer.—That depends on what you mean by, "pay." If you are considering the adoption of a child merely from a commercial standpoint, I would suggest that you abandon the idea entirely. Children are not

a commercial proposition and those who make them so have a very poor conception of what human life means. There can be no doubt in the world but that the children picked up on the streets have souls and that they have longings and ambitions just as other children have. Does it pay to take these children and give them a fighting chance for manhood in the world? Does it pay to place those children under favorable circumstances surrounded by a wholesome environment so that they can be fitted for some place of responsibility in life? Or does it pay better to kick these children out on the street and make paupers out of them and then build up charitable institutions to give them a home when they become entirely worthless to themselves as well as to society? Is an honest, upright farmer or a merchant of more value to the world than a delinquent who has dissipated his life in a few years and is thrown on the hands of society to be fed and supported? If the intelligent farmer is of more value why not take the boy or girl early enough in life and make a desirable citizen? There are thousands of instances on record where such children were taken and made desirable men and women. There is no doubt in the world but that thousands of others could be handled very profitably in the same way.

Of course, it is not always wise to take such children into homes where there are children. Judgment and common sense must be used in cases of that kind.

Question.—Where can I get information about proper care of poultry?—D. E. B.

Answer.—Write to the Agricultural Department of the United States Government at Washington, D. C. Also write to the Secretary of Agriculture of your State who is located at your State capital and ask him to send you all the bulletins published on poultry. Then you will be able to get some valuable information from the Agricultural College of your State. The Successful Poultry Journal published at 537 So. Dearborn St., Chicago, Ill., is a very helpful monthly journal which is full of valuable suggestions. The American Poultry World, published at Buffalo, N. Y., is also a very helpful and desirable journal.

Question.—Who is going to be the next President of the United States?

Answer.—From all present indications there is going to be an American citizen elected.

AMONG THE BOOKS

THE UNDER PUP.

The Under Pup, by Bill Sykes Le Claire, is a new book which has just been placed on the market. It is the latest and best anti-socialist treatment that can be secured, and handles the question in a unique and original manner. The conversation is directed by Bill, a tramp, to his dog Mike, his traveling companion, which is a perfectly intelligent dog. In this age of political upheavals and conflicts between labor and capital this book comes with a message and presents the problems in so readable a style that the point is easily grasped. The writer is perfectly fair in his treatment but he pulls off his gloves when he answers the arguments of the socialist. It is full of cynicism, philosophy and sound common sense, with plenty of fire and heavy shot on every page. The author begins his subject in an easy, sauntering morning walk, goes faster and faster each minute and ends with a hop skip and jump landing on modern socialism with cannon-ball fire. He certainly hands the socialist leaders and standard authors a double dose of their own forensic dope. The reader is carried on from page to page with no opportunity for his interest to lag throughout the entire work. It is generally supposed by those who know that the author is S. H. Bashor, who is well known by many of our readers.

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Frankness.

"Did that young man kiss you last night?"
"Mother, do you suppose that he came all

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the way up here just to hear me sing?"—Tit-Bits.

Not Up to Her Standard.

A little girl was introduced to a new baby. Up to this time her interest had been chiefly in dolls. When this real live baby was put in her arms, the eight-year-old surveyed it with a critical eye.



"Isn't that a nice baby?" cried the nurse.
"Yes," replied the little girl, hesitatingly, "it's nice, but its head's loose."

Deeply Moved.

An Englishman was motoring in a country district of Ireland when he came upon a pathetic sight. A poor old woman was seated, with all her humble belongings about her, by the roadside in front of her cottage.

The English tourist was deeply moved. "Poor old dame," he thought to himself. "This, then, is what an Irish eviction means. The sadness of it!" And he stopped the car, got down and gave the old lady a five-pound note.

"Tell me, my good woman," he said, "Why have you been cast forth from your humble dwelling?"

The old woman clutched the five-pound note and told him: "Sure, sor, me old man's whitewashin' the inside."

Face Enough to Wash.

Kind-Hearted Housewife (as tramp is washing his face): "Why do you keep your hat on while you wash?"

Tramp: "'Cause I'm bald-headed, an' I ain't got no other way of tellin' where my face stops."—George Frederick Wilson.

Not Bad.

"Oh, mother, why are the men in the front baldheaded?"

"They bought their tickets from scalpers, my child."—Chicago Tribune.

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June 11
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Vol. XIV
No. 24

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THE INGLENOOK

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CONTRIBUTING EDITORS

H. M. FOGELSONGER

J. C. FLORA

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THE INGLENOOK

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No. 24

RECENT SOCIAL PROGRESS

H. M. Fogelsonger



Eric L. Castile.

Progress in Oklahoma.

THE State of Oklahoma began with a modern constitution, one which contained nearly all the good things which have been promised by political parties for ten years, and there was a reason for this constitution. The State is full of ambitious people. We can find no better evidence of this than in what has been done towards social betterment in connection with the public schools. Like the State itself the school system has had a wonderful growth during the past few years. The new school buildings which have been erected are nearly all modern

structures, and by modern we mean something more than a furnace in the basement. A school building is modern when it contains provision for community gatherings and community service. The high school building in Oklahoma City cost \$300,000. It contains not only a beautiful auditorium but also a gymnasium which is open to the public almost every night of the week. One great objection that has been raised against the use of rural schools for community gatherings is the size of the seats. They are not made for adults, nor are there enough usually in a room to accommodate many of the parents with their children. We do not know how Oklahoma has overcome this difficulty but reports say that adequate provision has been made in all the consolidated schools for public gatherings. Parents' meetings, attended mostly by the mothers, are held many places in the country and such entertainments as oratorical contests and debates are very popular. In many smaller towns lecture courses have been arranged and occasionally a chautauqua.

This account would not be complete without a mention of one of the young men in Oklahoma who has an ambition to do things. He is Eric L. Castile, teacher in one of the rural schools. He first secured volunteer speakers for his own school for evening meetings and then passed the good thing along. Through his efforts there has been at least one lecture or entertainment in every rural school in Cleveland County during the past year. There have been as high as twelve meetings in the county on the same night. Sometimes teachers or students from the State University lecture.

By way of contrast we may refer to what happened in one of our Northern States

not so long ago. In a certain community the farmers wished to use a thoroughbred stallion and clubbing together purchased one at \$3,000. Then they hired a man to take care of the animal at \$75 per month. When it came time to hire a school teacher something else happened. After much bickering around a young poorly prepared girl from town was hired because she offered to work for thirty dollars a month. In that case a horse was more important than the children. What of the next generation?

Antiquated Legal Procedure.

We have had something to say about the slowness of our wheels of justice several times before and it is still on our mind. In the *Saturday Evening Post* for April 13, we read a very illuminating article on the subject. The writer begins by mentioning the widespread interest in the subject among the periodicals. "Criminal cases are discussed wherein thousands of veniremen are examined before a jury can be had, weeks and months, of time of the court taken up with preliminary proceedings and enormous sums expended before the actual trial begins—and after that a prolonged appeal and often a reverse on technicalities. One finds the Congressional Judiciary Committee formulating an indictment like this: 'Frequently cases are tried a great many times and are dragged through nearly a quarter of a century before a trial is had so free from all technicalities as to meet the approval of the appellate courts, though such technicalities did not, in the least, affect the substantial rights of the parties, the real merits of the case having been properly adjudicated upon the first trial. This means a substantial denial of justice to the litigant of small means?'"

The legal profession as a rule does not welcome reforms that originate outside the walls, at least that is our opinion based on the written statement of various members of the bar. The cry is ever, "Respect the courts." That all sounds very fine but we Americans are practical people and use our common sense frequently as well as our more deliberate judgment. We should have a much greater respect for the judges of our higher courts if they as a body would see fit to break up some of the ancient tradition by which they are bound and bring their methods up to date. The English language is sufficiently precise for all scientific purposes where fineness of meaning is needed more than anywhere else. Why cannot a legal paper be drawn

in ordinary English without butchering the language almost beyond recognition, and needless repetition? It is up to the legal profession to do something towards answering those questions that the public is constantly asking. In the same article referred to above, mention is made of this very thing. The writer says: "In the beginning it ought to be said that the expense, the delay, the technicalities and inadequacies of the law, of which the people complain, can be removed without drastic legislation or the jeopardy of the law and hazardous methods. How is this to be done? Let us look the situation in the face. Suppose the system of banking in a State were considered inadequate, antiquated, incumbered with useless forms, expensive and attended with unnecessary delay in the transaction of business—what would happen? Simply this: all the men engaged in that enterprise within the State would meet together and endeavor to formulate a plan by which those evils could be corrected and the system of banking put on a practical basis. Now this is precisely the method to follow in bringing our legal procedure up to a practical, swift, economic and efficient system. All the judges of courts of record in each State ought to get together and formulate plans for a more efficient administration of justice." Such a method of procedure, of course, is not in line with the traditional dignity of the judge but too much tradition is not a very good thing anywhere. Much of the legal discussion that is carried on during lawsuits has about as much relation to the real merits of the case as the question of how many angels can stand on the point of a needle had to genuine religion during the Middle Ages.

The Art of Living.

This is the time of year when people begin to talk of their vacation period during the hot weather when they will go visiting or fishing or simply take time off. The question is pertinently asked why we cannot take a vacation oftener than once a year, why each day should not contain a short vacation when one can relax himself. With most of us it is grind and dig from morning to night and then we lie down too tired to think of anything of importance. Is it necessary? Is the struggle for existence so keen that we dare not lose a moment? Well, we sometimes think so, but our thinking machine may not work properly. Most people hope for better things when they grow old—and grow old in the hope. The trouble may be in our

social organization and in the industrial conditions. In the cities the hours of labor are too long for the families to enjoy themselves as families should. Organized labor is gradually raising the wages and shortening the hours of labor so that the time may come when a man does not need to spend all his waking hours away from his family. We are slowly learning that there is more to life than food and raiment, but a great many people think they are fortunate if they get enough food and raiment. We were forcibly struck by an editorial that appeared in the Chicago Tribune not long ago. The writer mentioned how little we take advantage of what conveniences we have for enjoyment, of how undemocratic we are in the public parks. "A fair city this, well framed for pleasure. Were so fair a town situated in Europe, or South America, or the West Indies, or, indeed, anywhere else in the world, the boulevards would be lined in the afternoon and evening with pleasure seekers. The parks would be thronged, the beaches would be brilliant

with life. With the expanding years, the people would become bland, gracious, indifferent to criticism, spontaneous, polite. If one lacked a tailor made costume, one at least could wear gingham and a kerchief. And, come what night, the sky and the wind, sunset and moonrise, the park and the plaza, would belong to the people. . . . But here some sad sense of propriety, some fetich of responsibility to our tasks, some grotesque desire to ride in an automobile or nothing, some heavy, senseless lack of understanding of the true meaning of life leave our boulevards all but deserted and our parks only partially populated. We think we are democratic, but dare we call ourselves that till you in your finery and I in my patched, clean homespun can dine al fresco, elbow to elbow, on the public green, or nod at each other from our little tables under the trees? . . . We shall not be a happy or a genial or a delightful people till we dare forego the dollar for the delight which the Maker of the universe meant all men to have."

COMMENT ON RECENT HAPPENINGS

Congress.

Majority and minority, reports in the Lorimer case have been submitted in the Senate by the special committee which has made an investigation. Five Senators—Messrs. Dillingham, Gamble and Jones, Republicans, and Fletcher and Johnston, Democrats, say that "all the rules of law, judicial procedure and justice require that the Senate's former judgment in Senator Lorimer's favor be regarded as final and conclusive;" and that in this additional investigation no new and substantial evidence has been produced. The minority, composed of Messrs. Kern and Lea, Democrats, and Kenyon, Republican, assert that the new evidence is "broader and more far-reaching" than that which preceded it, and that it proves that at least ten of the votes cast for Lorimer were procured by corruption, making his election invalid. It is understood that a majority of the Senators are in favor of ousting him. Vice-President Sherman visited him in Chicago last week and urged him, it is said, to resign.



Cheer for Woodrow Wilson.

A week ago gloom reigned in the "presidential" camp of Woodrow Wilson and

his supporters. He had lost Ohio, Kentucky, California and other States, while Speaker Clark was "running like a race horse."

But the last several days have witnessed a very material brightening in the Wilson prospects. His friends are distinctly more cheerful. New Jersey, Minnesota and Texas have declared for him, and he is now expected to march, metaphorically speaking, into the Baltimore convention with a body of delegates 250 strong.

This will be no negligible force, and Clark will not have a much superior force. It is not surprising, therefore, that Wilson stock is going up, and that the New York World in a half-page editorial publicly leaves the oracular neutral fence and formally makes Wilson its candidate.

Bryan is still regarded as the formidable "dark horse" of the Democracy, but no impartial observer of tendencies and developments can fail to note the upward revision of Wilson estimates, chances and calculations. And upon this phenomenon even independents may congratulate the Democrats. What for a time looked like a Clark tidal wave was not inspiring or reassuring to those who believe in strong parties and a sound, skillfully-directed "opposition."—Record Herald.

Review of Campaign.

Reviewing the campaigns for the presidential nomination, the New York Herald said:

"Theodore Roosevelt is in a still stronger position than he was a week ago, President Taft making no gains. Speaker Clark is still in the lead among the Democrats, but Governor Wilson is gaining on him. That describes the situation in the two presidential battles now being waged, as shown by an impartial canvass.

"On the Republican side, it practically rests with the national committee to decide the contest. If the 'steam roller' methods are used, as they always have been since parties were formed, the Taft managers, acting through the committee, very likely can seat enough delegates to nominate the President, but there is no certainty of it, and in the event of a Taft nomination through methods which Roosevelt managers would question, there more than likely would be a 'rump convention' at which Mr. Roosevelt would be the nominee.

"President Taft made no gains during the week and suffered a serious defeat in New Jersey, where under the primaries Mr. Roosevelt obtained the State's twenty-eight delegates. As things now stand the President has 488 delegates instructed, pledged or favorable to him," according to the Herald's figures. "The Taft managers lay claim to many more than that and a good working majority.

"Adding his New Jersey twenty-eight votes to his total of last week, Mr. Roosevelt now has a total of 452 delegates, or within eighty-eight of a majority. Only twenty-two delegates remain to be chosen, ten from South Dakota, of which Mr. Roosevelt is reasonably sure; six in Arizona, and six delegates at large from Ohio. It is an even fight both in Arizona and Ohio.

"The only delegates besides those in New Jersey elected during the week just passed were eight at large from Texas. Both Taft and Roosevelt factions elected their own men, and thus it will remain for the national committee to decide which will be seated.

"The work of the committee began in Chicago on June 6, when it took up the first of the 204 contests. Both factions agree that the whole situation is 'up to' this committee. At present the Taft men control the committee and are inclined to resort to old-time methods and throw out the Roosevelt contesting delegations and seat those favoring the President.

"The situation is unique and puzzling and nothing would cause surprise to those most concerned. There is little talk now of a third candidate. Many of those favoring President Taft would gladly turn toward a third man, but they say that the moment compromise is suggested many of the Taft delegates would swarm to Mr. Roosevelt. As a result they declare they must 'stick to the last.' That Mr. Roosevelt will bolt if the President is renominated is a general belief among Republicans.

"Among the Democrats Speaker Clark still leads with 449 delegates in his column. Governor Wilson has 228."



Wilbur Wright, Air Conqueror, Is Dead.

Wilbur Wright, noted aviator, died of typhoid fever at his Dayton home.

The decedent and his brother, Orville, were the first persons to make aviation practical and a commercial success. Wilbur was born in 1867 on a farm near Miller-ville, Ind. His father was then presiding elder of the White River conference of the United Brethren church.

When Wilbur was still a child his father removed to Dayton, Ohio, and it was there that Orville Wright, who was associated with Wilbur in the early experience with flying machines, was born. The boys were educated in a rather informal fashion, but their interest in mechanics early asserted itself.

At about this period the two brothers became interested in telegraphy and made for their own use a telegraph line, manufacturing all the appliances used. The father was editor of a local church paper in Dayton and to the boys fell the lot of folding the papers for distribution. At that time folding machines were unknown and the work of folding the papers grew tiresome. Certain that a machine could be devised to save them manual labor they set to work and soon contrived a crude folding machine, which would fold papers at the rate of 3,000 an hour.

Having invented a machine to fold papers they became inoculated with the desire to print a paper of their own. They built their own press and operated a suburban paper for some time, finally selling the plant for enough money to enable them to set up a bicycle shop. They made and sold enough bicycles to lay by a few thousand dollars, and the money thus saved was the nucleus of their now considerable fortune.

EDITORIALS

Our Special Offer.

The time is rapidly drawing near when our special offer for the Inglenook will close. It is only a few days until July 4. During those few days the Inglenook may be secured at 50 cents per year. If you have not already sent in your subscription, be sure and do so while you can take advantage of the bargain. After July 4 the magazine will again be sold at the regular price of \$1.00 per year.

Ask Yourself.

Some people get so much in the habit of using other people's brains that they forget that they have any of their own. When any point comes up that needs prompt attention and an immediate decision they are entirely helpless because they do not know what other people will think about it. They hesitate in their decisions and put off giving an answer until they can ask three or four other people and then they are not just sure as to what they should do. Why not grow your own brains and use them? In matters pertaining to religion, instead of asking the opinion of the preacher it will be of far more satisfaction to be able to decide for yourself and act on your judgment. All the preacher can tell you will be his personal opinion, and you might as well employ your own brains as to depend on his. If your sense of right and wrong has been normally developed you should be able to pass judgment on the ordinary circumstances of moral conduct for yourself. If you must depend entirely on what your preacher tells you, what are you going to do when he is not within reach? He is a human being and has human limitations just the same as any one else. He may be mistaken, just as some other people make mistakes. The place of responsibility really lies within yourself. You cannot shoulder the matter off on what the preacher told you. Develop your own judgment and use it. When questions arise that need consideration ask yourself first. Train your mind and your judgment so that you can have confidence in yourself. The preacher can only direct you in the cultivation of your own judgment. He can give you some suggestions for your own development. When he attempts to do your thinking and to tell you just how to act in every case, he is getting off his legitimate beat and you are making a silly nobody of yourself. He was intended to be your servant to help foster and develop your talents,

to teach you how to act and live independently. When he fails to do this he fails as a minister. Grow your own brains and exercise them properly and legitimately.

Waiting for Directions.

The young man who will work his way to the top is the one who never waits to be told what he should do. He arrives on the scene, looks the job over and at once begins to acquaint himself with the work. If he has an ordinary degree of intelligence, he can size up a situation, take a hold of the job before him and push it through to a finish. The trouble with so many young men is that they are looking to see how much they will have to do in order that they will be able to hold their job. They are ready to make short cuts for the sake of getting through easy. However, they are always the unfortunate ones who are looking for another position with hardly enough saved from their last pay envelope to tide them over to the next job. They only do what they are obliged to do under the close watch of their foreman, and immediately after getting a new position they get acquainted with those of their kind who are able to put them wise as to how to work the boss, and get off easy. Then there are those who start in on a job with a tremendous amount of enthusiasm and apply themselves very faithfully for a few months, or until they become fairly well acquainted with their work and then begin to look around for an opportunity to make short cuts. They stop before their job has been put through to a finish. That is their failure instead of their success. Putting a job clear through to a finish is the test of efficient workmanship. There are plenty of promoters in this world but the men who are really needed are the fellows who will stay by a job until it is successfully finished. They are the men who are in demand everywhere and if they have occasion to change jobs, it will be because they have been invited to do so instead of being obliged to do so because of past neglect of duties.

Censures American Women.

Under the text, "An Appeal From the Hours to the Years and the Centuries," Rev. Dr. Newell Dwight Hillis, in the Plymouth Church, Brooklyn, attacked the women of America, with a special reference to a luncheon for their pet Pekinese spaniels given by a few New York women in a hotel in New York.

"For the deeply religious man," Dr. Hil-

lis said, "it sometimes seems as if New York society is passing into some of the phases that characterized Rome just before its decline and fall. The test of a city and its civilization is the attitude of its women toward life.

"When women become thoughtless toward the little children in the tenement-houses and break all of their boxes of alabastine ointment and give banquets in hotels with dogs as their guests it would seem as if vices that once crawled like a serpent over the temples are now leaving a little slime on the threshold of the American home."

Farm Life Is Praised.

"Stay on the farm" was the advice given by Eugene Davenport, dean of the Illinois College of Agriculture, in his commencement address to sixty graduates of the Nebraska School of Agriculture. Dean Davenport declared himself an enthusiast on farm life, which he pictured as little short of paradise, but he condemned emphatically land shows which he said strive to induce city men to move to the farm, where they struggle to adapt themselves to a life for which they are not fitted.

He congratulated the University of Nebraska on the excellent work it is doing in the way of "back to the farm" education, and said he believed that State offered a splendid field for agricultural development. He was told while there that a 70 per cent or more majority of the students at the agricultural school returned to agricultural pursuits on completing their scientific education, and were instrumental in improving farm management.

Farm life is the right life for a farmer's sons and daughters is the belief of Dean Davenport, and the constant tendency of the present age is for its betterment. It gives a life full of constructive and productive work, earnings sufficient to give a certain living, and absolute independence for a lifetime, and enough leisure for outside enjoyment. Dean Davenport urged with enthusiasm and energy the agricultural and domestic science graduates to make their permanent homes on the farm.

"Don't go to the city for your home," he said. "Above all, don't start life on the farm expecting to move to the town or city as soon as you can afford it. Don't move to town simply to educate your children. Educate them first in the rural schools and then let them go to the city, if necessary, to complete their education, but keep them

home on the land. The real farmer will never be satisfied in the city any more than will a city man on the farm. They are differently constituted, and each has his niche to fill."

Ten Causes of High Food Cost.

A committee of the city-wide congress of Baltimore which has been making an inquiry into the causes of the high cost of living, has submitted its report.

Summarized, the report states that prices have been raised for the following reasons:

Increased supply of gold, price control of exchanges and agreements, tariff on foodstuffs, abuse of cold storage to help corner markets, decreased labor on farms, decrease of farming around the city, excessive profits to middlemen, due to the many small shops; too much handling between producer and consumer, too much purchasing on credit at advanced prices, growing luxuriousness of the people.

Among remedies suggested is the establishment of a national and international congress and clearing house to regulate the relative value of gold and staple products at stated intervals. The removal of tariff on foodstuffs and laws controlling cold storage and making corners in food products illegal are also urged.

Earliest Pure Food Labels.

The Harvard Palestine Expedition in its excavations at the city of Samaria has made some very important discoveries. Among them are the first pure food labels in history and the first record of keeping wines in a governmental warehouse under seal. These discoveries date back to the time of King Ahab, nine hundred years before Christ. These inscriptions are labels employed as seals on wine and oil jars. They mention the year in which the wine was laid down in the cellars of the government storehouse and state the vineyard from which they came. On the oil jars the labels read: "A jar of pure oil," with a mention of the district from which the oil came. About seventy-five of these labels have already been discovered in the ruins of the storehouse connected with the palace of King Ahab some 3,000 years ago, and the names of the owners indicate that other people besides the royal household made use of this storehouse. The inscriptions are written in ink with a reed pen in a plain hand, making quite a contrast to the inscriptions which the Phœnicians were accustomed to cut in stone. These

excavations reveal the productions of the soil which the prophet promised.



A Considerate Judge.

This poor victim of drink concurs in the judge's sentence. "A man was brought before a judge in St. Louis and arraigned for larceny. He had stolen a watch from Father Dempsey, who runs the 'Exiles' Rest.' He had pawned the watch and bought some drinks. He pleaded not guilty. The judge asked the man his business; he said he was a printer. 'How did you come to steal that watch?' asked the judge. 'Well,' answered the 'bum' printer, who had traveled in various States, 'I have pleaded not guilty.' 'Yes, I know,' said the judge, 'that is your

plea, but what is the truth?' and the printer confessed. 'What do you think ought to be done to you?' patiently queried the judge. 'Well,' said the broken-down printer, who was human flotsam, without relative or friend, 'I ought to be put somewhere where I can get rid of this habit of drinking.' 'Suppose I send you to the penitentiary for two years. Do you think it would break you of that habit?' and the judge's tone was kindly, for he was interested and sympathetic. 'Yes,' promptly answered the 'criminal,' who, having changed his plea, was sentenced to two years—sentenced by himself—with no feeling of revenge against society, no bitterness. It was Judge Lindsey's 'boy system' applied to the grown-up."—Collier's.

OUR YOUNG AGRICULTURIST'S PAGE

Prof. F. W. Markwood

(In 10 Installments.—Installment No. 1.)

The Soil and Tillage.

IN its agricultural sense, the word soil is used to describe the thin layer of earth, that, like some great blanket, is tucked around the wrinkled and age-beaten form of our earth. Beneath is a harder and colder layer of earth, which is called subsoil. Plants, insects, beasts, birds and men alike are fed upon what grows in this upper layer.

A good many years ago, Jethro Tull, an Englishman, first taught the English people and the world the value of tillage of the soil. He showed them that careful and thorough tillage increased the available plant food in the soil. The stirring enables the air to circulate through it freely, and brings about a breaking up of the complex compounds that contain the elements for plant growth. You have seen how the air helps to crumble the brick in old buildings? It does the same with soil if permitted to circulate freely through it. The agent in the air that performs this work is called carbonic acid gas. This gas is one of the farmer's greatest aids. We must not forget that in soil preparation, air is just as necessary as any of the tools and implements used in cultivation.

A two-horse plow is usually necessary to break up and pulverize the land. If the soil is fertile, and if deep plowing has always been done, good crops will result. If the tillage is poor, scanty crops will al-

ways result. For hard, neglected soil, a gradual deepening is what is needed. If the farmer plows four inches deep, he should adjust his plow so as to turn five inches at the next plowing; and so on, until he has a seed bed nine or ten inches deep. This gradual deepening puts neglected soil in good physical condition; and with rotation of crops, it will become yearly more fertile. The plow, harrow and roller are all necessary to good tillage and proper preparation of seed beds. The soil must be compact, all clods must be crushed; then the air circulates freely.

Moisture.

Did anyone ever explain to you why water is so important to the soil? Often crops entirely fail because there is not enough water in the soil for the plants to drink. The soil must be kept in the best possible condition to catch and hold enough water to carry the plants through hot, dry spells. Plants drink water through their roots, and it rises, by a peculiar process of mother nature's, up through roots and stems and passes out of the leaves into the air. When summers are hot and dry, and the soil contains little water, why do plant leaves shrink up? It is simply a method wise old mother nature has, to keep the water from passing through and from the plant in the usual larger amounts, so as to keep the plant longer supplied.

A thrifty farmer keeps his soil in such good condition that it will have a supply

of water for the growing crops in hot, dry spells. This is done by deep plowing; by subsoiling, or by adding any kind of decaying vegetable matter to the soil; and by growing his crops so that they may be tilled easily and frequently. The soil is a storehouse for moisture, and in the hot, dry times it should be frequently tilled and stirred; which saves the moisture, and so often the whole crop.

Soil Improvement.

We hear about exhaustion, or wearing out of the soil. Now that fresh land is scarce, it is very necessary to restore fertility to the exhausted lands. How? One very great help is to till it well and frequently. Then we must add humus, or decaying vegetable matter, to the soil. The continuous growing of crops like wheat and corn has used up both plant food and vegetable matter. There are three ways of adding these elements to lifeless land: 1. By applying barnyard manure, which brings the fact that live stock raising should be a part of all farming. 2. By adopting rotation of crops, which will be explained as we go on, and by occasionally

plowing under crops like clover, or cow-peas. 3. By applying commercial fertilizers; which are nitrate of soda, ammonia sulphate, cotton-seed meal, etc. Thus, if we want to make the soil better year by year, we must cultivate well, and economically add humus and plant food.

Manuring the Soil.

When our land was new and rich we were not compelled to use large amounts of fertilizers. Yet, many years ago, an Indian, Squanto, came into a New England village and showed them how, by planting a fish in each hill of corn, they might increase the yield. But now plant food is more or less exhausted by years and years of cropping; so plant food is of much more importance. If we wish to keep the land fertile, we should allow nothing to be lost from the farm. Manures, straw, roots, stubble, healthy vines, anything which will decompose or rot, should be plowed under or used on top. In commercial fertilizers, nitrogen, potash, and phosphoric acid are necessary in fertilizing the soil. Lime is also added; it is a very good plant food, and improves the structure of the soil.

THE NEW EDUCATION

Howard M. Sell

HOW shall education begin? How best be carried on? When shall or does it end? These are pertinent questions at this hour of interest in the best ways of unfolding mind, acquiring culture, and ennobling humanity. First, every human being should be educated symmetrically; body, mind, and spirit should be unfolded together. Physical exercises should always accompany mental training, so that the student may learn to walk and move erectly and gracefully. Ease and grace of manner add a wonderful power to mental culture; they make a scholar twice a scholar, and elevate the man to the highest rank in the nobility of nature. Every student in the land should daily practice those light, simple movements of arm, hand, and foot which give flexibility and readiness. The graces of the spirit—kindness, love, truth, charity, purity, sweetness of temper, patience and fortitude—should be as carefully and constantly taught as the sciences, and if either must give way for lack of time, let it be

the mental knowledge that is neglected rather than the moral.

Where shall education begin? With the perceptive faculties, of course; that is the order of nature. The child cannot reflect or judge until its mind has gained material to work upon. Consider how much a child during early years must learn wholly through the medium of the five senses, the perceptive faculties; it must acquire language and ideas of the size, shape, color, texture, distance, and weights of objects of every sort—if these faculties were rightly trained or even partially trained, this mass of easily-gained knowledge might be wonderfully increased. After the first five or six years of life, children acquire the art of seeing, yet not seeing; hearing, yet hearing not, nor understanding the daily knowledge that drifts over and past them, leaving no impress.

The curiosity of children is so often repressed by orders to "keep still," "stop asking questions," and the like, that it almost dies out in many minds; is only awak-

ened by the sight of something remarkable. This natural desire to know should be carefully trained to observation and research concerning all natural or artificial objects or phenomena; to the study of worms, insects and fishes; to notice the many varieties of plants, shrubs, flowers, grapes, trees; to observe the differences and likenesses of leaves in shape, color, size; to note the peculiarities of structure in animals; to see the difference in styles of buildings, use, form, advantages and disadvantages; to observe the stars, their position, brightness and number. These are the beginnings, the germs of scientific knowledge, and they may be planted in the child of five or six years. All scientific knowledge was first gathered by observation of natural objects. It was in the minds of men before it was written in books. And there is no labor or strain of mind in learning this day by day from the parents' or teachers' talk.

This fact must constantly be remembered: that through the body, knowledge comes into the mind; mind can be developed only through the action of the five senses, by the sensations produced, and the thoughts excited by external objects, their uses, powers and properties. Any person whose senses are alive and acute, if taught to observe thoroughly what passes around him and to study out the reasons and connections of events, may attain thorough command of reasoning and reflective powers, and become an educated person with but little aid from books and schools. Education begins with the first lisped word, the first recognition of an object by its appearance and its name. Any child that can learn the names of objects and the construction of sentences in one language, can, of course, learn them in another, if the same time and effort is given. A child who can learn the names of his companions, can learn the names of the stars. Any mind above idiocy can be improved almost indefinitely. Yet minds are not alike; they differ as much as bodies differ, in strength, symmetry and completeness. One man has mental gifts in one direction, another man in an entirely different direction; what folly to attempt training them entirely alike! As well attempt to stretch all men to the same bodily height, as to attempt making them the same in mental proportions.

Every life, in a certain sense, begins and ends for itself; whilst in many ways it seems created only to aid, strengthen and guide other lives. The directing of one's own

life, the unfolding of one's own intellect, the development of one's own soul-powers is the great purpose for which each human being was brought into life. For, and toward this one purpose, every acquaintance, every journey, every friend, every event, however trivial-seeming, was intended to contribute. Whilst we do and must influence the growth of other souls, whatever we may do for others, in its reflex influence may do more for us than for the party to whom we give our efforts. We must free ourselves from the idea that the schools alone educate; that the schools are the only educational agencies. Everyone's work, visits, church-going, newspaper, magazine, book, is, or may be, an educational advantage. All depends upon whether the mind is open, receptive; the feelings, the heart, interested; the spirit teachable. One will gather wise lessons from dead leaves and withered grass; while another gains nothing from the "vasty deep," the procession of the stars or the sky-touching mountain peak. The grandest scenes in nature bear no message to some souls; the whole world and the universe of worlds are to them as naught. They are bound up in the pursuit of money or fame or position, and the pursuit of knowledge seems too absurd to such souls.

We have seen that to the infant all knowledge seems to come through the medium of the senses. Memory at once takes up and records this knowledge, else there would be no advancement; then comparison of one object with another follows, and the child is soon saying, "This is larger, or better, or whiter than that;" this is the first step toward reasoning; and persons who do not readily perceive likeness, difference, deficiency, peculiarities and inconsistencies by comparison of objects and thoughts, will not become ready or skillful reasoners. Hence we see that the faculty of comparison should be carefully and thoroughly trained from earliest youth. A person who wishes to educate his powers, and who has little time to study books, can find no method so thorough and efficient as close, accurate observation of surrounding objects and constant comparison of this and that object, event, or person with some other. Such study of surroundings cannot fail in time to improve the reflective powers indefinitely and the quantity and quality of one's reflections prove the intellect and determine the character, the life.

It cannot be too frequently repeated that it is not the amount of facts one acquires

by observation, or reading, that is of any particular importance to the person or the world, but it is the use one makes of facts through working them into his mind by reflection, and evolving them again in his character, in his work, in himself.

One of the great faults of our primary teaching is that it is theoretical where it ought to be practical. The next great fault which we notice in the instruction of the youth, is that no attempt is made to furnish them any clue to the operation of their own minds; they are utterly ignorant of how their mental operations are carried on. Memory is generally the only mental power of which they have any knowledge or conception. They do not know in what

direction they are gifted or wherein they are deficient; hence, they can neither use their gifts properly nor improve those faculties which are not well developed.

Most young persons would be delighted with the pursuit of knowledge, could they be led along by competent teachers, in these easy, natural methods, with the manner and matter of their instruction suited to their faculties and the proper order of their development. Alas! that ignorance, which fancies itself wisdom, occupies so many teachers' minds that they will not turn to the natural methods of thought, study and instruction.

Hollidaysburg, Pa., May 6, 1912.

THE COMMON ENEMY

George Frederick Hall

I WAS reared in a city, where I became so accustomed to seeing its breweries, its many open saloons, and its dives of sin and iniquity, that I learned to look upon them as necessary evils. Experience and observation in later years have demonstrated to me that there is no such thing as necessary evils. Evils are unnecessary.

About the greatest blessing that could come to us would be to clean up, personally; serve God wholly, not in part. We ought to be able to look God in the face when we go to vote. Let him rule over our lives. It means something to surrender wholly, but we must give all to get all. It is trying to serve God and mammon that makes life a failure.

A few years ago my travels led me to a rough mining camp in western Colorado. It had been affectionately dubbed "Eden City," by the miners. About every other door was a saloon or a dance hall. The greatest part of the earnings of the people went to gratify depraved ideas of pleasure. At the daily and nightly festivities, the duck clad, hobnailed bonanza prince—the Western miner—would swing his painted and powdered partner out over the dance floor. At the end of each dance she promised him to the rear bar, where he left a half dollar or a dollar for drinks, cigars or refreshments for them both. Each miner went through the same program about eight or ten times each night. In the next door the attractions varied to suit differ-

ent tastes. A tin-panny old piano furnished the music, while a motley crowd of negroes danced, and gambled, and threw their souls into loud singing of such pieces as "Carve Dat Possum," or "Mah Honey Sal." Next to this was an exclusive gambling hall, with a bar attached, from which several "young ladies" served the men with liquid refreshments. Every conceivable game of chance was there represented. I remember vividly one large gambling hall, which was run by a white haired old man. Across the dial of the clock was written: "Please don't swear." Also, for some strange reason, he kept an open Bible on a stand near the entrance! This hall had its bar presided over by a big greasy negro and three "young ladies." At the entrance, inside, outside, everywhere could be seen the different degrees of human depravity, watching to decoy victims into the many traps, whose setting and operating were unrestrained by any law.

Over all the one thing predominated and ruled; the cause, the means, the reason, the effect, the all—whiskey! King Alcohol!

Had it been removed from Eden City—were it removed from our whole country today—things would be sure to change speedily for the better. It is the cause, and not the effect, that must be uprooted.

The miner who lost his precious, hard-earned portion when in its clutches, the fatal clutches of Eden City's king, might have been an industrious, honest man;

might have saved the precious dust he labored so hard to get, and might have lived a useful, happy life thereon. The gambler, under its baneful influence, sat night after night at a green covered altar in earnest, unrelenting worship of Satan, who fitfully lost and gained, and finally became a victim or a criminal, might have been an honest man but for the potent power of whiskey, might have taken the fruits of his labor back to his wife and children: the wife and children who vainly waited for papa, in the far-off Eastern home. The man whose six-shooter spoke impatiently and took a partner's life, might have escaped the after years of retribution, if his brain had not been hot with drink when the shot was fired!

I left Eden City in two days; my companion and guide became infatuated with its glare and glitter, and with one of the "young ladies" of the bar, and refused to leave. I was no coward, it was not because I feared the typical Western "bad men" that made up the town's population. I left simply because my staying would do no good either to myself or Eden City.

I came to Illinois. Its cities were under the protecting hand of the law. But there was Eden City over again. Not as loud nor as gaudy nor as open; but concealed,—behind walls,—behind drawn shades of saloon windows; quietly, cautiously, but with just as sure and speedy results, the checkered drama of Eden City was being enacted under the very protection of the seeming pitiful law.

I drifted to a little town of Massachusetts for the summer, where I meant to finish a book I was preparing. At last I had escaped from Eden City and its "charms." But no! In that quiet little New England village I found almost the same conditions. The only difference was that they flourished quietly under the club of the law, whose very influence and proximity made them quieter and more elusive, where the same dives and gambling joints and saloons were getting the same results. They were not doing it as openly as did Eden City; but they were doing it, just the same.

What was Satan's chief aid in that New England town? Why, the same that made Eden City, Colorado, what it was and prevented it from being what it ought to be; the thing that ruled the law-enveloped town of Illinois, the thing whose baneful rule is found everywhere; the common enemy,—Whiskey!

To reform Eden City, the first step

would have been to destroy the cause of its condition, whiskey. Then I believe things would have properly adjusted themselves. How start in on the quiet, concealed, disguised Eden City of Illinois? How start to clean up the Massachusetts town, and open the eyes of the elderly, pious citizens, fretting about their boys? Simply remove the cause, effects care for themselves.

We voters make and furnish the traps; also the game. The saloonkeeper pays our price for trapping privileges. If we raise the price he offsets it by baiting his trap more temptingly, and so catching more game. In some cities the trapping privilege is \$1,000 a year. The more attractive the costume of the traffic, the more she is wooed. Her decorative tile floors are inlaid with silver dollars; and her walls and ceilings completely covered with beveled mirrors. The woodwork is rich and elaborate, the art and music likewise. If a young man doesn't drink, he enjoys fluttering around the light, snared by the charms of sweet music, and his love for art. The saloon, or club-room with bar attached, so becomes a dangerous rival to the most palatial home.

If the guns of righteousness are spiked, the thing to do is to bore them out. If we pray, "Thy will be done," we must not aid in perpetuating customs that heaven would not sanction. If we do, at the closing day we cannot say, "I have fought a good fight. I have kept the faith." A good fight is better than a winning one. No evil can be licensed without sin. Think of licensed sin for revenue, and building cities on blood and iniquity!

In proportion as we serve Satan, we obligate ourselves to him, and at last it is painful to see him foreclosing his mortgages on ruined lives.

I was once in a city during a campaign where the main issue was, saloon or no saloon. The forces of evil represented that, if the temperance cause should be defeated, prosperity would prevail, and even promised certain industries. One was a large addition to a coffin factory, another was an immense distillery.

The temperance cause was defeated. A few years later I visited that city again. The grass grew in some of the streets, and real estate had greatly depreciated. Everything had a neglected, rundown appearance. The only evidence of growth was a shingle roof on one cottage, and on another a new storm door.

We can keep some things well in alcohol, but it will not preserve a city.

WHICH WAS BEST?

A. L. Colwell

SHE always looks so neat and prettily dressed. What a nice housekeeper she must be," said Ruth Davis. Her brother Joe laid down the book he was reading and asked, "Who, sis?"

"Why, Jennie West," she answered. "I was thinking how nice she looked at church this morning in her dainty new silk waist and fresh ribbons. One could hardly imagine her looking so slovenly or untidy."

"No," answered Joe. "She always looks very neat. How do you think she would fit that new house of mine?"

Ruth was very thoughtful and said: "I don't think anyone good enough for you, or it; but I had hoped Lucy Holley might fill that position."

"Lucy is a good and pretty girl, but she hasn't got the style Jennie has," said Joe.

Their mother, who had been sewing quietly, now turned from the window and said: "Joe, my dear boy, if you are thinking of choosing a mistress for your new house, let me give you a little advice. Have you ever seen Jennie at any time except Sundays?"

"No, only Sundays and evenings, when she was expecting me," he answered.

"Have you ever seen Lucy at any other time?"

"No, I never have," he frankly confessed.

"Well, you can not expect that as a farmer's wife and housekeeper, a girl can always look as she does on Sunday, but she can always look neat and clean, with her hair well combed, and I know you could never put up with an untidy wife."

"No, I am very sure I could not," said Joe.

"Now, my advice is this," said his mother. "You must find out how they appear on weekdays, at their work, when they are not expecting any one, and then you will know how to choose."

"I do not see how I could manage to do that, unless you and Ruth can help me."

"Well," said Mrs. Davis, "Ruth might go over and spend a day at each place, as the girls have often urged her to do, and she could be able to judge what kind of housekeepers they were."

Ruth gladly assented to help her brother out, and on Tuesday morning drove to the

West farm, which was three miles away. She arrived at half past ten, and Jennie came out to meet her. Ruth tried not to appear to notice the loose, dirty wrapper, buttonless shoes, tangled, uncombed hair, and general disorder. Alas! for Joe's ideal! The style had utterly vanished. She took her through the unswept kitchen where the breakfast table was still set covered with dirty dishes, into the sitting room, which was even more untidy. The floor was covered with litter, and dirt lay thick on pictures and furniture. Every chair in the room and the couch were full of things, garments old and new, clean and dirty; hats and wraps hung here and there, as they had been flung when taken off.

"We haven't got our work done yet," said Jennie, as she cleared off a chair, so Ruth could sit down. "I've been churning and left mama to finish, while I get dinner. The men folks are very particular to have it on time."

Ruth thought it a queer time of day to be churning in warm weather, but did not say so, but chatted as gaily as she could, in the dust, while Jennie brushed up the carpet and hung up some of the clothes.

In a few minutes Mrs. West came in. She had on a ragged black dress, and because of the absence of a work apron it was plentifully bespattered with cream. The dinner was really well cooked but badly served in the kitchen, with a dirty red tablecloth, and the room swarming with flies. After dinner Ruth thought they would change their dresses, out of respect to her, but they did nothing of the kind, and at three o'clock she took her leave, well satisfied that if she could help it, Jennie West would never be mistress of her brother Joe's new house.

The next day Ruth visited Lucy Holley. She did not go out to meet her, but as she approached the open door, she called out: "Come right in, Ruth. I'm too busy for ceremony. Mama has gone to town with papa, and I promised to get this dress done for Alice to wear to the picnic tomorrow, and I could not disappoint her."

She had the sewing-machine drawn up before an open window, in the clean, cool dining room. Not a speck of dirt was to be seen anywhere. The floor was as clean as soap and water could make it, while the

windows shone like jewels; and Lucy herself looked cool and neat in a blue gingham housedress, and white apron, her dark hair neatly combed and a blue ribbon tucked coquettishly in one side. They chatted pleasantly of many things until dinner time, when Lucy said, "On account of getting Alice's dress finished, I have arranged a very simple dinner, as it would take less time, and I am going to ask you to share it with me without any apology." The dinner consisted of cold meat, creamed potatoes, bread, butter and cake, and luscious strawberries with plenty of rich cream, and was served in the cool dining room, with a snowy cloth on the table, and a large dish of fragrant sweet peas as a centerpiece.

After dinner she took Ruth into the cool, pleasant sitting room, saying: "I can work the buttonholes on Alice's dress in here just as well. I have all the machine work

done." Before going she put on a light waist and blue duck skirt, and looked the perfect lady.

Ruth went home at four o'clock, having spent a very pleasant day, and when she told Joe the result of the two visits he did not say much; but the next Sunday after church he passed Jennie West with an indifferent bow, in spite of her new hat, which was very becoming, while Lucy Holley was driven away in his carriage, to view the new house, and be told the old, old story ever new.

And Jennie West is still wondering how plain Lucy Holley, with not nearly as nice clothes as she, and no style, succeeded in gaining a good husband and home, while she is left. And her Grandmother Campbell said: "Jennie, I think Joe Davis wished something in his wife besides 'style.'"

SHE WORRIED

Joseph F. Novak

ONCE upon a time, the hard-working man decided that to assure himself of a peaceful old age, he had better secure a place to live that he could call his own, the consequence being that he figured out that by buying a house and lot and placing a mortgage upon it, he could, in time, be the proud owner of it.

So he called the hard-working woman who was his wife, and thus he spake: "Wife, the time has come when we ought to do something toward getting ourselves a home, no matter how humble it may be, and cease enriching our landlord by paying rent. Therefore I say that we use the \$1,500.00 which we have saved, and buy a house for \$2,500.00. We can borrow the \$1,000.00 and in five years pay it all up. I am making fifteen dollars a week, but we can live on ten; the children are now bringing home a little money, so with their help we can easily save up the \$1,000.00 and pay the incidentals, such as taxes, insurance and interest."

"That is very well," answered the hard-working woman who was his wife, "but you know we have made it an unalterable rule never to borrow and I would rather continue to pay rent until the time comes when we have all the necessary money to purchase the house and lot. I shall be

worried every minute of the five years that we have the debt hanging over us, and you know we don't like debts."

"Truly you have spoken, wife, regarding going into debt," replied the hard-working man, "but this will be an honest debt, and one no one need be ashamed of. But I've quite decided to go ahead in the matter. If everything goes well, and I keep my health, why, at the end of five years we'll have our little home, whereas otherwise we'd be then even as we are now."

"Well, if you are determined, I'll not say another word, but I know I shall be worried the whole five years. My sleep will be broken and my days filled with thoughts of the dreadful things that might happen."

The hard-working man, however, followed the dictates of his mind, and purchased a neat little cottage set in the middle of two lots.

"Isn't this beautiful, wife?" he asked, as they sat before it; a few weeks later, in the cool of the evening.

"Yes, very," she answered. "But I have already commenced to worry over that mortgage which we have put upon it. I shall lose sleep, I know-it."

As the months rolled by, the dollars in the bank account kept accumulating, now

that there was no rent to pay, the little children grew rosy in the open air, the hard-working man continued to hold his job and make satisfactory wages, and the eldest son helped.

But the hard-working woman did not believe in these happy signs. She counted the dollars yet to be saved, and saw not those "salted away." And on each interest day, she would say:

"Thank God, that is paid, but we have not yet gotten together the whole principal."

But soon the five years were up, more than \$1,000.00 was in the bank, and then the day came when the hard-working man

sat down to supper in the house from which the mortgage had been released.

"How nice it is," the hard-working man sighed.

"Yes, isn't it?" sighed the hard-working woman who was his wife. "But how I worried."

A few months later, a great corporation needed their two lots and willingly paid them \$10,000.00 for them which enabled the hard-working man and woman to retire.

MORAL:—What sense is there in worrying about things which might happen, yet generally do not?

LETTERS TO THE FOLKS BACK HOME

Galen B. Royer

Dear Children.

Saturday evening we were invited to Bro. Sjolín's, and mama saw for the first time the small round table at which we were to sit and eat. It was ready when we came and soon after we arrived "Var så godt" was heard and we sat down. The place of honor for guests is always on the sofa by which the table is set. The supper consisted of two or three kinds of cold meat, warm meat rolled in balls, cheese, boiled eggs, cold milk, rye bread and good butter. Mama is doing fine at these meals. She gave a lesson in English to Niels Johnson while Bro. Johansen and Sjolín and I walked over to see the largest quarry of limestone I ever saw. I should judge the hole out of which they have hauled limestone for the last thirty years is larger than eighty acres. It is rather deep too, yet they have an inclined railroad down into it and pull the stone out, take it to the factory on the top and make both lime and chalk. It produces fine quality of chalk. It was most too dark at nine to see the process by which the chalk is taken out of the stone, but the general principle is simply crushing the stone into powder and by centrifugal force separate the chalk from the stone as in America cream is separated from the milk. It is a very interesting walk. We came back and I conducted family worship in Swedish, and by eleven we were at home in bed.

Sunday we were invited to Eld. Anders-

son's for dinner. So we took cold lunch in our room; spent the forenoon in reading until I accidentally broke my glasses. At noon we went to Andersson's, had a nice visit and a good American dinner of roast beef, vegetable soup and the like. In this country soup is served last. They fill you up with something solid and slip the soup in around the edges instead of like in America where one is filled up with soup and then can't get anything else in.

Two o'clock found rain again and a few ready for meeting. But a few minutes later it quit and a goodly number gathered for services. We had, I think, a very good meeting. Then we hastened to Malmö where at 4:30 we had another meeting. Here the house was crowded and the message listened to with interest. The interpreter did well. At this meeting a Mr. Berg was, who remembered Father Miller very well and asked about him. Mama was so glad to have Mrs. Ekberg, the interpreter, with her that she wanted to take her to the restaurant for a good supper, and this we did. We had a fine visit and returned home at eight o'clock. Thus passed the Sunday very pleasantly indeed.

Yesterday morning, or rather Monday morning, I had no lesson on account of my teacher's health. So I closed up an article on George Mueller's work at Bristol for the Visitor and sent it to Henry, and then mama and I went to Malmö for breakfast. I took along a roll of films which had been

exposed on Saturday on Heydhen's home and also our church, and then called on the Johnson family, as previously arranged for. We found Herr Johnson in bed sick. He has been abed for three months or more. The others are well. They have four very fine girls. Carren Jorgenson, from Denmark, and Hannah Peterson were also there and one other sister. I spent nearly three hours talking with them. It was largely through Carren Jorgenson that we spoke, but at times I did not wait, but the Lord gave me utterance in the Swedish language that surprised me as I spoke to them. At two we came home, had lunch and at five I returned for my lesson. It was a good one, and I am much pleased with the Berlitz method of learning a language.

Upon my return home we were to Bro. Johansen's for supper. He has a fine family of three little girls. His wife is a very sweet woman, once a member of the church but has now joined the Russellites. On Saturday her mother, who had lain ill for a long time in their home, had passed away.

We hardly thought it proper that we should be entertained during this time, for the funeral is not till next Sunday, but so they would have it. After supper they led us up steep narrow steps into a garret room, and there lay mother at rest in her coffin. It was a scene not soon forgotten and the more so that there was no manifestation of grief. The family are attending the regular affairs of the day and the dead is lying in the coffin up stairs without any attendance. After a good supper, Johansen and I talked over many matters pertaining to the work, and at ten we came home. I was very weary and needed rest. Thus has the Lord dealt with us and I praise his name. We are both well; received your letters of July 9 and glad all is well at home. Sorry that Kathren has not been so well. Glad to know that she has her certificate, and that you are all doing as well as you are. God bless and keep each one of you. We often think of you and shall be glad when we can see you all again.

Affectionately,
Papa and Mama.

THE BOARD OF EDUCATION

Ralph Glen Rarick

THE welcome peals of the old dinner-bell came vibrating through the air at last. A smile broke o'er the face of the country lad who had since early morn been waging war with weeds that grew by the wayside.

Leaning upon his scythe, with hat removed, head erect and ear alert, Gilbert paused from his laborious task to catch the chimes of that dear old bell which to him was never known to pour forth sweeter strains of melody. And thus he stood until the last peal was sounded. The chimes were gone, but their inspirations were to remain with Gilbert Fogelsanger.

You might have marveled, dear reader, if you could have witnessed this well-built country lad of fourteen years, who a few minutes before seemed down-hearted and almost exhausted, now walking at a rapid gait across the lately-shorn meadow and wearing an expression that would have passed the scrutiny of an ardent optimist.

To those desiring an explanation concerning this sudden transformation, I can cite you no better way to come to a complete understanding than by passing through a similar experience. But for the time being

just settle down on these suppositions and form an idea as to whether or not the action of Gilbert at this point of the story is as strange as it first appeared.

In the beginning, suppose you were aroused from your slumber early in the morning, and after a hasty breakfast were sent to a wilderness of weeds, there to take the laborious dose prescribed for you. Then imagine old Sol smiling down at you with all his impudence, and casting such rays of heat about you as almost to make it disagreeable for a picnic.

Gilbert arrived at the homestead in due time, slammed the yard gate to its proper position and hung his scythe on a lower limb of the big maple.

"Ma, that sun is something fierce," he began, as he caught sight of Mrs. Fogelsanger's smiling face in the kitchen. "It almost makes me long for the winter days when the mercury falls to about zero and nothing to do but go to school."

"Gilbert," she replied, with a quaint expression on her face, "do you not remember how you grumbled early in the spring because school didn't close, and the warm summer days were so far ahead?"

"Yes, and I suppose I've realized that dream, yet I believe the thing has gone to extremes."

"You must know, son, that we cannot always have things just to our liking. But if you have a liking for something to eat just at the present, you'd better make yourself acquainted with the washpan and a little water."

"That I will, ma!" he exclaimed, in quite an obedient manner, as he threw his straw hat to a far corner of the porch and made his way toward the pump.

He had just begun to splash the water right and left in his country-boy fashion of washing when he was interrupted by the ever-gentle voice of his mother:

"Be careful, Gilbert. I'm afraid you're getting more water on the floor than you are on your hands and face."

"Yes, and by the appearance of those towels it seems as though he's getting more dirt on them than he is in the water," came the teasing voice of his sixteen-year-old sister, who had just finished rocking the baby to sleep.

"Oh, you don't say so!" Gilbert replied, as he straightened up and surveyed his sister, with a mischievous grin partly hidden by the soapsuds that besmeared his face.

"I reckon I could keep the towels as clean as you, Susie, if I didn't have anything else to do but occasionally sing little Harold asleep, wash the dishes and make the beds."

"Yes, and sweep the house, feed the chickens, scrub the floor, churn, iron and hoe the garden, to say nothing of my efforts toward convincing you that the girls do just as much work in their element as the boys do in theirs."

"If you have finished washing, Gilbert, I wish you'd call your father to dinner. You'll find him out in the hammock, I suspect," came the request from his mother, which was quickly complied with, being prompted by the sense of appetite.

"O pa!"

"Be there in a minute!"

"Well, better cut that minute short if you're going to dine with me. My stomach's registered 12:30 for half an hour and I am going to have my dinner immediately, if not sooner."

"Huh! According to your timepiece then it must be one o'clock and you generally go to work at that time."

"Sure, pa, that's just what I've been trying to tell you. I always did make a number one hand at the dinner table."

"What a witty brain you have, Gilbert! It does me good to see you use it so."

Gilbert indeed was soon at work on one of the good old country dinners that city folk seldom realize. His brain, too, was in operation and the burden of his mind was soon made audible.

"Pa, have you any idea as to who will be our schoolteacher this year?"

"Yes, sir! The board of education met last Saturday and we chose as your teacher for this coming term Mr. Archibald Vansickle, with whom I am very well acquainted, and whose choice for this district is in a large measure due to myself. He will probably make this his home during the school term."

"You don't say so! Well, I never had anything except schoolma'ams to instruct me in all my seven years of schooling, and I never learned what I ought to under any of them. I 'low a regular schoolmaster will just 'be the article. 'Spect he'll be in for making us walk the chalk, though."

"Exactly, my son, and it is for that very reason that the change was made. If he corrects you for a misdemeanor you may rest assured that when the same offence occurs the second time there will be quite a different course pursued."

Mr. Fogelsanger's eyes twinkled and a smile played round his lips.

"He is also backed by the board of education to which he generally resorts when settling difficult matters at school. If you want to get your hide tanned cheap I would advise you to try some of the pranks on him that you played on Miss Funderburg last year."

"Well, father, I must confess that we didn't behave any of the best last term, and probably deserved a good tanning of our hides. I honestly do believe we could have learned as much under Miss Funderburg as any teacher if we had only studied, and behaved ourselves as we should."

"That's it, son, 'an honest confession is good for the soul,' and I always have a high admiration for those who tell the truth."

Gilbert continued: "As for the board of education, they have little effect on personal matters at school, yet I know a member of that same board who exercises quite a great deal of personal ruling at home over his son."

"Ha! Ha! I cannot refrain from laughing at the wit which continues to creep out of that cranium of yours. Since you have always shown a taste for education, Gilbert, I shall endeavor to provide for you such schooling as seems best for the devel-

opment of your talents. I have good hopes that some day you may become of great service to your fellow-men as a public speaker, trusting the future to determine your particular vocation in that most noble line of work.

"You, too, Susie, shall have of the best that's ours to give in the way of education. You did remarkably well in your high-school work last year and I trust you will continue to lay hold of the grand opportunities afforded you."

Both hearts were touched. Mr. Fogelsanger felt that he had accomplished his end and hence dwelt no longer on the subject.

The first day of school dawned at last. Mr. Vansickle had arrived in the neighborhood two days before, and as previously arranged, took up his abode with the Fogelsangers.

As yet Gilbert had not permitted himself to become acquainted to any great degree with Mr. Vansickle, and for some reason was wont to shun him. It must be understood that he had never been the worst boy in school by any means, which perhaps was largely due to the paternal influence. But regardless of how far he was from being bad, he was occasionally found implicated in the plottings of the worst.

Long before school time the pupils began to gather in the old brick schoolhouse on the hill. Everyone was apparently at a loss to know how to regard the new schoolmaster.

Each previous school term had been a constant warfare between schoolma'ams and pupils. But the pupils were not the only ones with whom the teachers had to contend. The parents, as a rule, put all confidence in their children who, many times, told things concerning the procedure of the teacher which was far from the truth. Thus it was that troubles continued to reign which the overburdened schoolma'ams were unable to bring under subjection. Mr. Fogelsanger, therefore, saw but one way out of the difficulty. That way was to procure a teacher of the masculine type, whose power and determination would make him master of his own business.

The school-bell, which had hung silent during the vacation, now swung to and fro, calling the anxious pupils to the order of school. The cheering smile with which Mr. Vansickle greeted his pupils sank into their very beings. He realized the importance of a good beginning and so spent some time in a confidential talk with them. Before he had finished even the bullies of

the school were drawn toward him. The experienced schoolmaster felt that the nail had been well driven and only needed clinching in order to insure its stability. His clinching method was not an experiment, but a principle that had been proven many a time in his teaching career.

"Now, boys and girls, I feel quite confident that it will not become necessary for me to inflict punishment on anyone because of a misdemeanor performed intentionally during the school term. If such should be the case, however, I will take it for granted that you are desirous of being punished or you would not commit the deed. I wish to punish no one, but when it becomes necessary it shall be done. I have only one way to deal with such and that is to put them under the unpleasant influence of the board of education. Most of you, I presume, are puzzled to know how the board of education can exercise direct authority over you. I will keep you no longer in the delusion, but will straightway introduce you all to this same board."

Mr. Vansickle lifted the lid of his desk and drew forth a thin board nicely designed for its purpose with, THE BOARD OF EDUCATION printed on one side.

Gilbert all of a sudden appeared electrified. The conversation between him and his father, in which Mr. Fogelsanger made the remark that Mr. Vansickle was backed by the board of education, flashed across his mind. He was thinking half aloud:

"Well, wouldn't that set your clock to tickin'! It's no wonder pa sort of grinned when he told me that. But who'd thought that the board of education to which he was referring was anything except that of which he is a member? Well, I guess Mr. Vansickle has an eye for business as well as a brain for wit."

It is a significant fact that it never became necessary for the board of education to be brought into the service for which it was originally designed, but it remained with Archibald Vansickle a most treasured relic of bygone days.



JUNE.

Charles Nevers Holmes.

Red roses in our gardens bloom,
Soft breezes whisper in the pines,
Rills murmur midst the forest gloom,

And Sol in saffron splendor shines;
Rich verdant grasses clothe the lawn,

Fair Nature like a goddess smiles,
A blithesome chorus greets the dawn,

And bride and bridegroom grace the aisles.

THE RELIGIOUS FIELD

The Soul's Soliloquy.

Rev. James Marcus Newton.

I. Soul of mine, thou art overmuch disturbed. Much theory and man's subtle reasoning have made thee uncertain of thy God. Knowest thou not that ages of fanciful speculation are stimulating only to the intellectual? Much learning hath emphasized to thee too many things. There should be but one emphasis. Let it lie heavily on thy God and thee. Thou hast been given overmuch to the intellectual. The intellect thou art. But the intellectual is merely thy work. The intellectual is but the exercise of thy powers. Building theories is a profession, just as building houses. Theories are built by brain muscle, houses by arm muscle. Both are constructions of thy intellect; so is all work—merely thy occupation. What thou art is far greater than what thou canst do. The intellect is what thou art—thy godlikeness. The intellectual is the task which thou hast set for thyself.

II. Let me implore thee, my soul, lose not for thyself scholarly respect. But never be confounded. Much learning, nobly and sincerely acquired, be the goal of thy efforts. But remember that it should represent to thee nothing more than thy efforts. Thou thyself canst never be adequately measured by thy learning. Thy learning is thy work. What thou art is God's work. Thy intellectual task, at best, is only imperfectly executed. Then, too, thou canst conceive of but a finite task. Thy task is incomplete. But thou art in thyself complete. Thou art God's task. Men's thoughts about things are mere exhibitions of their own abilities. So are the houses which they build. So are the business enterprises which they ingeniously contrive. Magnificent are the achievements of men! The might of the locomotive, the subtlety of man's extended communication through distant lands and tides, the marvelous extension of sight through the skillfully wrought lens, the ingenious navigation of the air, dominion in both land and sea. But, my soul, much novelty in man's achievement hath disturbed thy moorings. Return, I beseech thee, to thy emphasis. These superb accomplishments but represent thy ability, merely thy work. Thou art greater than thy work. Hast thou written books of mighty intellectual intrigue? Hast thou erected temples no whit inferior

to St. Peter's? Hast thou discovered the marvelous adaptability of nature to practical purposes? Is nature becoming to thee an open book, so that thou canst have visions back through eonian ages? Hast thou found the trail of purpose in the skies afar? Then mighty is thy achievement! But mightier still art thou. Thy work must ever be inferior to thee.

III. So also, what thou hast found is greater than thy mere finding. The watchmaker must have more merit than the passing man who bestows on the watch merely a glance. Soul of mine, thou art but the passing man, looking in on the marvelous nature that, through thy untiring effort, thou hast found. Thy task is but the finding. God's task is the founding. Thy task is but to cast the glance. God's task is that thy glance may not return to thee with disappointment—that thou mayest find that which is worthy of thy glance. Men boast overmuch about their ability to find, merely to see things. They incline not to boast of him who made the marvelous things they find. Return to thy emphasis, O my soul, let not the sheer finding confuse thee! Consider thou the Maker and the finder—thy God and thee.

IV. Let me furthermore implore thee, my soul, lose not sight of the shores of thy childlike credulity. This is instinctive of thy life with God. Hast thou drifted from these shores? Where are the warm beliefs of thy life's morning? Thou canst rest in belief only. For what does thy mind now strive? For a resting-place, for belief. It feels after the shores of thy morning. It wrestles that it may recover what thou hast lost, that it may return to the peace of thy morning. In youth thou art eager to abandon thy peaceful shores of belief for the intellectual test. Thou hast overmuch emphasized intellectual toil. Dost thou, my soul, reply that to wrestle for a lost cause is profitable? But to possess the cause and wrestle for its dominion is far the more profitable. The latter is toil with the homeward retreat, the toil of belief. All intellectual toil is for the victory of belief. Belief is thought at rest; unbelief, the toil of a homeless mind. The homeless manual laborer is without place to lay his body; the homeless intellectual toiler is without place to rest his mind.

V. My soul, my intellect thou art. Thy

morals are thy behavior, thy will. Thou art one and not three. Let love be thy temper! The zone of thine own and God's creation. Dost thou love men's theories? Love men. To love theories is thy satisfaction. To love men is their satisfaction. Let thy love be thy otherism. Upon whomsoever thou dost will to bestow thy best gifts, to impart thy best self, this is thy love. Let not love be thy commerce. Intellectual pursuit is commerce, the exchange of men's thoughts. Let love be thy life. From God thou hast life. Let thy climate be the reaches of thy love, the reaches of God through thee. Is thy love zone temperate? Hath it springtime and summer? Do flowers bloom and songsters sing therein? Hath thy love its autumns? Love's autumns are seasons of harvest. Love's harvests are thy welcome gleaners. Thy autumn is the seal of thy otherism. Bid others take of thee. But, my soul, despise not thy winters. Thy love hath its microbes; they must be slain. In chilly blasts only holy love survives. Love must be aseptic. But faith is the fire of love's winter. Faith is thy love at rest. Abide in thy rest.



MARGARET'S AMBITION.

Ada Van Sickle Baker.

MRS. MONROE knocked on the door that bore in staring white letters the words, "Margaret's Studio." It was opened by a pretty girl of eighteen who was enveloped in a huge checked apron, and whose hands bore traces of the burnt sienna she had been working into the picture resting on an easel in the bay window.

"You wish me, mother?" The words were uttered in a half impatient manner, and from the covert glances the girl bestowed on the partly-finished picture, it was quite evident she disliked to be interrupted.

"Yes, dear. Robert was passing on horseback, and as I was by the gate he handed me this note to give to you, as he was in a great hurry. He said he would call this evening when he would have more leisure, and will then talk over some important matters with you."

Pretty Margaret Monroe frowned, and her red lips took on a scornful curve, as she answered:

"These constant attentions from Robert Carter are detestable to me, and, mother dear, you almost seem to encourage him, in the very face of the fact I prefer to be left quite alone."

A look of sadness flitted over the face of the little woman as she looked squarely at her daughter and said:

"Margaret, you are really a puzzle to me. You are blessed with doting parents, a comfortable home, and a noble young lover, and yet you seem unappreciative. It seems sometimes you would leave it all for the sake of art. You seclude yourself with your pictures and seem to care for but little else."

"O mother, you don't seem to understand!" cried the girl. "Of course, I love you and father, and sometimes I fancy a sort of care for Robert, but not to such an extent that he can call me away from the vocation I have chosen. Art is everything to me, and mother," petulantly, "if you and Robert really care for me, as you say you do, you would both encourage me in the work that means so much to me," and tears dimmed the girl's blue eyes.

As was usually the case in an argument with her mother, the tears always brought a reluctant consent, and so they did this time, and when Margaret saw her mother's objections slowly giving way, she put one plump arm around her waist, and tilting her head on one side, like a bright-eyed bird, said:

"There is yet another thing I believe you will object to, mother. I have rented a studio in the city, and there are loveliest little rooms adjoining where I intend to live."

"Margaret!" exclaimed her mother. "Are you intending to leave your home, and live in that city all alone?"

Margaret laughed. "No, mother dear, I will not be alone, for I intend to take Susanne to keep house and cook."

Her mother dropped to a chair in an attitude of helplessness. Finally she raised her eyes and regarded her daughter steadily.

"Well, if you will, you will, and that is all there is to it, but it does seem very foolish for you to leave a comfortable home and go out into the world on this wild goose chase when there is absolutely no reason for it, though."

Margaret laughed happily. She had feared a refusal, and was surprised that her way had been gained so easily. Her lover was more aggressive, however, and when she told him of her intentions, he became more vexed than she had ever seen him. He told her in plain, unvarnished terms that a woman's first duty was to her own home, and not in stuffy studios, straining

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HOUSEHOLD HELPS AND HINTS

HOUSEHOLD HELPS.

For the Fruit Season.

The housewife expecting to put up her supply of fruits at home should try to get pure spices, and in order to grind them as wanted, should have a small spice mill which only costs a small sum, and is handy for many things besides spice-grinding. Have a supply of rubber rings, perfect tops, paraffin, sealing wax, and necessary kettles, spoons, and funnel, with other handy devices to help economize time and strength. Get the fruit as fresh as possible, and be careful not to use stale, decayed, or bruised fruits. You get out of the jar only what you put into it.



Putting Up Fruits Without Sugar.

Fruit juices may be put up without sugar, and will keep well, if everything is thoroughly sterilized and the juice put up in absolutely air-tight bottles. If intending to put up juices, one should gather up the bottles of appropriate size, and clean and sterilize them, and put them away where they will have good care. New corks should be supplied, of the right size—a little larger than the mouth of the bottle, so they will have to be soaked in hot water to make them soft enough to force into the bottle, and when the bottle is nearly full, force the sterilized cork into the neck, leaving a little space on the top of the cork into which hot sealing wax is to be poured, to render the contents thoroughly air-tight. New bottles may be best; but any bottle, not cracked, or with flaws in it that may develop into holes, can be used, if the bottles are thoroughly washed and scalded and kept clean. Some bottles must be cleaned with sulphuric acid, in order to remove the filmy coating inside. The druggist will tell you how to use it.



For Preserving and Canning.

The first fruits are with us, in some regions, and it is well to do our work well. Too much cooking makes the fruit dark, and will not only darken, but spoil the flavor. Have everything clean and whole, lids well fitted and any additional sealer, as wax, either paraffin or ordinary sealing wax, at hand. Have your preserving kettle, spoons, funnels, ladles, perfectly clean and at hand. If not convenient to make jelly at the time,

because of the high price of sugar, put the juice up as for beverages, and make the jelly later. Jams can be made of canned fruits as well as of fresh, and in order to have the best of everything, you must have good, fresh fruits, perfectly air-tight jars, and a dark place to keep them in. Not necessarily a dark cellar, but the shelves may be darkened with cloth or paper curtains, or the jars wrapped in thick paper that will keep out the light.

Before putting fruits away in your cellar, see that the cellar is perfectly clean and well ventilated, with no bad or musty smells, or mold on walls or shelves. For bottling juices, some of our housewives say the corks should be soaked in cold, instead of hot water; but the hot water is safe, and swells the cork more thoroughly than the cold. Have good, fine-grained, clean corks.

Where fruits are scarce and wild grapes are plentiful, the grapes while green lend themselves admirably to many ways of "putting up." They may be canned, made into jam, jellies, chutney, catsup, or marmalade. They usually have an excellent flavor, if well made.

Where wild fruits are abundant and jars and sugar scarce, many kinds may be dried, and when cooked are very palatable. These have the merit of being easily kept, and inexpensive. The berries and soft fruits will all dry nicely and be very palatable either in sauces or in pies or puddings.



Salad Plants.

Mustard, chervil, corn salad, cress, dandelion, endive, chicory, garlic, cardoon, celery, spinach, lettuce, and many other plants are used for salads, some with leaves blanched, and others just as they come from the garden. Many of these will serve through the winter, if removed to the cellar in proper form. Spinach, mustard, kale, the young leaves of a variety of garden plants, and the sprouts of others, are all good for salads, some of them being eaten raw, while others require cooking. Many things may be sown for use during the summer, while the same plants will start in the fall, if the seeds are fall sown, and will be ready very early in the spring for the table. At your earliest leisure study the vegetable catalogues, and see what you can have for the raising. It will pay.

"Not Feeling Well."

Where there is a coated tongue and bad breath, they should be recognized as danger signals; there is fermentation going on in the poor, abused stomach, only too common a complaint, and this leads to dyspepsia, nervousness, kidney and liver trouble, rheumatism, sick headache, and a great many other disorders. These sufferers are the victims of mal-assimilation and auto-intoxication, and if told that such words described their disease, they would rush into the drug business as much because of the formidable words as from the disorders. These words simply mean that the digestive tract is so coated with impurities that the walls can not take up the nourishment from the food, which ferments—rots—and fills the system with poison. The blood takes up these impurities and the whole body suffers from a system of poison. These disorders are the results of bad habits of diet and disposition, and nature cries out for house-cleaning and moving. The thing to do is to get back to nature; indulge in fresh air, simple food, exercise, dieting, and leave all artificial life outside. As one grows from childhood, the artificial living accumulates poison in the system and we call our sufferings ill-health. Dieting does not mean starvation or fasting, but it does mean eating the proper food in such quantities as are necessary to the health of the body. No two persons can eat alike. Each individual has his or her idiosyncrasy as to foods.



Canning and Preserving.

Although it is yet too early for most fruits, the strawberry is with us, and other small fruits will soon follow, and it is well to get everything in readiness for the coming busy time.

For making jelly of the soft berries, strawberry, raspberry, or blackberry, put the fruit in a stone jar and set in a kettle of boiling water, or a porcelain-lined double boiler will be better; cover closely and cook slowly until soft, but not out of shape; then remove from the fire and mash with a potato masher—a wooden one is best; then pour the crushed mass into a jelly bag and hang to drain. When all the juice is drained out (do not squeeze), measure the juice and put into a preserving kettle, cook slowly for twenty minutes, and remove all scum. At the end of that time measure the juice and allow an equal quantity of heated granulated sugar, then boil another few minutes until it jellies

in a saucer. Too much cooking darkens the color. When the jelly is cold, pour melted paraffin wax over the surface about a half-inch deep. This will keep the jelly from molding. Cherries, gooseberries, currants and grapes may all be done by this process.

If one has more fruit than is wanted for canning or preserving, much of it can be made into fruit juices, and canned the same as the fruit, sealing it tightly, using no sugar.

If the jelly refuses to "jell" after standing a few days, add a pint of apple juice to each three pints of jelly and boil until it will "jell" in a saucer. Jellies that do not harden readily will set more quickly if kept in the sunshine several hours every day for a while, and they will keep much better.



MARGARET'S AMBITION.

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her eyes over a miniature of green and yellow paint.

Margaret was relieved when he finally strode out of the door, and left her alone with her roseate plans. "I am done with him," she thought, "and now I will have a better opportunity to devote my whole time to art."

At last she was installed in her new studio, and she felt very happy, for it was a charming place. Money had not been spared in the furnishings; and one morning as Margaret turned the knob of the door that bore the words, "The Monroe Art Studio," in imposing golden letters, and glanced about at the evidences of taste and luxury, her mind was filled with the thoughts of success and fame she was sure were awaiting her.

"Just think, Robert wanted me to renounce art, and all this feeling of independence I am now enjoying, to say nothing of the pleasant anticipations of the future," she thought, as she critically examined some of her paintings. "This one would look better here," she declared aloud. "It needs a strong light, while the moonlight painting looks better partly veiled in shadow." And so she went on with her work, with great earnestness, for she had no thought but that good results were to be accomplished. The days wore away, and the orders Margaret had anticipated would come in, were very slow and few in number. However, the girl did her best, working on the orders she did receive, studying and retouching, till she was thor-

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QUESTIONS AND ANSWERS

Question.—What ingredients do beans contain and what effect do they have upon the human system?—L. A.

Answer.—Beans contain a little starch but are highly rich in protein. They are a healthful food when used with some starchy food such as potatoes, macaroni, etc., but they have the same effect on the system as too much concentrated meat when they are used too freely. When used with meat they do not make a balanced ration as the system is overloaded with protein which brings on constipation. Green vegetables should be used freely with the beans, to counteract the tendency toward constipation.



Question.—Are headache powders in any way harmful to the system?—F. F.

Answer.—Headache powders that are sold by patent medicine companies are harmful and should not be used. It stands to reason that no patent medicine company would be able to mix up a dose of powders that could be a general cure for all headaches, when the headaches are brought on by so many different causes, without putting something in that will be harmful to the system. Hardly any two headaches are brought on in the same way and no sickness can be cured without removing the cause, so it is entirely hopeless for any one to get relief from a source which promises to be a general cure-all. Even if there were two cases brought on by a similar cause, the temperament of the two systems are entirely different and need different treatment. There can be no headache without a cause. Remove the cause and the ill will be remedied. If you do not know the cause it is sure that a patent medicine company located three thousand miles away from you do not know it when they have never seen you and have never had an opportunity to diagnose your case.

The more sensible thing to do would be to go to your family physician and have him take your case in hand. He will be more able to give you proper treatment than some one who has never seen you nor never heard about you.

It always pays to look with a good deal of suspicion on medicines that have been mixed up for anybody and everybody. Many serious accidents have occurred from using such medicines. What is a cure for

some one else may be a poison for you. Be guided entirely by the judgment of a competent physician.



Question.—Are people treating one justly when they pass judgment on one's acts and thus misjudge one's motives?—H. E. L.

Answer.—People as a rule are quite fair in their judgment. They are usually guided by the standards that have been set by the individual in his life during the past. Let me illustrate.

A certain young man had been in the habit of exaggerating all of his statements, especially when he was speaking of figures. His friends learned to know this and they always made allowance for his exaggerations. In one particular case, however, he gave the exact facts, when speaking of a case of considerable importance. His friends, knowing his past habits, listened to his account but they said, "We must make allowance for his exaggerations."

Later they discovered that he had really given them the actual facts. He felt wonderfully grieved that they did not believe him when he did confine himself to the actual truth of the case.

He had no right to feel offended because he had educated them to think of him in another way. They formed their conclusions in harmony with their past experiences. It was up to him to train them differently rather than for them to make the change immediately. People always think of us as we have taught them to think, and if we want them to think differently then we must live differently. Perhaps it will take some of us a good while to live down our past record, but it can be done if we really want the record changed. Public sentiment is generally quite a helpful stimulant to make us live a straight life. Most of us care more for what other people think than we are willing to admit.



Question.—Give a list of suitable books for children to read during the summer.—L. B. H.

Answer.—The Christ Story, by Eva March Tappan. Houghton, Mifflin Co., N. Y., \$1.65 postpaid.

Kindergarten Bible Stories for the Home, by Laura Ella Cragin. Westminster Press, in two parts, Old and New Testament, \$1.25 each.

Child's Christ Tales, by A. H. Proudfoot. A. Flanagan Co., Chicago, 75 cents.

Old Testament Stories for Children, by

R. G. Moulton. Macmillan Co., N. Y., 50 cents.

New Testament Stories for Children, by R. G. Moulton. Macmillan Co., N. Y., 50 cents.

Stories Mother Nature Told Her Children, by Jane Andrews. Ginn & Co., N. Y., 50 cents.

In Playland, by Frances W. Danielson. Pilgrim Press, \$1.10, postpaid.

Through the Farmyard Gate, by Emilie Poulsson. Lothrop, Lee and Shepard Co., \$1.25.

Water Babies, by Charles Kingsley. Macmillan Co., 50 cents.

Wild Animals I Have Known, by Ernest Thompson-Seton. Scribners, N. Y. Price, \$2.00.

The Story of Patsy, by Kate Douglas Wiggin. Houghton, Mifflin & Co., 50 cents.

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Did She Forget?

"Dear Clara," wrote the young man, "pardon me, but I'm getting so forgetful. I proposed to you last night, but really forgot whether you said yes or no."

"Dear Will," she replied by note, "so glad to hear from you. I know I said 'No' to some one last night, but I had forgotten just who it was."—London Opinion.

Sure Proof.

"Pardon me, professor, but last night your daughter accepted my proposal of marriage. I have called this morning to ask you if there is any insanity in your family?"

"There must be."—Judge.

The Last Lap.

Knicker—"How long does the cook promise to stay?"

Mrs. Knicker—"She says she will finish breaking this set of china."—New York Sun.

More Dignified Now.

"When I was a tiny boy with ringlets," said the man with little hair, "they used to call me Archie."

"I suppose now they call you Archibald."—Christian Register.

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Also to the Tumwater Savings Bank and the Leavenworth State Bank, of Leavenworth, Washington. This is a rare opportunity for the right man.

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Wenatchee, Washington.

MARGARET'S AMBITION.

(Continued from Page 667.)

oughly satisfied with each. But it began to dawn on her mind that, try as she would, but a very small part of the remuneration and fame she had hoped to enjoy, would become hers. She never lost heart, however, till her funds became alarmingly low. The rent was due; also various other bills.

Margaret began to economize in a manner she had never dreamed possible, and Susanne proved to be a very economical person when hard pressed. But even with all the saving and planning, the bills began to pile up, till she felt overwhelmed with her burden of them. She was sitting all alone in her room one evening, as Susanne had gone out with a friend, and as tears coursed down her cheeks, she was forced to admit her defeat. There was barely five dollars in her purse, and to add to her discomfort she was hungry for a good, substantial meal, such as mother always served.

At that moment a tap on the door aroused her from her unpleasant reverie. She hastily brushed the tears from her eyes and arose to admit Robert.

When his tall form loomed up before her, she gave a glad cry. He drew her beneath the light, and gazed in her pale, tear-stained face. Her eyes dropped beneath his gaze, but his own had read the suffering she had endured.

"Oh, Margaret, why have you punished yourself thus?" he asked, as a look of sorrow came into his earnest face.

"It has been my foolish pride, Robert. I was determined to succeed in spite of all things. I could not bear to own my defeat to those I had been so wilful before," she answered sadly.

"Would you care to continue your studio if you had the funds, Margaret?"

"Oh, no, no," breathed the girl. "It has been all wrong from the first. I acted very foolishly about it, Robert, and about other things, too," with a shy, down-drooping of her eyes.

Robert Carter gave an exclamation of joy, and caught her to his heart, for the words could not be misunderstood.

"Come," she said, with a brisk return of her old manner, "you pretend to love me, and don't even take it into consideration that I am hungry, yes, really hungry for a good meal like mother used to have. Won't you please take me home, Robert? And as I lock up this studio door I will lock up all my old pride."

There was no sigh of regret as Margaret Monroe turned her back on her ambition.

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We worked for **years** on the plan and finally succeeded in producing, for exclusive use on The Oliver Typewriter, the wonderful shaded letters and numerals known to the world as "**Printype.**"

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That the public is overwhelmingly in favor of Printype is impressively shown by this fact:

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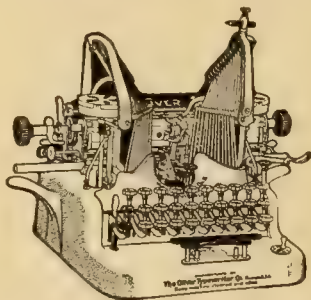
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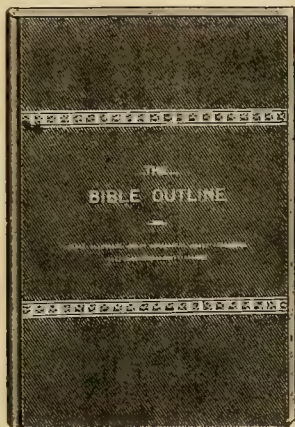
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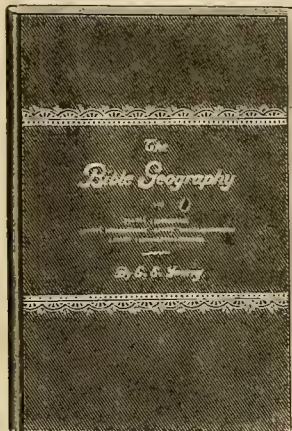
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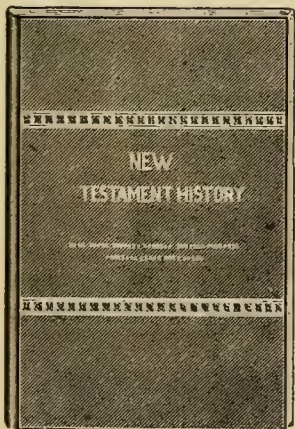
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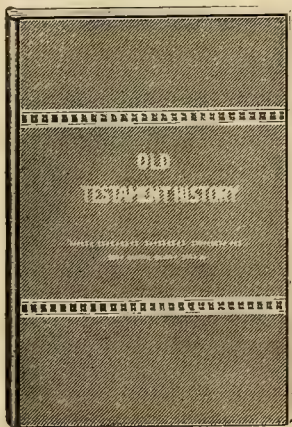
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THE INGLENOOK

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June 18
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Vol. XIV
No. 25

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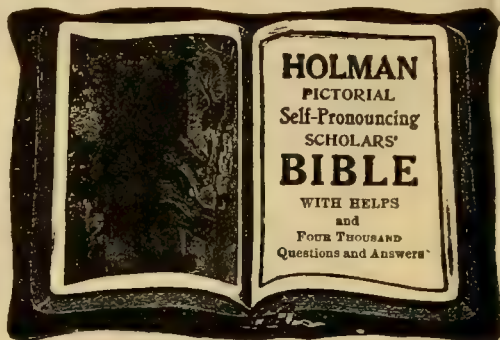
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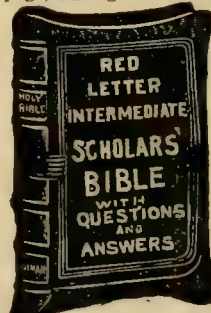
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THE INGLENOOK

Vol. XIV

June 18, 1912

No. 25

RECENT SOCIAL PROGRESS

H. M. Fogelsonger

A Branch Immigration Bureau in Chicago.

THE head tax which the federal government levies on all immigrants amounted to \$3,655,000 last year while the expenses of the port inspectors and officials were only \$2,644,000, leaving a balance unexpended of \$1,011,000. The Immigrants' Protective Association of Chicago believes that this balance should be spent for the benefit of those who paid it, and through Congressman Sabath have introduced a bill in congress which provides for a branch bureau in Chicago for the purpose of further caring for immigrants who come to that city. The bill also provides for an appropriation of \$75,000 for the establishment of the bureau. Under the present situation the responsibility of the government ends at the port of entry. From New York City to inland destinations the immigrant receives no special protection against exploitation. The Protective League and the Y. M. C. A. do what they can but there is no central organization. More than three times as many immigrants arrive at the Dearborn station as at any other station in Chicago and all immigrants, as soon as they arrive in the station, are sent at once across the street to the Protective League headquarters where they are cared for and sent to their friends. About 25,000 immigrants come to Chicago every year and as many pass on through to other towns of the West and Northwest.

Julius Rosenwald.

There are many philanthropists and public spirited men in the city of Chicago and among these we find Julius Rosenwald, one of the best loved, for reasons we shall state briefly. Mr. Rosenwald is president of the large mercantile house known as Sears, Roebuck & Co. It is usually spoken of as



Julius Rosenwald.

the largest mail order house in Chicago and its stock is always listed in the market reports. Last year they used on the average \$8,000 a day for stamps, the daily mail received aggregating 75,000 letters. Besides his duties as president of this great institution which employs a force of 9,000, other things of a different nature engage the attention of Mr. Rosenwald. For several years he has had charge of the Associated Jewish Charities, during which time

the yearly income has grown from \$140,000 to \$400,000. This is only one of the many philanthropic organizations in which he is interested. Here is the list as given by Sherman Kingsley in the American Magazine for June: Director of the Religious Education Association, Boy Scouts, City Club, Immigrants' Protective League, Infant Welfare Society, Jewish Home Finding Society, trustee of Hull House, Tuskegee, Chicago School of Civics and Philanthropy, chairman Bureau of Public Efficiency, member of Commercial Club, vice-president United Charities of Chicago, Chicago Sinai Congregation, president Jewish Agricultural Station in Palestine, Chicago Hebrew Institute, Associated Jewish Charities. This list does not include many other organizations to which he contributes liberally. Recently Mr. Rosenwald has been interested in establishing Young Men's Christian Associations for colored people. He has placed the standing offer of \$25,000 to any city that raises \$75,000 and agrees to support the institution. Mr. Kingsley is himself a charity worker of growing reputation in the United States and his words of appreciation for Julius Rosenwald have decided weight. He says that Mr. Rosenwald is highly esteemed by all the charity workers in Chicago.

One Side of a Strike.

Most strikes are triangular in effect. There is a loss of wages for the employee, a decreased production and smaller dividend for the employer, and inconvenience to the public. Two of the sides must suffer that one or the other may be benefited. A few weeks ago the freight handlers of Chicago went out on a strike and crippled freight service for some time. At about the same time some newspaper employees walked out, and we did not receive our papers regularly for several days. On May 7 the waiters of three of the largest hotels in New York City went out on a strike just at the time when hundreds of guests had to be cared for. It is during such occasions that the public frequently forgets the fellow who risks losing his job for the sake of earning more money for his family. The hardships which the public undergoes during strikes are nothing when compared to the uncertainty and nervous strain which the laborer and his family suffer. The New York waiters were criticised severely for striking but if reports are true there was a reason back of the walk-out. A short account of the causes of the strike may be of interest. It has been given for

publication as follows by Mr. Roget, a professional waiter: "It is not so much for more wages, this strike, as for better conditions. You know we work a long day followed by a short day and so on. On the long watch, we go to work at five o'clock in the morning and work fifteen, sixteen, sometimes twenty-two hours.

"For me, because I am married, it is a little better. I have two eggs and tea before I leave home at five o'clock. Then sometimes I have no more food till three o'clock, and that is too long. These poor fellows that are not married have no breakfast at home and it is worse for them.

"An omnibus took a cup of coffee from a pot he was carrying out. It had been paid for, and there was some left in the pot. It did not belong to the hotel. Well, the head waiter saw him, and he was fined five dollars. Any way, just as a regular thing, we have to pay so many fines that it always takes two or three dollars out of every week's wages. If a man drops a fork, he is fined twenty-five cents. You know we are handling dishes all day and we must sometimes drop one, especially in the rush hour. These fines are worse for the omnibuses because they get only twenty-five dollars a month and no tips." For a fuller account see *The Survey* for May 25. There are not very many men who would not strike for better working conditions even if they were satisfied with the pay. Remember there are usually three sides to a strike.

The Campaign for Social Purity.

Since the announcement of Dean Walter T. Sumner of Chicago that he would not marry any couple unless they presented a certificate of examination by a physician the ministers of Chicago have been aroused over the question of lessening the social evil. The Church Federation Council has passed resolutions favoring better regulations and public instruction along the lines of social purity. Dr. Frank W. Gunsaulus and Prof. Herbert L. Willett are active members in the campaign. We cannot take the space necessary to give all the resolutions but here are a few extracts: "We recognize the delicacy, as well as the urgency, of this task, and the instances in which it has been met with courage and yet with sensitiveness lead us to believe that this ministerial duty may be performed with tact and fearlessness to the immeasurable advantage of the churches and the community. We would not insist that in every case the minister should incorporate instructions on social matters into his public

ministration. Much will depend upon the man and his knowledge of the subject.

"Equally, there is a place for wise and careful instruction in sex morality in Sunday-school classes. The International Sunday-school Association has recognized this fact by the appointment of a superintendent of the purity department of the Sunday-school.

"As it is well known that a large proportion of insanity, feeble-mindedness, and crime have their origin in the social evil and a large percentage of those who become inmates of reformatory or charitable institutions owe their misfortune to the influence of vice, we respectfully request the governor of the State of Illinois to direct the proper agency to make a special report showing the number of those whose crime or affliction is traceable directly or indirectly to the social evil and also showing the proportional and total cost of caring for such."

An Example of Community Solidarity.

Along Spillman Creek in Lincoln County, Kansas, there are some two hundred Danish families living and enjoying prosperity. They believe in education. Seventy-five per cent of the young men have had from one to four years' work at either the State university or agricultural college—a record that is equalled by few communities in the United States. These young men have returned to the farm with ideals and they are putting them into practice too. They have erected a Community Social Hall, thirty-six by seventy-two feet, at a cost of only \$2,000. An audience of four hundred can be seated easily. We are not informed of the nature of the gatherings at this place but without a doubt it will be a strong factor in holding the young people away from the city especially if the attractions are clean. The hall was erected because the school building was found to be too small for a gathering of any size.

COMMENT ON RECENT HAPPENINGS

Hall in Baltimore Ready for Democrats.

The Democratic candidate for President of the United States will be nominated in a huge National Guard armory situated in the residence portion of Baltimore. When that city sent its representatives before the Democratic national committee to bring the national convention there the possession of an ideal convention hall was one of the strongest advantages Baltimore had to offer. Since that time, at the expense of many thousand dollars, the hall has been made to answer every requirement of the delegates who will assemble on June 25 and the throngs that will gather to watch their deliberations.

The Democratic national convention will meet in the Fifth Regiment Armory, which occupies nearly a whole city square in the Mount Royal district, fronting on Hoffman Street, and bounded by Preston Street in the rear. At the two ends of the block are Park and Linden Avenues, both of which carry trolley lines connecting with the business center. Two squares distant is the main station of the Baltimore and Ohio Railroad, and only a little further, barely five minutes' walk, is the Union Station, where passengers arrive on the other railroads entering the city. Close at hand,

within easy walking distance, is the city's largest hotel.



Parcels Post Will Cut Living Cost.

Postmaster General Hitchcock expressed the belief that the enactment of the Bourne parcels post bill will materially aid in solving the high cost of living problem. He says this will follow the bringing of the producer and the consumer into closer proximity. He strongly advocates the passage of the bill and an effort will be made to enact it into law before the close of the present session of Congress.

The bill provides for a general parcel post service throughout the United States, with a special parcel post on rural routes and in the letter-carrier systems of cities and towns. It consolidates third and fourth classes of mail and raises the weight limit on parcels which may be carried in the mail to eleven pounds.

The rural route service will enable the farmer to send to the town each morning the fresh products of his truck farm or garden, said Mr. Hitchcock, and at the same time obtain quickly the small articles he desires to purchase from city stores. This will mean not only a great saving, but will

stimulate a larger and more varied production and trade.

The local system of parcel post delivery by city letter carriers will meet the demand for a cheaper and more ready exchange of small wares of all kinds in the larger towns and in cities.

Under the revised plan the schedule of rates is based solely on the actual cost of the service performed, whereas the flat rate system to make the service self-supporting, must be based on the average general distance the mail has to be carried.



The Milder Immigration Bill.

Some time ago the House committee on immigration tabled the Dillingham bill, which contained several novel, extreme and undesirable features. Recently the committee voted to report instead the simpler and milder Burnett immigration bill, and that measure may be acted on at the present session.

The Burnett bill provides a sort of educational test for aliens seeking admission. It requires ability to read or write in some language. And this restriction or test is proposed not because it is expected to keep out morally undesirable aliens—indeed, it is admitted that it would have no such effect—but because it would operate as a check on the admission of unskilled laborers and peasants. In short, the proposition is this: We have too many immigrants, and we do not need all of them. An educational test would keep out many thousands, and that would be a benefit. Those kept out might be industrious, virtuous, morally fit, but we do not need them, and that is sufficient. As to the ability of crooks, black-handers, smart idlers to pass the literacy test, that is unfortunate, but no other test is available.

Such argumentation condemns the bill. Peasants and unskilled laborers build our subways, our railroads, our roads. They clean our streets. They take up land if given opportunity. There is no evidence that they have depressed wages. There is no evidence that they are a burden. Let us have tests designed to debar the criminals, the vicious, the dangerous aliens. No others are defensible, and none necessary at this stage of our development. We may in time have to restrict or even suspend immigration for a number of years, but when we reach that bridge we shall pass it fairly and without subterfuge or apology.

Republican Convention.

Chicago hotels are preparing to take care of one of the greatest crowds the city has ever known.

The Republican national convention, to be held beginning June 18, is the cause. The great significance of the disagreement between the President and the former President will attract more people; it is said than have ever before attended any convention in history.

It is estimated that the hotels in the loop district will entertain at least 10,000 guests who come to Chicago for the convention alone. The amount of money these people will spend in Chicago is problematical, and there is no real basis for estimating it, but it is likely that it will run to at least half a million dollars.

The hotels are by no means the only institutions which are preparing for the fast gathering throng. The State Street department stores are getting ready for one of the busiest epochs they have known. It is declared that the Knights Templar convocation of 1910 will be far overshadowed by the assemblage that will gather in Chicago next week, in point of numbers.

While the hotels will reap the greater part of the harvest of gold which these visitors are sure to strew along their trail, many are taking advantage of this trip to Chicago to do their summer and even their fall and winter shopping. The wholesale as well as the retail trade is expecting a great increase of trade from those who wish to "kill two birds with one stone."

Aside from the care-free guests, with nothing on their minds except to enjoy the convention and do their shopping, there will be a coterie of hard-working active-brained men at these hotels, within whose hands may lie the destiny of the nation for the next four years. The men at headquarters will have their hands full and until the great contest is over there will be no rest or peace for them. Reservations for headquarters have been made so that they will be within a short distance of each other.—Record-Herald, June 10.



A Real Test.—Passer-by—"What's the fuss in the schoolyard, boy?"

The Boy—"Why, the doctor has just been around examin'in' us an' one of the deficient boys is knockin' th' everlastin' stuffin's out of a perfect kid."—Cleveland Plain Dealer.

EDITORIALS

Work and Play.

Both are good, for both are needed. Play is needed as much as work, but not so much of it. Work is far more important than play. In fact, the chief use of play is to make one ready for work. Some silly ones turn that around and think that work is to get ready to play. But life is too serious a business for that.

Some make play of their work. That is, they enjoy their work so much, are so deeply interested in it, that they ask for no better amusement. They are glad to have something worth doing, and take a kind of artistic pride in doing it well. Such should compel themselves to take an occasional play-spell, else they may break down.

Some make work of their play. They go at it so earnestly, especially if the spirit of competition is in the game, that they miss the relaxation they need. Though change of occupation may unbend the bow, it is well to keep work and play distinct as well as to keep them in reasonable proportion.

Ever Changing Conditions.

It must be obvious to every thinking observer that humanity is outgrowing its clothes more rapidly than ever before. Science, and invention based on science, have given us the railway, the telegraph, the telephone, the mail service and the newspaper, thus making it possible for men to be in touch regardless of space. As the result of this and other causes there has arisen the tendency to cooperate, manifested on the one side in the consolidation of capital, on the other in the union of the laborers in self defense. The grasper was never so able to grasp, nor the worker so ready to demand the full equivalent of his labor. We have therefore a state of tension almost unrivalled in the past. As Mrs. Besant says in *The Immediate Future*, we are confronted with the alternatives of Revolution or Self-sacrifice. And the watchful observer may notice that side by side with the ever-increasing manifestations of greed and extravagance there is awakening the sense of Brotherhood. Never were men so ready to help each other. This is none the less manifest even though it does not so often appear on the front pages of the newspapers. The air is filled with whisperings of peace and good will. The churches are slowly awakening to the true meaning of their ancient teachings;

they are burying the hatchet and washing the war paint from their faces and beginning to learn Christ; they are beginning to see that religion means service and love.

Recreation Can Not Be Left to Commerce.

If utility education can not be left to commerce, just so surely it is impossible and ruinous to leave leisure time to the exploitation of commerce. We cannot leave recreation to commerce. Commercialized recreation means dissipation; dissipation means that leisure time, no longer the great creative agent of society, has become a social destroyer instead. Commercialized recreation means saloons, it means the commercial dance-hall, it means the theatre dominated by financial speculation and the moving picture reduced to the general level of yellow journalism. This is a positive natural law; it must be so. It pays commerce to develop the purely sensational side of recreation, because in proportion as amusement becomes more sensational, the amusement seeker becomes more an habitue of it, and then commerce is in better position to sell its amusement, made unhealthily popular, to those various interests that desire to exploit the public. Among these interests are the spoils system of politics and the interests that are at work corrupting the youth for whatever purpose, including white slavery.

The Marriage Bond.

The adventure, the romance, which should be the central fire of all marriage, is connected, as in all adventure, with the risk, the daring, and the determination in it. If a man starts for the North Pole cautiously, prepared to turn back and abandon the expedition at the first appearance of unforeseen danger, he may reach the Pole, but there will be no adventure and no romance about it. These spring up only when a pledge is made, a troth plighted—to go on regardless of unexpected obstacles. Without such pledges there is nothing to challenge and call out the best of our souls. Marriage does that. Anyone looking for pleasure and an easy, safe sort of life, usually misses it no matter where he looks.

But if what we expect of marriage is such a fullness of life that the best in us is called out in another, the best in another called out by us, while the best of both is called out by the sure but unforeseeable joys, sorrows, humiliations and exaltations of the married life—we shall not be disappointed.

Of course there are foolhardy attempts in marriage as everywhere else—attempts foredoomed to a failure so swift that no great adventure is possible. The balloon doesn't even rise from the ground, and so no bones are broken. When a green girl marries an old rake in order to reform him she usually doesn't get within striking distance of her goal. If the attempt is so crazily planned that she doesn't even come near reforming him then she has no right to be disappointed. If she does come near it and fail, she may find a splendid life in the attempt.

Marriage entered upon neither from calculating prudence nor from crazed fascination, but as the greatest and holiest of adventures, brings out like all adventures the love of our comrades on the trail. It is one of those blessed touches of nature that make all the world akin. We can not tell what it will be like, cannot filch its secrets in advance, but we can feel certain that there is a great happiness in venturing out into the unknown together, yes, even in being "up against it" with a comrade to whom one's faith is pledged. To meet either success or failure together, brings a closer union which is in itself success and happiness.

All this we may miss if we do not accept marriage from the start as a permanent bond. There is no romance, no success possible in any adventure which we are free to throw over any time. We must accept marriage as we should accept a great office, with the sense that it brings responsibility and risk as well as honor and pleasure.

"Churches Must Mind Their Own Business!"

The old conception that when a Christian is not dreaming about "foreign missions" he ought to be sitting and singing himself away to "everlasting bliss," is not of divine origin. "Ye are the salt of the earth," to preserve it from putrefaction. "Ye are the light of the world," to reveal what sin would otherwise conceal.

Our Christianity is like leaven which a woman took and hid in three measures of meal, which kept on working till it was all leavened. The kingdom of heaven among men is not a bridge to get people out of the world safely over into heaven, but a spiritual principle to leaven society into righteousness. It must work through good men; in business, setting up moral standards; in social life, making pleasures

chaste; in family life, making home a fit training ground for better citizens; in politics, enforcing the Golden Rule; overthrowing wickedness in high places and exalting righteous measures and righteous men.

The church is the organized body of believers, whose mission it is to make Christ's mode of life to prevail by tearing down the strongholds of sin and creating better conditions. It may be that Jesus and Peter and Paul organized no anti-slavery, or temperance, or civic reform association; but they laid down the principles upon which every humanitarian movement finds a substantial foundation. And when the preparatory work was done and the fulness of time had come, every concrete movement for the relief of humanity evolved as applied Christianity from these principles.

Some churches have gotten so far from this ideal that one saloon has been known to mean more for the corraling of votes than a dozen of such cumberers of the ground. Their ministers mouth platitudes on Sunday, and members allow saloons to write their tickets for them on election days.

A SONG OF PEACE.

Lord, grant us peace o'er all the world,
Let human passions rage no more,
But joy-bells ring from shore to shore,
And blood-stained battle-flags be furled.

May manhood, passionate for good,
Rise from the slough of mad desire,
And nations join in one glad choir
To sing the song of Brotherhood.

Hail to the Dawn! Where'er the sun
Sheds warmth and light upon the earth,
May Love and Brotherhood have birth
And Peace's victory be won.

Hail to the Dawn! Break every sword,
And let dread cannon boom no more;
But chains of peace bind shore to shore,
And all men live in glad accord.

Then shall all fettered souls be freed,
And tyranny no more shall spoil
The first-fruits of men's straining toil,
To satisfy unholy greed.

Hail to the Dawn! May bonfires blaze
With gladsome glow on every hill,
And he who murmured "Peace, be still!"
Give Peace on earth through endless days.

—W. T. Hawkins.

OUR YOUNG AGRICULTURIST'S PAGE

Prof. F. W. Markwood

Roots.

PULL up the roots of some plant: sheep sorrel or jimson weed, for example. Note the branching of the roots, how they run out gradually to delicate tips; these are the feeding organs of the plant. If we, by careless cultivation, break off or destroy the roots of the plants, we are accomplishing nothing but harm. It is very important that the plant roots have fine, loose soil; and very necessary that water exists plentifully in the soil,—since the roots cannot take in any plant food unless it be dissolved in water.

Crop Rotation.

I am sure you know what rotation means. You have heard explained how the earth rotates, or turns. When we speak of crop rotation, we mean not only that the same crop should not be planted in the same land for two successive years, but that crops should follow one another in a regular order. Many farmers put their land in corn, wheat, etc., year after year. This is sure to wear out the soil,—the elements that furnish food for that constant crop are soon exhausted, and the further production of that crop is then impossible.

There are different kinds of plant foods, and each crop uses more of some of these different kinds of foods than other crops do; so some essential crop food is certain to become exhausted after a certain crop has year after year been using it. The exhausted element must be restored if the crop is to be successfully grown. 1st. We must find out what element is exhausted, and restore it by means of commercial fertilizers or manure. 2nd. By planting crops that feed on different food, so as to assist mother nature to "repair her waste places." For instance, an element called nitrogen is one of the commonest plant foods. Wheat uses a great deal of nitrogen. Suppose wheat were planted year after year in a field; the harvest would decrease to almost nothing. This same land, however, could produce other crops which do not require so much nitrogen, cowpeas, for instance. Cowpeas even supply nitrogen to the soil. Fall wheat, planted in autumn, is

harvested in June, the month for planting cowpeas. The wheat stubble should be plowed under and cowpeas sowed.

Secure the Bulletin, "Farm Crops," free from Sec. Agriculture, Washington, D. C., which explains crop rotation and crops in a very interesting manner.

Seed Corn.

If a farmer would raise good crops, he must select good seed. Seeds not fully ripened, if they grow at all, produce imperfect plants. The seeds of only perfect plants should be used. Gather only ears from the most productive plants, and save only the largest and most perfect kernels. How many ears of corn do you find on a stalk? One, two, sometimes three or four. Select your seed from the stalks bearing the larger number; provided they are big, healthy ears, with good-sized, regular kernels.

Try this experiment: Get two ears of corn from your own field, one from a stalk bearing only one ear, and the other from a stalk bearing two well grown ears,—plant the grains from one ear in one plat, and the grains from the other in an equal sized plat; use the same soil and fertilizer, and cultivate both plats in the same way. When the crop is ready, husk the corn, count the ears, and weigh the corn. Then write a short essay on the way you did it, and the results you got, and send it to Inglenook. We will be glad to hear about it.

Weeds.

Weeds are a common pest, that sap the vitality of the soil, and take the food elements away from the crop. One method may destroy one kind of weed, but fail with another. The ordinary pigweed differs from many weeds, in that it lives only one year; it dies at winter, but bears a great many seeds. If we prevent the plant from going to seed the first year, there will be a big decrease in the number of seeds that will come up next year. If pigweed is diligently kept from seeding for several seasons, it can be easily driven from our fields. A one-year plant like pigweed is called an annual.

Of the annuals, mustard, plantain, chess, cockle, crabgrass and jimson weed are a few of the most disagreeable. The time to kill any weed is when it is small; therefore the ground in spring should be constantly stirred and cultivated in order to kill the weeds before they grow strong and hardy. Any sharp instrument, like a chis-

el, about two inches wide, that can be affixed to a suitable handle makes an excellent weed killer. Cut the roots, below the leaves. There is only one good thing about weeds, they make lazy people till their crops. Get Bulletin 28, from the Dept. of Agriculture, "Weeds, and How to Kill Them."

A GROUP OF MOTHERS

M. Elizabeth Binns

WHILE out calling a few days ago the writer was much interested in the conversation of a group of mothers. They all had from one to three daughters ranging in age from thirteen to thirty. All were well to do, so that they could give to their daughters the best in the way of education that the schools and colleges of our country provide.

In view of the present trend toward giving girls all the higher education possible, the increase in girls' colleges, and fitting girls to lead lives independent of men, it was indeed interesting, so it is given to you as nearly as possible as it occurred.

The immediate cause and beginning of the conversation was a letter just received by one of the daughters of the house.

One of the visitors noticing the young lady's pale face, asked if she was not well, and was told the reason for it and read part of the letter.

The letter said:

"Mildred Sheran has lost her mind completely, and had to be taken to an asylum. They say it began with her studying so hard at school. You know, she never recovered her health. That of itself is awful enough, but her mother is losing hers also in her sorrow over Mildred. Isn't it terrible? Nell, dear, I can't realize it. Who would have thought when we were all trying so hard to get ahead of her that she would ever lose that bright mind."

Nell Burgess had given Mildred a close chase, one month one leading, another month the other, all the time being chums and roommates. Was it any wonder Nell looked pale and disturbed at the news contained in her letter?

"Oh, isn't that terrible!" exclaimed Mrs. Winters, who had only one daughter not yet old enough to go away to school.

"Yes," said Mrs. Hodges, "it is terrible enough, but just about what has happened

in more than one case. In the class of thirty-two girls in which my Maud graduated, not one girl left the school in good health. Half of them were complete wrecks. Maud's chum had to be taken home; by a nurse and a doctor, two weeks before commencement. She was under the doctor's care for three years, and even now is not strong. One other had to spend a year at a sanitarium, and half the rest are nervous wrecks. Maud corresponds with ever so many of them and none that she knows now are as strong and well as they were before they went to college. She had to be under the doctor's care for months."

"Well," said Mrs. Lester, "where Vera went, they did not seem to suffer so much from the studying in the first place but every one was expected to take a bath every day. If possible it was to be a cold bath and many a time it had to be a cold one, even in winter, for there was not enough hot water and the bathrooms were often cold too. Half the girls got sick from it and then could not study. I believe in personal cleanliness but lots of girls can't stand cold baths, or even baths every day. Nearly all those girls suffered from trying to keep the rule."

"My Marion," spoke up little Mrs. West, "broke down on the gymnasium exercises. They were often entirely too vigorous for her but she had to take them. They seemed all right for some of the girls but Marion couldn't stand them at all."

"Well," said Mrs. Hodges, "it may have been that other things besides the studies helped to make the trouble, but I was so ambitious for Maud and wanted her to come home with high standing, and it seemed as if the others were the same, so it looked as if it was the studies because the girls all worked so hard to win the prizes."

"Oh, I don't believe in prizes at all," hastily spoke up Mrs. Lane. "They make

so many girls work beyond their strength. Why, more than once Elva stayed up all night and often till one and two o'clock. She was completely worn out when she came home last June. She has not been well ever since. When I send Rose away, it is going to be to a place where they teach domestic science, languages and good manners. I want my girls to marry, and it won't matter a bit if they don't know any mathematics, if they only come home with good health and an ability to make a good home."

"That is what I think now," said Mrs. Hodges. "Bessie shan't hurt herself at a college where much hard study is required, because neither Maud nor Anna is as strong and well as before they went away to school, and I've come to the conclusion that health is far more important than education."

Then the hostess, Mrs. Burgess, spoke up and said, "Mrs. Sheran was very anxious that Mildred should win honors at school, and encouraged her to study hard. She looked forward to a brilliant career for her, but now! Oh, I'm so sorry! Nell was broken down, too, when she finished, but I've been trying ever since to build her up. I do wish we could make more mothers

understand that the health of their daughters means more than anything else."

"Well," said Mrs. West, "don't you think, perhaps, it is because the study, added to the athletic contests, the societies and clubs all make the school life now so much more strenuous than it used to be? People can laugh if they want to at the old fashioned girls' schools where the girls got what was called a smattering of things, perhaps French, painting and fancy work, but I liked them. The girls had a good time and came out with good health. At least the class I was in did."

All agreed that many of the present day college requirements are too strenuous for many girls, but that domestic science is a very good thing, and the old fashioned training in grace and courtliness had not been such a bad thing after all.

All agreed, too, that the girls ought to, and should have the best education possible, but that it should be as "all around" as possible. The fact that the girl was to be the maker of a home, the gracious mistress of the hospitalities of that home and the mother of the children in it, should never for one day be overlooked. Health and grace of body are as important as brilliancy of mind, and should have their place in the life preparation of every girl.

THE CHILDREN OF THE MASSES

Florida Twichell

THIS is, indeed, an age of effort for the welfare of children. The intelligent mother is giving the rearing of her children a great deal of thought and study. She is coming to realize that the best legacy she can give her child is a healthy body that will help insure to him the best moral and intellectual attainments. Not only is this true of the intelligent and prosperous mother, but the children of the masses are receiving a great deal of attention along certain lines. People have awakened to the seriousness of the child-labor problem, and legislation has been enacted that has been most beneficial.

The Juvenile Court, the Public Playground, the work of the Social Settlement, supplementing the work of the home, in supplying wholesome amusement, in teaching physical culture and domestic science, have wrought great change in the lives of

children, and brought sunshine and happiness to many homes.

Yet, there is a kind of public service, however, that savors of zeal without knowledge. In the campaign for pure milk, the public supervision of the health of school children, compulsory vaccination, and some of the effort to stamp out tuberculosis have a certain resemblance, in that they assume a responsibility that belongs to the parent, without teaching the primary lesson of prevention. They do not strike at the fountain-head.

It is easier to visit the milk stations, to send paid representatives of the health boards to investigate the farm dairies, to enforce cleanliness there, than it is to go into the homes and revolutionize the household affairs of the consumers. It is cheaper to see that milk is pure than it is to see that the supply is sufficient for half-starved little ones. The regulations in the produc-

tion of milk have made its price almost prohibitory in many cases. It is easier to establish sanitariums for tubercular patients, than it is to make the homes of the poor fit places to live in.

I certainly would not wish to discourage any effort for the betterment of the lives of the children, but I believe we begin at the wrong place. The wornout, underfed mother is more responsible for the puny, sickly child than the milk supply.

The condition of the homes of the poorer laboring classes is somewhat an economic question, yet is there not a way in which the influence for a better, more sanitary way of living may be set to work in the home? There are plenty of excellent articles in magazines nowadays which would be most helpful to the home in this very line, but there is a very large class of mothers who do not read these articles. They do not attend public lectures and rarely meet the intelligent, up-to-date mother.

They take their sick children to the clinic and receive treatment free of charge. Sometimes milk may be obtained for the babies free. There are the charity wards in the hospitals where their children are often taken. The teacher orders glasses for the school children, and there is the wholesale vaccination. Some of these things may result in good to the child, but the mother is no wiser, after all, so far as knowing how to care for her children. She is bewildered by the requirements of the law and often rebellious.

What these mothers need most of all is to know the plain rudiments of sanitation and right living. How is she going to get this knowledge? If she had a friend who would go to her in a neighborly, tactful way and win her confidence,—a woman who had the good of humanity at heart and knew how to teach these things, might work wonders in these homes.

I suppose, if there were a supply of these tactful women who would undertake this kind of work, it would be a cheaper investment than the work that is now done. The club women and the benefactress with plenty of means, have already spent much time and money to battle with effects. Could they have gone back to the fountain-head in their efforts, could they have gotten into the home and near the heart of the tired, overworked mother, what good might have resulted. It would be a quiet work; it could not be very fully reported, there would be little chance for graft, and it would not, possibly, increase the number

of health officers. Yet the woman who could go into the home in the way in which I have described, determined to patiently help change conditions, would be able to intelligently influence legislation for the betterment of the condition of women and children.

It sometimes seems to me a matter of wonderment that there are not more women who are willing to spend time and money for the benefit of this very class, and who would be willing to undergo the discomfort of studying the child's home problem, first hand. I was just reading that Jack London has shipped as first mate on the *Dirigo* to go round Cape Horn to Seattle that he might get material first hand for his writings. His strongest motive is, no doubt, personal ambition, but to the woman who has undertaken to be a real benefactress, how much better should be the incentive to get to the heart of one of the greatest problems of the day.

It would really seem that the American people are coming to believe that health and happiness can come only through legislation, and that every new law pointing to some regulation of the public health conditions, and restricting and regulating the personal manner of living, would stamp out all disease.

There is a good deal to discourage the study of the healing art at home, nowadays. It ought to be a part of every child's education to know how to administer remedies, to know the art of taking care of the health. The importance of deep-breathing, pure air, healthful exercises, a simple rule of diet and regular habits ought to be so clearly taught that a child involuntarily accepts them as a rule of life. Even then there are simple home remedies that he should know how to use. Yet, if the time comes when medicines are only sold on a physician's prescription, the mother would have to go to the doctor for an order for a dose of castor oil or a few drops of peppermint essence, and there certainly would be little to encourage the study of family hygiene.

I believe thoroughly in trained nurses. I believe that it is a most womanly profession, and no woman can be too thoroughly equipped for her work in this line, but there are many people who can not pay her price. The very poor may have a charity nurse, but there is a self-respecting class who can not afford the trained nurse, even for a brief period. And she ought to recognize the fact and be glad that a substi-

tute can be furnished, who, though less expert may render a service within the reach of hosts of sick people, who can not afford her services.

I believe every woman ought to have a general knowledge of home nursing. It ought to be a part of her education, and a prime requisite for matrimony. The time

is coming when girls will look at these things differently than they now do. A young woman will be proud to exhibit a certificate of health and efficiency in cooking, housekeeping, marketing, the care and feeding of babies and general home nursing as a requirement for license to marry.—Health.

A TRIP INTO TEXAS

M. M. Winesburg

THE next morning after we started for the Gulf Coast of Texas, I woke up somewhere in Illinois, and there the train ran through a beautiful rolling country, but when we got to St. Louis we saw plenty of water for miles around. In fact, our train ran for some distance through land almost covered, before we crossed into Missouri. After we left St. Louis we traveled all day through a section, the most part a rolling land with here and there some timber ridges. The spring had been so backward that many of the farmers were just plowing for their corn, but the wheat fields looked fine. Around Springfield, Mo., everything appeared to be apple orchards, hundreds of acres by what one could see from the car window, and they certainly did look pretty with their comfortable-looking farmhouses. After we left Missouri I did not get to see any more of the country until I again awoke in the State of Texas. Here again, were fine fields of wheat and oats, and some fields of corn, which was almost ready to cultivate, for the corn was several inches high, while in another place were many fields that were just getting planted either to corn or cotton. The work was all done with riding implements. No one was using walking plows.

That section was pretty level with timber along the streams, which were all small. I did not see very many fruit trees in that part of the State but there were some fine-looking farms, and at several farms I noticed that they were just running the harrows over the last year's plowing and following it with the drill.

At Dallas we had a long wait, from about nine o'clock in the morning until four in the evening, but I did not see much of the town, for when I ventured out on the street I got my eyes full of dust. The wind was blowing a perfect gale and whirling clouds of dust and sand along the



On the Banks of the Colorado River.

streets, so one was glad to get back into the station.

The colored women in the waiting room told me that last summer they almost had a water famine there, and the water I drank there was not very good.

We got away from Dallas at 4: 10, traveled as far as Cleburne, where we had another wait until after ten o'clock at night, which might have been a great deal pleasanter if the roaches had not been keeping house in the waiting room. I think they must have been holding some kind of a mass meeting there that night, for they walked not only all over the floor, but crawled over the seats and clattered along the tops of the backs until one was afraid to lean back on his seat. Those Texas roaches were something out of common in size, for they were the largest ones I ever saw.

Our next layover was at Sealy. We had to stay in another dirty little station for several hours before we got under way again. From Sealy to Eagle Lake the run was through a cattle country. Large ranches with great herds of cattle and horses. I saw lots of cowboys with their wide hats, neckerchiefs, sharp and spurred boots, with a rope coiled on either saddle horn. But I saw no crops of any kind.

growing by the railroad, until after we left Eagle Lake. Then I saw some fine fields of corn and potatoes. There must have been hundreds of acres in potatoes, all in bloom then, the 26th of April. Potato digging is now on in this section, and potatoes are very dear. Some of them yield well but others are poor.

We landed here in a gale of wind, and pretty well tired out, for we had left home on Monday evening, and from so many stops on the way we did not reach here until Thursday morning, or noon rather. That afternoon we saw a large herd of cattle pass up by the boarding house, attended by a dozen or more cowboys, with their grub wagons, and a dog tied to the rear of the wagon. Great herds of cattle range on the open land here. One can see them creeping out of the timber along the river, just about noon every day, and they feed on the open range until night; then they drift back to the river again.

The land here is as level as a floor, and there is no timber, only along the Colorado River and the canals. There is a strip of timber a mile or more wide along the river, and just now the prairies look like a golden sea, as they are covered with a wild flower of a golden hue, which resembles

what we call "black-eyed Susan," up home.

Some of the land here has been rice farmed, but now it is being cut up into small farms. Farming here is just an experiment, for they can not be sure that the land will raise good crops until it is tried out, although there are several fine fields of corn which, at this writing, is too large to work any more. The rice birds took lots of the earlier corn, and it had to be planted the second time.

There is no fruit of any kind right here, only wild blackberries, which grow close to the timber and in it. They are about gone now. I have made one trip over to the river, but did not get to go over to the edge on the other side. It is a picturesque place over at the river. There are live oaks, cottonwoods and pecans, and most of the trees are draped with the gray Spanish moss. But the river is not very wide, although the people here say that it is deep and there are plenty of fish in it, and also alligators; I must say that there is no lack of mosquitoes either.

Several parties have routed up a deer along the river, and jackrabbits are plentiful on the prairies, while the wind is cool all the time: or, it has been since I am here.

LETTERS TO THE FOLKS BACK HOME

Galen B. Royer

Dear Children:

Indeed, these days slip by rapidly when it comes to keeping up this diary letter. They are so full and we do not have a good light at night, and mama will not let me use the writer after the baby goes to bed, and so I must confine my writing to the daytime when I am very busy. So I discover that some days have gone by for us.

Tuesday I began to double my lessons, and that is working me very hard. But I am anxious to get command of as much of the situation as I possibly can, as soon as possible, for I can hardly stand it that I can not talk more freely with these people than I do. Naturally they bring into use words I have not yet met and so I am constantly harassed. But it goes better every day and mama thinks it is well for me that I can talk, even if she can not. She feels so bad to sit around and not be able to talk at all.

During the day I cleaned my table of letters due people. Then mama went along, —no, not feeling well, she did not go along back to Malmö in the afternoon. Carrie Jorgenson came over and we talked a while about church work and I left for my lesson. I went to the restaurant for a light supper and then on to prayer meeting. I have made acquaintance with the manager of the Temperance Hotel and we had a splendid talk for an hour.

Prayer meeting was very good. About the same number as usual. I spoke a few minutes about "Fruitbearing." It was very rainy but we came home without getting wet, it having stopped when we were out.

Wednesday mama did not go to town for breakfast and only ate a cold lunch in the room at noon. She was not well and rested all day. One thing is sure, that if I could grow fat on as little as she eats I would be a rich man. It half-way bothers

me when she does not eat. Lessons growing harder each day and I must dig the faster. At class meeting here in Limhamn Wednesday evening but eight present. I tried to explain some of the Scriptures and they kept up the meeting over two hours. They certainly do not know when to stop in this country. I stopped talking but they were stirred up so much that when quitting time came they just went on. That is one thing that ought to be changed in this country when it comes to regular meetings.

Thursday was bright and clear. Mama went along to town, walking in her new Swedish shoes which a "skormakare" made for her. They are of the good, substantial Swedish kind and she is talking of having another pair made. We had a good breakfast, took a little walk and came home at eleven. After noon Bro. Andersson called and we had a good talk about church work. I had had three letters from Henry, and in one he told of Isaac Frantz's meetings at Franklin Grove where there were thirty-six accessions. When I told Bro. Andersson about it he wept. He would so much like to see the church grow here and he seems not to know how to take hold. He asked me if I could not give them a series of meetings. My heart just yearns to stay here and help these people, and I have thought and prayed who might be sent here to work among them.

At three Brother and Sister Andersson and mama and I went to Bro. Adreas

Mauritson's home in Malmö for the evening. They have a good home. He is a "Köttfabrickar," or, in other words, he is a butcher by trade. He has a big trade and has a good income. His home was well arranged. Of course, the first thing was to spread the table with sweet cakes of diverse kinds and drink coffee. This we did about four. I saw mother drink three cups of Swedish coffee and eat cake to a finish. Well and good. Then we visited a while and I went down to my lesson; back again and at a little after seven we sat down to a regular supper of sliced cold ham, dried beef, bologna, cheese wiener wursts, and beef balls fried, with good bread and butter and milk to drink.

We attended class meeting near by. Nine sisters, seven brethren and five children were there. We came home late and tired. My! we do get tired. But from half past five and six in the morning till eleven and after at night is a pretty long day, to say the least.

This morning I have word from Cooks that we get a cabin Oct. 14, and so it is settled that we sail on that date. That will land us in New York Oct. 26 (Wednesday), if on time, and we will likely remain over Sunday there unless word from home urges us to hurry home. We are well. God bless and keep you ever. We are glad for your four letters and rejoice that all is well at home.

CARE OF THE BODY

"The public health is the foundation on which reposes the happiness of the people and the power of a country. The care of the public health is the first duty of a statesman."—Lord Beaconsfield.

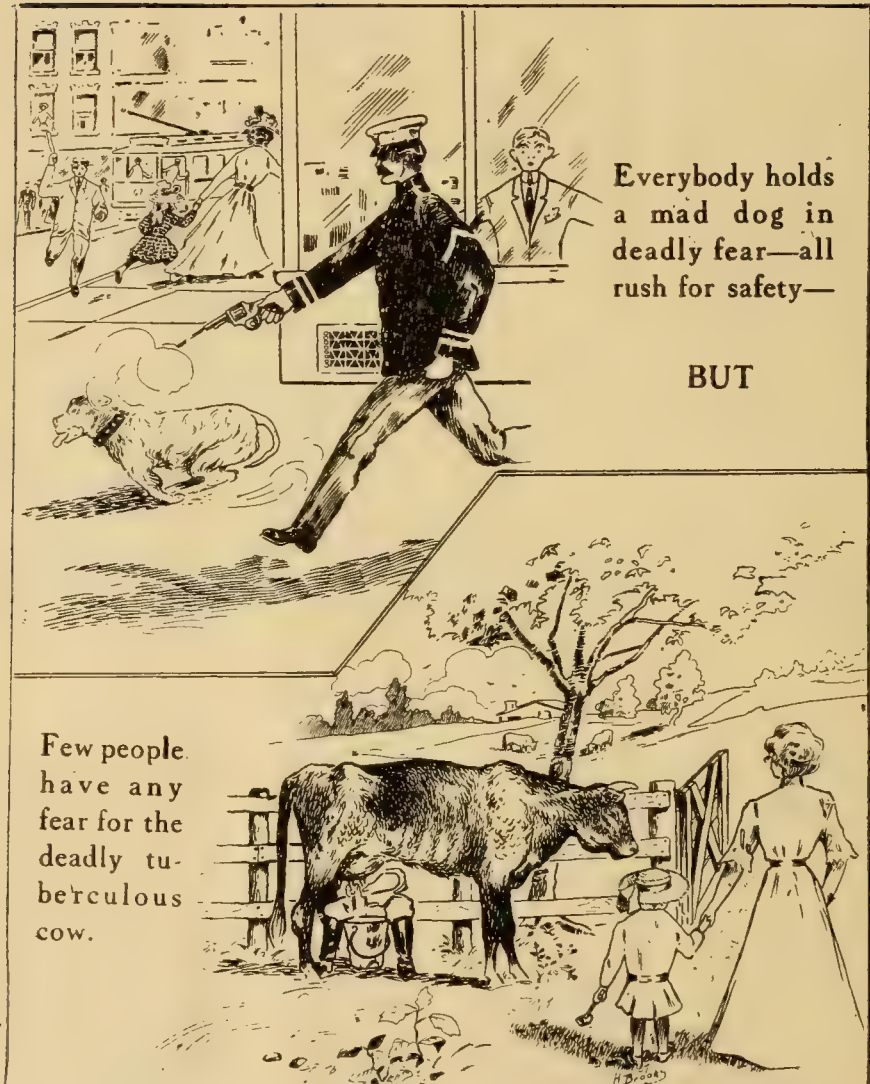
OUT of every hundred deaths occurring among children under 2 years of age, eighteen occur in less than a week after birth, twenty-nine occur in less than a month and eighty in less than a year. The proportion dying between the ages of 1 and 2 years is 20 per cent. The death-rate under 2 years of age is vastly higher than for any other period in the threescore and ten years which are allotted to man as his natural term of life. The proportion of preventable deaths is likewise vastly greater than for other years of life; a carefully considered estimate placing the ratio at seventy-seven out of every hundred has recently been made.

The gastro-intestinal affections, chief of which are the so-called diarrheal diseases,

lead all others as destroyers of infant life, exceeding the next most important cause of death, the impure-air diseases, by 87 per cent. In every hundred deaths under 2 years of age there are forty-two attributable to the gastro-intestinal affections; twenty-three to the impure-air diseases; nineteen to congenital defects and accidents; six to the acute contagious diseases; two to tuberculosis; the remainder being distributed among the other causes of death.

With the gastro-intestinal diseases estimated to be 95 per cent preventable, the impure-air diseases 75 per cent preventable; the congenital defects and accidents 50 per cent preventable; the acute contagious diseases 100 per cent preventable; tuberculosis 100 per cent preventable, and some of the other diseases absolutely unnecessary, it will be seen that this field offers tremendous possibilities for effective

A CONTRAST



—Department of Health, Educational Poster Series.

The Tuberculous Cow Kills Thousands, Where the Mad Dog Kills One.

correction work. That this fact is now quite generally appreciated and that governmental and extra-governmental agencies are now actively coöperating in an endeavor to correct and minimize the existing evil conditions and practices, means that the child of tomorrow is to have a much better chance of surviving than had the child of yesterday.

In one of the exhibit posters employed by this department in its educational work there are briefly outlined some of the corrective measures which must be applied, the summary statement being presented chiefly for groups of diseases as follows:

What Must Be Done to Lessen Preventable Deaths Among Babies.

Gastro-Intestinal Diseases.—Correction of feeding methods—more of breast feeding, less of artificial feeding. Pure milk, properly prepared for children who must be artificially fed. Absolute cleanliness of feeding utensils. No meats, pastries, candies, sodas, ice-cream, etc., under 1 year. Protection of child and its food from flies. Segregation of diarrheal cases.

Impure-Air Diseases.—Pure air for babies all the time. Proper ventilation of homes. Keep child in open air as much as possible. Don't neglect a cold. Keep well child away from persons suffering with colds.

Congenital Defects and Accidents.—Proper care for prospective mothers—rest, good food, cleanliness. Medical attention and advice early in pregnancy. Thorough medical examination before marriage. Stricter regulation of midwives. Proper attention to child at time of birth.

Acute Contagious Diseases.—Prompt medical attention for rashes and fevers. Immediate reporting of cases. Proper quarantine. Immediate attention to sore throats; early use of diphtheria antitoxin. PRE-

VENT PROMISCUOUS KISSING OF BABY.

Tuberculosis.—Home pasteurize all cow's milk before giving to babies—unless you are absolutely sure such milk comes from tuberculin tested cows and is handled by tuberculosis-free handlers. Keep baby away from tuberculous individuals. Children with a persistent cough should be taken to a doctor at once, before the disease becomes incurable.

Venereal Diseases.—Venereal subjects should not marry until absolutely cured. To prevent blindness wash new-born child's eyes with proper solution of nitrate of silver. Keep baby's clothes, diapers, towels, etc., separate, when washing, boil them thoroughly. Girl babies with a vaginal discharge should be taken to a doctor promptly.

Nervous Diseases.—Place nervous children under medical care. Never neglect running ears or eyes. Avoid excitement, give more sleep and have less handling of baby. There must be regularity in feeding, sleeping, bathing and airing.

Violence.—Guard against falls and against chances of overturning vessels of hot water or of falling into tubs or pans of hot water. Keep matches away from children and don't permit them to play around bonfires. Have scratches or cuts properly dressed. Let baby sleep alone and there will be no chance of smothering from overlying. Don't fall asleep while nursing baby.

Heart Diseases.—Take child with "growing pains" (rheumatism) or with symptoms of "St. Vitus' dance" to a doctor. Have enlarged tonsils removed.

Rickets.—Don't deprive baby of mother's milk, unless absolutely necessary. Don't nurse baby over 1 year of age. Abundance of fresh air is required.—Chicago School of Sanitary Instruction.

THE PLEDGE

Ada Van Sickle Baker

IT was the home of a drunkard. To a perfect stranger this fact could be easily told, for the place bore the usual look of all such homes. The fence that enclosed the lot was picketless in many places, the yard strewn with the accumulations of years, rusty tin cans, old boots, worn-out kitchen utensils. In fact, it seemed that yard contained a varied as-

sortment of everything useless. Then, when one entered the little, tumble-down house, he was confronted by a grim want and privation on every side. The floors were carpetless, the stove old and broken, and what little furniture the rooms boasted was ancient and time-scarred.

In looking backward it seemed impossible that fourteen years could have wrought

such a change, for when Charles Radford had led his pretty young bride into that same home, the house, though small, was newly painted, the furniture modest, but bright and new, and the whole place showed that air of cleanliness that makes any home attractive.

Not that the wife, Mrs. Radford, had ever fallen short of her own individual duties. She had planned and saved and kept her house in a manner that even the most fault-finding approved of. Then, when the children came, Willis and Frank and little Mary, still the woman added each new responsibility to her already heavy load and went on uncomplainingly, hoping, always hoping, that the man she called husband would give up the life of sin into which he had fallen and return to the old life when he had held himself erect, and feared to look no man in the eye.

It sometimes seemed that Charles Radford had really turned over a new leaf, for there would be periods of weeks when he would turn his back on the vile saloons that were swiftly robbing him of his manhood, and would apply himself to his trade. Then he would bring home his earnings and buy a fresh supply of clothing for the family, using the surplus to pay off the debts that had been contracted during a recent spell of debauchery. His wife would then take fresh hope, believing, even in spite of her fears, that things were going to be different. But the intimate associations of years, with those who dallied with drink, broke down the man's will power, and little by little he succumbed to the persuasions of evil companions until it was no unusual thing to see him come staggering home to his heart-sick wife and three frightened children.

His once kindly disposition was changed completely; even to those he had loved and tenderly cared for, he became cross and churlish, with the exception of little Mary. She had always been her father's favorite, the darling of his heart; and even in his times of beastly drunkenness he would never abuse her. Then when the state of intoxication would wear off, and he saw the indignities heaped upon the little girl, by thoughtless companions, who sneered at the dilapidated home, at her worn clothes, and the shoes, whose yawning holes showed the little stockinged toes, he would reprove himself bitterly, suffering most keenly for the degradation he had brought upon himself and family.

But even with all the knowledge of the misery wrought by liquor, it seemed to

the man whose will had been weakened through its use, that it was impossible to deprive himself of the vile stuff. In vain his wife pleaded with him. He blindly closed his eyes to the danger, and drifted on toward a state of self-helplessness.

One dark, stormy night little Mary lay with hot, crimson cheeks. The little eyes that should have been closed in peaceful, childish slumber were feverishly brilliant, and were constantly turned toward the door, where the absent father would appear, should he return.

For six days she had lain in a burning fever. Her mother had let her work go undone that she might tend to the wants of her little girl, but the husband and father had been absent for over a week, and Mrs. Radford felt that he was on another drunken spree.

She constantly hoped and prayed for his return, for on this stormy night, while the wind sighed through the trees and moaned about the little home, the watchful mother sat by the child's bedside and noted the change for the worse. The physician had been there early in the evening, and had instantly seen the serious symptoms. He had gravely shaken his head to the mother's inquiries, but had bade her keep up good heart, well knowing that the responsibility of nursing her would wholly rest on the woman's shoulders, and that she could not afford to give way to grief at this critical time.

Through the long hours of the night, Mrs. Radford sat by little Mary, soothing and quieting, as only a mother can. For the tenth time the little one turned her eyes towards the door and said:

"Where is papa? Oh, why doesn't he come?"

"He will come, presently, darling," was the answer, as Mrs. Radford kissed the little upturned face.

But hour after hour wore away, and finally Mary fell into a restless slumber, as her mother sank by her side, and lifted her heart in earnest supplication.

"Oh, Heavenly Father," she prayed, "send my husband home ere it is too late!"

As if in answer to her prayer the outer door was pushed open, and Mr. Radford stood beside her. In a glance his wife saw that he had been drinking but little, and as his eyes took in the situation, he sprang to her side.

"Is Mary sick?" he demanded, his eyes searching her face for an answer.

Mrs. Radford held up a warning finger;

hen beckoned for him to follow her to an adjoining room, where she told him there was but little hope for Mary's recovery.

In a flash his brain became clear, and he sank, broken-hearted, into a near-by chair, while he covered his face with his hands.

But the voice of little Mary came suddenly:

"Is papa here, oh, has he come?"

Softly he walked to the bed and knelt by his child, while he covered the little face with kisses.

With direct gaze Mary looked into her father's face and said, calmly:

"Papa, Dr. Williams says I can not live but a little time, and I was so afraid I would not see you again before I go to Jesus' home; and papa, dear, I want you to promise me one thing before I go. Will you promise, papa?"

Chokingly, Mr. Radford bowed his head.

Little Mary drew a crumpled paper from beneath her pillow, and held it before the father's eyes, as she said:

"It is a temperance pledge, papa. I made it myself, and want you to sign it, so mama and the boys and you will be happy. It doesn't read exactly like the real pledges, but I made it the best I could, and I know if you sign it, and promise your little Mary that you will quit the awful drink, that you will keep your pledge. Will you sign it, papa?"

His eyes overflowing with tears, so he could scarcely read the misspelled, childish writing, the man tremblingly did as he was requested, and in a brief half hour little Mary closed her eyes in her last sleep, but her lips were wreathed in a happy smile.

Ten years passed away, and one Sunday it was announced from the pulpit of one of the churches in the town that Rev. Radford, a former resident, was to preach that evening. The congregation that filled the church at the evening service was amazed to see the man that arose in the pulpit was the same that had once been pointed at, with the finger of scorn, in their very midst.

The words he uttered were deep and touching, for he told of his own redemption from sin; and at the close of his discourse he took from his pocket and held up to view a faded, tear-stained pledge that he had signed for his little girl, on a dark and stormy night long ago.



EGGS IN EGYPT.

The hatching of eggs by means of artificial heat has been practiced in China and in

Egypt from prehistoric times. In the latter country there still exist ancient egg-hatcheries or "mamals" that have been in continuous use in the same family for many generations. These incubators consist of large brick ovens that will hold about thirty to sixty thousand eggs at a time. The fire is built inside the oven and is watched carefully for ten days, after which no additional heat is necessary. The method of building the fires and maintaining them so as to preserve the right temperature are trade secrets that are jealously guarded and usually kept in the family. About sixty-five to seventy per cent of the eggs are said to be successfully hatched by these methods. The production of eggs for the export trade has come to be a very important industry of Egypt. During the winter of 1911-1912 the export amounted to 83,608,000 eggs, having a value of \$627,000. That is at the rate of about nine cents a dozen. Compared to the prices paid in this country last winter, it would almost seem that it might pay to bring eggs to New York from Cairo. Most of the Egyptian eggs go to England; last year 74 million, or nearly 90 per cent, were sent there. France had over three million, and the rest were divided among a number of countries. The eggs shipped from Egypt are generally smaller than those we are accustomed to; but when we consider the amount of food material contained in them, even these small eggs are very cheap when compared with prices in this country or in Europe.



STANDING ON CEREMONY.

An old lady appeared at the door of a life-saving station. "Isn't anything being done to help that ship in distress?"

"Oh, that's all right, ma'am; we've sent



them a line to come ashore," said the man in oilskins.

"Goodness me," exclaimed the lady; "were they waiting for a formal invitation?"

THE RELIGIOUS FIELD

THE FIRST BEATITUDE.

J. C. Flora.

Blessed are the poor in spirit: for theirs is the kingdom of heaven.—Matt. 5: 3.

By the poor in spirit we mean those who are spiritually poor. To be classified among the spiritually poor is not always a favorable commendation. Some people are spiritually poor because it is their own desire. They are perfectly contented by living and enjoying the lesser things that it is possible to enjoy in the spiritual life. There are conditions under which the spiritually poor are not to be commended, but generally in harmony with this beatitude to be spiritually poor is commendable. I do not think it means so much a condition of the heart as the attitude of the life.

There are some conditions that are not most encouraging. If we are endowed with many talents; if we have an excellent standing in social, religious, and political life; if we are well fixed, have a splendid home and all of the material things of life that we could wish for the odds are against us. Such things may be a great drawback to our feeling spiritually poor. They stand as a great obstacle between us and the larger Christian life.

On the other hand the conditions of life that will contribute most toward making us spiritually poor are not the most favorable as we usually think of them. We may attempt a noble work as we think but after spending much energy and time it proves an utter failure. We become discouraged. We may aspire to a noble, worthy position, we take no care in preparing ourself for it and use every legitimate means toward securing it, but we fail. We are woefully disappointed. We may have some very dear friend in whom we are very much interested and in whom rests all our pride. This one very unexpectedly may be taken from us. This leaves us very much distressed and cast down. These are conditions to which none of us perhaps aspire, yet they come to us. They are blessings in disguise. They make us feel our dependence. They help us to realize that humility, that contriteness of heart, that to be poor in spirit will aid us much toward coming in possession of the larger things of life.

One of the most difficult things for us to do is to give up completely our own wishes

and desires. The work of life is twofold. First a conflict against our carnal nature and second a development of that spark of divinity with which we are all endowed. The more I study human nature and experience the inclination of my own propensities the more I am convinced that the conflict against carnality is a hard one. We live and are interested in self first of all and spiritual things are secondary. We can never possess the humble spirit and be spiritually poor unless we are willing to make a complete surrender. We must live for God and our fellow-men first of all and our desire and interest in self should not interfere.

Environment has much to do with our spiritual condition. When one seeks a location for a home he desires a place where the moral environment is good. Take a large per cent of the most religiously inclined and place them in the wilds of Africa or amid the jungles of India and how would it affect their spirituality? Environment does not necessarily affect us but it is a law that we must recognize. If our association is with people who are irreligious and immoral we may expect to take on some of their immorality. If our association is with people who hold themselves up in society, who study the latest fads we may soon expect to be doing likewise. Be thoughtful of your environment, for it affects your spirituality. It may be the cause of developing in you a highly spiritual life or it may be the means of smuggling out the divine spark that is struggling within for existence.

Some may conclude that to be spiritually poor they must be ignorant, financially poor or go through life very sober and in a melancholy mood. This is not essential, in fact it is an entirely wrong conception. Many people are poor in spirit because they do not take advantage of the opportunities that are theirs. It is our privilege as well as our duty to get an education, to do some traveling, to be a student of the Bible, in fact to seize every opportunity for preparing for the great duties of life. When we have done the very best possible with every talent that has been given us, then it is that if we are clothed with humility we are spiritually poor. The richest as well as the most favored may be spiritually poor while the poorest and most ignorant

may feel his importance and in reality be proud and arrogant.

Whatever may be our lot in life, though it be one of financial failure, or one of very unsatisfactory conditions in the family circle, or one of much sorrow and sadness, or one of great prosperity, we want to submit ourselves fully to the will of God. We must be perfectly willing to submit our ways to his ways. We must have that humility and dependence on him that makes us feel very keenly our utter unworthiness and nothingness in his sight, fully recognizing that we are very poor in spirit and that if we are to have any power and influence for good we must look wholly to him for everything that is worth while.

What is the promise to those who are poor in spirit? First Jesus says blessed are they. The word "blessed" comes from the Latin word "beatus," meaning happy. Could he promise more? To be happy is the one thing and really the only thing for which we aspire. This happiness comes by our feeling our littleness. The more dependent we feel with whatever our condition may be the greater will our happiness be.

Second, for theirs is the kingdom of heaven. It is a most beautiful reward. It may be a question as to just what the Jews conceived by the kingdom of heaven. It was strongly implanted into their minds that he was to set up an earthly kingdom. Some may claim that the kingdom was to be in the heart. I am rather inclined to think that Jesus had in mind the "New Jerusalem," the life that the faithful are to enjoy beyond this life. It is worth while being spiritually poor for much is promised. We are to always be happy and it is not to be concluded at the close of our life here but we are to inherit the joys of the life beyond. The soul of the poor in spirit shall be made fat and the joys of the humble and contrite in spirit shall be full.



SETTLEMENT OF THE COAL STRIKE.

The settlement of the anthracite coal strike is very happy for the miners, and none the less so for the operators, and a damage and loss only to the rest of us who are consumers. The operators simply put up the price to all who use it, as use it they must. We cannot burn wood; there is none to burn. The price of coal is put up twenty-five cents a ton, which is twice the advance in cost of mining, so that the extra amount the consumers must pay is divided between those who own the mines

and those who mine the coal. The leading operators put up the price, and all the smaller operators do the same, and it looks like what the Sherman law regards as an agreement in restraint of trade. There may be no trust, no formal combination, but somehow the result follows just the same, although the district attorney may not be able to prove it, and may not interfere as in other cases, as when ice and milk were in question. We recall that when following a strike the railroads planned to charge higher freights on interstate traffic the advance was forbidden by the commission in charge, but there does not seem to be any such recourse now. One may well raise the question and refer it to Congress for decision, whether a general law should not cover the control of all businesses that are concerned in natural monopolies, such as railways and mines, so that no rise in prices should be made that is not justified by the additional cost. We cannot object to miners having a fair wage and operators a fair profit; but to make the additional cost of production a pretense for an increased profit to the producer does not seem fair. Such doings help the socialist campaign.—The Independent.



THIRTY DAYS OF CHEER.

The Doctor—"How is the patient this morning?"

The Patient's Wife—"I think he's better, but he seems to be worrying about something."

The Doctor—"Hum! Yes. Just tell him I won't send it for a month. That ought to freshen him up some."—New Orleans Times-Democrat.



WORTH KNOWING.

(Continued from Page 695.)

depending on how they were treated at the time they were made. The hems of skirts show this unsightly puckering after every time they are worn in damp weather, and require to be freshly pressed after every wearing, and sometimes the hem must be well dampened before the puckers can be entirely smoothed out.

In ironing, linen and cotton will bear the most heat, wool requiring much less, and unless protected by a thin cloth between cloth and iron, there is danger of scorching with even a moderately hot iron. Silk will stand but little heat, needs little pressure, and a light-weight iron is best for this work. Woolen goods require heavy pressing.

HOUSEHOLD HELPS AND HINTS

Stains and Spots.

Fruit stains of every sort will do no harm to things washable if they are wet through and through with alcohol before going in the wash. Very big stains, as those of wine upon table linen, will come out if they are first wet with cold water and then have a stream of boiling water poured steadily through the stains for two or three minutes. Stains on stuffs not washable may be got rid of thus: Fold a cheese cloth square thickly and lay it smooth upon the board; over that stretch the stained stuff smoothly, right side down; if there is a lining, rip it so as to get at the under side; but first brush, not only the stain, but the whole garment thoroughly, so as to remove all the invisible dust and prevent the cleansing from leaving an ugly circle, worse than the spot itself. Pour a little alcohol through the spot and dab the place hard with a soft, clean rag. Shift the spot over a fresh place on the cheesecloth, and pour on more alcohol, using just enough to drench the spot without spreading. Do this two or three times, then look at the right side.

An acid stain has most likely taken out the color; most times it may be brought back by sponging the right side very delicately with ammonia spirits, but it is well to try ammonia first on a scrap of the stuff, as it may change the color, or the unspotted surface, and thus do more harm than good. Greens in wash stuffs may be renewed with weak alum water, but here, as with ammonia, it is best to try a scrap first.

Keep grass stains wet with alcohol for half an hour by pouring on a very little at a time before attempting to wash them out. They are hard to get rid of, and once through the wash, or half cleansed, they are indelible. After soaking them with alcohol, wash them very quickly, using tepid water, white soap and a small, stiff-bristled brush; first wet the brush and run it back and forth with a sort of scooping motion, then rinse the bristles well and rub on a little soap; brush hard for a minute, then turn the stain wrong side up and brush, using clear water plentifully; but keep the stain pressed down in the folded cloth, so the water will not spread.

The Fine Art of Darning.

Skillful darning of rents in garments is not easily picked up, but girls should be taught this as an essential part of their home training. The expert darner will make a rent in woollens well nigh invisible, weaving the torn edges together, matching them carefully, and afterwards pressing carefully. A fine sewing silk is used for darning woollens in preference to any wool, which would not be strong enough to hold unless the thread was too coarse. Where the cloth is thick enough, try to hide the thread between the face and back of the cloth; begin about half an inch from the edge of one side of the tear and run the needle the same distance from the other edge, concealing the threads carefully, and drawing the edges closely together, but not so they will overlap. If there is any nap to the cloth, brush it back when you are darning, and then brush it down again. Lay a damp cloth (cotton) on the wrong side of the cloth over the darn and press it down once, then remove the cotton cloth and press next the woolen surface, being careful that you do not press it perfectly dry, but that a very little steam arises after the iron is removed from it. If the cloth is pressed perfectly dry the work of the iron will show on the right side. A piece of cloth is usually darned with the vertical and diagonal stitches running with the threads of the cloth. The up and down thread is usually the strongest way of mending a bias darn. Use no piece of cloth under the darning unless the material darned is thin, in which case a piece of silk of the same color is less clumsy as a backing to darn the wool, unless the wool is sheer.



"Gathering Up the Fragments."

Where one has fine cooking apples that mature early, a good way to save the surplus is to peel, cut into quarters and dry in the sun, if you have no drier, though it will pay to have a small one, even for family use. The early apples do not keep very well, in the fresh state, but dry nicely, and if screened from flies, wasps and other insects while drying, cook up as nicely as the commercial evaporated ones, and if you have your own, you know what you are cooking. Sweet apples will not do for dry-

ing, as they cook poorly. Tart apples are best. When drying such apples as the old "Maiden's Blush," try this way: Cut the apple in halves before peeling, then carefully scoop out the core, then peel, with as little handling as possible. If you have a dryer, lay the halves on the racks until full, and dry as directed in the machine, setting over the stove, and sprinkling a small pinch of sulphur on the top of the stove underneath the dryer to whiten or bleach the apples. If no dryer, set in the sunshine; or, if careful, you can dry in the oven with a very slow heat. Always cover with some very thin material to protect against insect filth. Always take in the fruit that is drying before the sun sets or the dew begins falling. Never leave drying fruit out over night. Apples, peaches, pears, apricots, and other large fruits may be dried nicely, and all the small fruits and soft berries the same; but the much seeded fruits are not at their best in the dried state, though they have good flavor, and many people like them, and the only expense attending the putting up is the care they require, and putting away in good shape when fully dried. Many vegetables are "just as good" if dried before fully ripe, and when cooked have fine flavor and serve every purpose of canned vegetables. Putting vegetables down in brine, as corn, etc., is rather hard on the vegetable, and also on the stomach they are intended for.



Putting Away Fruit.

Peaches, dried with sugar, are fully as nice as when canned, and if given reasonable care will keep without trouble. Peel nice, ripe, but not too soft peaches, take out the stone or pit, leaving the fruit whole, or at least in halves; allow two pounds of sugar to six pounds of fruit; make a syrup of three-quarters of a pound of sugar and a little water, put into this the prepared peaches, a few at a time, and let cook gently until quite clear. Take them up carefully on a dish and set in the sun to dry. Strew powdered sugar over them on all sides, a little at a time. If any syrup is left on the dish, remove to fresh dishes, turning the pieces of fruit. When quite dry, lay them lightly in jars with a little sifted sugar between layers.

Another way, less trouble, and "just as good," is this: Peel nice, ripe, firm peaches, cut in halves and remove the pit or stone with as little handling as possible. Lay on clean hardwood boards, wire racks, or dishes, in the sun, and let dry, turning each

piece as it dries on the surface. Spread over the fruit a width of mosquito netting, or have them covered with screen wire on frames, to protect from insects. Allow to get perfectly dry, turning each piece every day, and as the fruit shrinks, laying the pieces closer together, and thus make room for more drying.

When perfectly dry, put into paper sacks and put where they will keep dry and free from ants and insects. If kept covered while drying, no worms will be in them. They are like preserves. No sugar, no jars, no spoiling.

There is no end to the uses for canned fruit juice, and it can be used in all puddings and sauces. Select clean, ripe fruit, press out the juice and strain it through a flannel cloth; to each pint of juice add one cupful of granulated sugar (or it can be put up without any sugar and keeps just as well); put the strained juice into a preserving kettle, bring to a rapid boil and bottle, boiling hot, in small bottles. Cork and seal at once while boiling hot.



Worth Knowing.

Tablecloths generally wear out first in the folds, though they are not always made in the same place every time they are laundered, but they generally are, and almost always there is one in the center. By cutting off a few inches from one end and one side, all the folds will be altered, and the cloth will have a fresh start.

To insure straight edges in table cloths, sheets, etc., for the linens and damask, draw a thread before cutting, and for the muslins, find the short edge and tear across from that, which will leave the end even. If this is not done, the first time the piece is washed, the ends will be out of shape.

For calicoes, muslins, lawns, that are cut from the bolt, the bias end should be torn off, as with the sheet muslin; then, in order to have the goods straight for cutting, damp the breadth, and pull it in shape with the hands, then with a right warm flatiron, iron it lengthwise, pulling it as you go. A little experience will show you how nicely it can be done.

If the seams in garments have not been dampened when they were pressed at the time of making, they are sure to draw and pucker later, by the shrinking of the thread. This can be remedied very successfully with a hot iron passed over them with considerable pressure on the wrong side. The seams may be pressed open or merely flat,

(Continued on Page 693.)

QUESTIONS AND ANSWERS

Editor's Note.—This department is open for all of our readers. Questions asking for a personal reply should be accompanied with a two cent stamp.



Question.—Do the eels which inhabit our smaller streams and creeks go to the ocean to breed, as advocated by our fish experts?—A Subscriber.

Answer.—They generally do. There are very few cases where they breed in the smaller streams, although occasionally they do. Their habits in this respect are like those of the migratory birds. It is nothing for a migratory bird to make a trip of several thousand miles in the spring and to return in the fall. The eel can easily make its trip to the larger bodies of water during its breeding season, so that it is nothing strange that it does not breed in the smaller streams or in shallow water.



Question.—I am a reader of the Inglenook and am interested in your Question and Answer Department. I would like to enter a Dental School in the near future and ask of you some of the names of good Dental Schools west of the Mississippi River. Is dentistry a paying occupation for an ambitious young man who is talented that way?

Answer.—The following schools are good: Denver College, Dental College of Kansas City, Chicago College of Dental Surgery.

Dentistry is a paying occupation for the man who is properly qualified. It affords a splendid opportunity for an ambitious young man to give much valuable service to his community. Good dentists are in demand everywhere. I know of a little town that was almost lousy with dentists, and a Christian young man who had taken the pains to properly qualify himself came in and found more work than he was able to attend to. People always prefer to go to an office where everything has an up-to-date appearance. Every occupation has good paying positions for the young man who is willing to prepare himself for them.



Question.—Would it be right for me a member of the Church of the Brethren to accept insurance money from the Modern

Woodman Lodge at my father's death? He does not belong to this church and he will have no other money or property to leave me except the insurance from that lodge.—V. V. V.

Answer.—The insurance money left by your father represents his accumulation of property during his life time. In the eyes of the law he like all other men had a right to invest his money or to place it on interest wherever he saw fit, and as you state above he chose to invest it in life insurance in the Woodman Lodge. He thought and acted for himself, and you are not responsible for what he did or what he believed. At his death the property falls into your hands. The case would be the same whether it were real estate, stocks, bonds, insurance money or any other kind of property. The fact that it has been invested in a lodge does not in any way taint the money. You do not belong to a lodge but that does not prevent you from having a business transaction with the lodge. You could buy or sell property to them and the fact that they at one time owned the property would not in any way taint the property. If we chose to do so there would be nothing to keep us from buying a Woodman Hall and using it for a church. Having once been owned by the Woodmen would not affect the timbers in the hall. The relations that your father had with the Woodman Lodge can not be held against you, and if he has invested money there which after his death rightfully belongs to you, you have a perfect right to accept the money when the time comes for it to be paid to you.



Question.—How long can strychnine be used for a weak heart without danger to the stomach or any other part of the body? What would be the best medicine to use for a weak heart?—L. A. M.

Answer.—Strychnine is to the heart what a whip is to a horse. A whip does not increase the energy of the horse but compels him to use rapidly the energy he has—so with the heart.

A decrease of bodily activity, if possible, is better than the use of strychnine. The aim should be to have the bodily activity call for just such action of the heart as it can easily meet.

Strychnine in moderate dose does not injure the stomach but does, in time, use the reserve energy of the heart.

It is impossible to say what the best remedy for a weak heart would be unless you first knew what causes the weak heart.

Easily 50% of all persons who complain of a weak heart have no trouble with the heart itself but their trouble finds its basis in indigestion or a deranged nervous system.

We have many different heart remedies which meet as many different heart conditions. There is no one but a physician who can ascertain these heart conditions, hence they only can suit the remedy to the exact condition. If there was only one possible condition, there could be only one remedy and could be here given.

Yours very truly,
F. R. Widdowson, M. D.

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The Religious Poetry of Alexander Mack, Jr.

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The Defenseless Child, by Mrs. Josie Dayton Curtiss.

Mrs. Curtiss has for some years been engaged in finding homes for the defenseless children brought from the city of Chicago. Her home is at Marengo, Ill. After the death of her husband she opened her home for these children and gave them a temporary home until she could locate them among the farmers of northern Illinois. She is doing a splendid work in placing these children in positions where they have a fighting chance for life. In her little book, "The Defenseless Child," she

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Mama—"Why, Tommy, that was what made you ill."

Tommy—"Yes, ma, I know it was."



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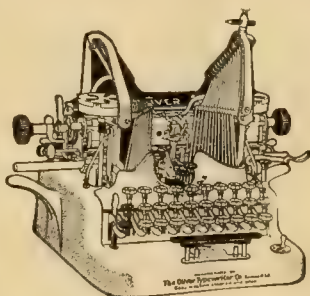
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Vol. XIV
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THE INGLENOOK

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H. M. FOGELSONGER

J. C. FLORA

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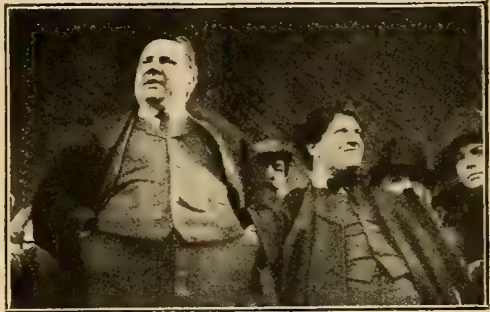
RECENT SOCIAL PROGRESS

H. M. Fogelsonger

The Industrial Workers of the World.

THE strike which took place at Lawrence, Mass., some months ago was important for more than one reason, since there were ideals and principles involved which one may almost term philosophical in their nature. We especially refer to the ideals as enunciated by the Industrial Workers of the World, the organization that so successfully conducted the Lawrence strike. According to some magazine and newspaper editorials at the time of the strike, the I. W. W. should now be revolutionizing the industrial world by semi-anarchistic methods, but seemingly there has been no marked change in the general trend of the labor movement.

The Industrial Workers of the World is a comparatively young organization. It was in 1904, I believe that definite arrangements were made for the first convention which met the following year in Chicago. Among the prominent charter members will be found the names of Charles H. Moyer, of the Western Federation of Miners, and William D. Haywood, but care should be taken not to judge the whole body by the temper of these two men. At the Chicago convention there were 186 delegates representing nearly 100,000 members of various trades. The Industrial Workers of the World differs from the labor unions and the American Federation of Labor in this, that it aims at one union instead of several, for practically the same reasons as capital is united, and a change of our present wage system. Its ideals are more revolutionary than the ordinary labor union. And again, where a factory employs several trades there are usually just as many unions, which condition the Industrial Workers would change to one where all the employes were united into one working organization. The I. W.



Haywood and Ettor, Leaders of the Industrial Workers at Lawrence, Mass.

W. includes workers of all trades and does not believe in a closed shop and a restriction of the number of apprentices, on the theory that the employé should not be bound by any agreement with the employer. For that reason they do not care to sign contracts. When it is necessary they wish to be free to strike. From the preamble adopted by the convention of 1905 we glean a few significant sentences: "The working-class and the employing-class have nothing in common. Conditions can be changed, and the interests of the working class upheld only by an organization formed in such a way that all members in any one industry, or in all industries, if necessary, cease work whenever a strike or lockout is on in any department thereof, thus making an injury to one an injury to all." The number of Industrial Workers is not very large, possibly not over 50,000. Some authorities would make it less. Dr. Bohn, in the Survey for May 4, states that at the time of the strike at Lawrence there were less than 30,000 members and these are divided into two branches, working independently of each other. Dr. Bohn is a Michigan grad-

uate and has studied at the University of Paris, also, and is a thorough student of labor, both here and abroad. In the same article he mentions six principles in which the Industrial Workers believe. They are in part:

1. "They all believe in the 'big union.'"
2. "They all refuse to bind themselves by means of contracts with their employers. . . . It must be remembered in this connection, that no employer ever binds himself not to discharge a workman."
3. "They all believe that **all** workers should be brought into the union. . . . To them union men who boost their own wages by refusing to allow others to learn their trade are as much traitors to their class as the lowest priced strike breaker."
4. "They do not insist upon the closed shop. To them this savors of collusion with the employer."
5. "They all believe that the great weapon of the working class on the economic field is the well-timed, energetically conducted strike."
6. "They all believe that they have here and now the nucleus of the industrial commonwealth in the industrial union."

The Right to Strike.

While gathering material for the above article we read some plain statements by Dr. Robert A. Duff in the Hibbert Journal, on the subject of strikes. He takes the position of the theorist rather than that of the practical worker, and in the main we think that his standpoint is a sane one, but it remains to be put into some working form. He says, "I have no right to act in a way which will lead to the disintegration of society. . . . Even though property is in a sense my own, there are many uses of it which I am not entitled to make. For example, I may not buy a war vessel with it, nor use it to bribe a magistrate, nor to procure a false witness, nor to support a rebellion or a crime, nor to erect houses contrary to the Buildings Regulation Act, nor to set up an obstruction on the highway, nor to print a label. And what is true of property is equally true of life, and working power. . . . Or again, though each of us has the liberty to walk along the street, if ten thousand of us agree to go in a solid procession through the streets, we may lawfully be forbidden to do so. Or though each of us has the liberty to stand at a shop window, or door, it does not follow that a thousand of us have the right at one and the same time. . . . Should we begin to reconcile ourselves to the idea that the vital necessities of our national exist-

ence are at every moment at the mercy of what each section of workers of the employers may think to be their rights or their due reward? Or is this a condition of things fraught with peril to the interests of all? Can any class enjoying unchecked power be trusted to be a fair and just judge in its own cause?" It is one thing to theorize and quite another to work ten or even twelve hours in a hot, poorly ventilated shop until one has scarcely strength enough to walk home and with the simple consolation that the day's work has paid the daily expenses and no more. We are not criticising the theorists, nor do we wish to criticise the workman every time he goes on a strike. It is bread and butter for the latter and an ideal for the former. Much as we cherish ideals, most of us are forced to the conclusion that it is the "bread and butter" that keep our families alive and with the man who has nothing ahead of his daily wages, it is a very serious matter. The workman needs the idealist to show him the way, but that idealist should be sympathetic. The idealist needs the workman because he makes up a large share of the social fabric and without him ideals would be of little value, but at the same time he should lock arms with the one who furnishes him inspiration. The workman usually does the best he knows how under the situation and until the state and the church and intelligent men and women come to his aid more than they have in the past we ought not to criticise him too severely.

A Southern Sociological Congress.

We have frequently mentioned Miss Kate Barnard of Oklahoma in connection with prison reforms, and we notice that she is always doing something worthy for the South. At one time when at Nashville she suggested to Governor Hooper the idea of calling a conference of the social workers of the South. Governor Hooper is always interested in anything in the nature of a social reform and has acted on her suggestion. In passing we may say that the Governor was once an orphan boy and during his time in office he has done much towards passing the child labor laws of his State.

The conference met in Nashville on the first of May, when there were present workers from all over the South as well as representatives from the Northern States. The question came up whether there was an excuse for the existence of a conference, in view of the fact that there is a national conference every year. Some speakers claimed that the problems of the South are

in no way so widely different from those of the other parts of the country that a separate conference should be maintained. Infant mortality, child welfare and delinquency, for instance, are practically the same in every State so far as their causes and remedies are concerned. Then again other speakers thought that the southern problems were sectional enough to demand a separate meeting of the workers. The newspapers of the South seem to demand a

Southern conference. Without a doubt the May conference was a good thing, since it brought thinkers together who would not otherwise have been able to exchange views. A permanent organization was formed as follows:

President, Ben W. Hooper.

First Vice-President, A. J. McKelway, Washington, D. C.

Second Vice-President, Kate Barnard, Oklahoma.

COMMENT ON RECENT HAPPENINGS

Chicago Turmoil Is Soothing to the Democrats.

Chicago's turmoil is having a soothing effect upon Baltimore. The Democratic leaders there are earnestly working in the interest of harmony. Every possible effort is afoot to remove factional strife and the party leaders who have been apart are being brought together by peacemakers, who see party success ahead provided a few wounds can be healed and ambition to be recognized as the party leader in certain States can be appeased.



Woman Suffrage Called Curb.

"The Relations of Woman Suffrage to Improved Moral Conditions" was the subject of a recent address by Dr. Anna Blount in Volunteers' headquarters, Washington Boulevard and Ann Street, Chicago.

Dr. Blount asserted that woman suffrage is the only solution to be seen at present for the social evil and pointed out what had been accomplished along that line in States where women have been granted the ballot.

"If women were granted the ballot," said the speaker, "we probably would not expend \$140,000,000 for a navy, because women see none of the glory of war, only the terrors and heartaches. Man has legislated according to his own ideas for so long that in many States the stealing of a young woman is less of a crime than the stealing of a pig."



Regulation of Wireless at Sea.

The Alexander bill, which provides for the regulation of wireless telegraphy at sea, has passed the House and at present writing is before the Senate. It requires every vessel navigating the ocean or the

Great Lakes and carrying fifty or more persons, whether passengers or crew, to be equipped with wireless telegraph apparatus, with a range of at least 100 miles, day or night, under all conditions of atmospheric disturbance when it is safe for the operator to work. Two or more operators are required so that one shall be on duty at all times while the vessel is being navigated. The wireless telegraph apparatus must be operated by an auxiliary power supply, wholly independent of the main electric power plant of the ship.



The Death of Parmalee.

On June 1 Clifford O. Parmalee, one of the original Wright aviators, was killed at the Washington State Fair Grounds in the City of North Yakima, Washington, in the presence of his fiancée. Parmalee was in the air only about four minutes when the accident occurred. His machine, which was identical with the one in which his partner Turpin fell upon the crowd in the grandstand two days before at Seattle, killing two spectators, was a two-propeller headless biplane, resembling the Wright, but with motor and propellers in front and aviator's seat at the rear. It was designed by Parmalee himself, who declared it to be the highest type of speed machine. A motor of nearly 100 horsepower drove two 6-foot tractors, the spread of the planes being 40 feet. Roy Knabenshue is authority for the statement that the machine was not properly balanced and that this fact, coupled with Parmalee's unfamiliarity with a tractor-and-motor-in-front aeroplane, was the reason for the accident.



Edibility of Antarctic Animals.

Dr. Lionville of the "Pourquoi-Pas" re-

cently described to a French audience—always interested in gustatory matters—the character of the fresh meat obtainable in polar regions. The birds taste, *Le Monde Illustré* quotes him as saying, exactly like an unbled duck which has been thoroughly steeped in cod-liver oil. The seal evokes somewhat the idea of boiled beef; it is insipid with a marked flavor of fish. The various species of whales are of diverse value. Europeans find it impossible to swallow the jubarte, though the Japanese eat it willingly. The rorqual is very good for twenty-four hours; its meat is pale and oily, recalling veal. The fin whale is exquisite, like veal of the first quality; unfortunately it, too, lacks in keeping qualities.



Moving a Railroad Six Thousand Miles.

The Secretary of the Interior favors a trunk line in Alaska, from tidewater at Resurrection Bay to the valley of the Yukon, connecting that great interior waterway with the coast, and so with the world. It will be a government-owned railroad.

Secretary Fisher calls attention to the fact that a coaling station has already been established by the Navy Department at Resurrection Bay, and urges that the development of a harbor and the construction of a railroad starting from Seward as a southern terminus, to pass northward through the Matanuska coal fields, would be justified by military and naval, as well as commercial, considerations. Incidentally, it would open up the great agricultural possibilities of Alaska.

The most interesting suggestion he makes, however, is that much of the contemplated railroad and its equipment shall be transferred from the Isthmus of Panama by water, a distance of nearly six thousand miles, to Resurrection Bay. For it appears that, incidentally to the digging of the ditch, the Canal Commission has had to construct and operate many miles of road for which there will be no further use when the job is finished. An immense amount of material and equipment—rails, locomotives, cars, etc.—will have to be sold at junk prices unless it is utilized in the way now proposed.

The canal-digging job is so nearly finished that the surplus machinery and material can be released at Panama as rapidly as employment for it is found in Alaska. It includes excavating and wrecking outfits, steam drills, pile-driving machines, etc., well adapted for the construction of the proposed railroad. There are 250 miles of

seventy-pound rails which has been in service on the Isthmus from three to four years, having originally cost \$31 a ton. Fifty miles of this will be available for shipment by the end of the present year; one hundred miles more can be released six months later, and one hundred additional miles a year after that. For an incidental item, there are one thousand switches, complete.

Five hundred steel flat cars, which cost \$881 apiece in 1905, could be changed to standard gage for \$27.50 each. There are also eighteen hundred broad gage dump cars, and sixteen hundred wooden flat cars which cost \$1,110 each—the estimated expense of converting them being \$25.50. There are no box cars, no gondolas, and no passenger coaches. But some of the steel flat cars could be easily transformed into gondolas, for carrying coal, and some of the wooden flat cars might be redecked and made over into box cars and bunking and mess cars.

All of this material could be carried by water to Resurrection Bay at very moderate cost.—From "Moving a Railroad Six Thousand Miles," in *July Technical World Magazine*.



Legislative Riots.

Our National legislative bodies are moving along quietly compared with the riotous conduct of similar assemblies across the water. It is true we have our little storms over the Lorimers and Stephensons and our protest over gag rule and other undemocratic methods of government, but in at least two countries of the old world political disturbances threaten the peace of the empires.

The shocking affair in the Hungarian Diet is a fresh instance of the alarming tendency to substitute violence for argument which has been gaining ground in many countries. The deputy who shot at Count Tisza and then shot himself may have been temporarily crazed, but the extraordinary heat of the controversy is responsible for this as well as for the recent fatal riots in Budapest, when a mob attacked the building with stones and was fired on by the troops. Within the Diet temper has run equally high and on Tuesday it was necessary to eject 75 deputies by force in order to restore order. The issue is in part like that in Belgium, where there has also been fierce rioting. In both cases the demand is for majority control.

The people are demanding a free and equal ballot.—The New Era.

EDITORIALS

The 50 Cent Offer.

Since our special offer has been made a large number of subscriptions have come in. Some of our friends have decided they will send in their subscription before the time expires but have been putting it off from time to time, thinking they will do so in a few days. Let us call your attention to the fact that the time is almost here when the special offer closes. The offer is open only until July 4, and it is only a few days until that date any more. Send in your subscription today.



Fostering Friendship.

Intimate friends remain intimate only so long as they are properly cultivated. One cannot have a good friend and expect that friend to be true and loyal for the rest of one's life without paying any attention to that friendship, any more than a man can expect to get apples from a tree which he plants, giving it all that could be given to make conditions favorable for its growth and then through all the following years just let the tree take care of itself. If that man wants any apples that are worth while from his tree he must occasionally loosen the soil around the roots, he must give the tree careful pruning, and must spray it several times each year. Many friendships are left to linger along and finally die out because one or the other has been negligent in keeping up the intimate relationships. Loyalty to one's friends means that one frequently expresses in some way, one's appreciation for that friendship. A man may love his wife, and may be willing to do anything in the world for her. He labors hard every day to provide a home for her, and to supply the household with the necessary comforts of life, yet this is not enough to convince the wife that he really loves her. She wants him to tell her so. She wants to hear the words expressed from his own lips. She is not satisfied to have this done once a year or once a month, but she wants these expressions frequently so that she may cherish them in her heart. Just so with friendships. If they are to last they must be cultivated, and evidences must be given by both sides to convince both friends that the friendship is real and lasting. A little forethought and inconvenience for the sake of a friend generally binds the ties more firmly.

The Man Who Toils.

Back of every great achievement stands the man who toils. He who can design a great piece of work deserves a hearty applause, but if he were left entirely to himself no great structure would ever be erected. After he has conceived the idea he must have the help of the man who carries the brick, and mixes the mortar, and saws the boards, before the building can be erected. The man with an idea is distinctly worth while, the world could not get along without him, but the man who furnishes the muscle, the man who works until his bones become hard, and his limbs weary until they ache through the long hours of the night, deserves a good deal of consideration and some expressions of thanks for his faithful service. He plays an important part in the progress of the world. He makes it possible for the world to enjoy the ordinary comforts of life. As a laborer he deserves recognition. A "Good-morning," and an occasional handshake from you will make him feel that his place in the world is at least being recognized. Nothing is so disheartening to a man as to be thrown into the monotony of his daily tasks and never receive the least suggestion of appreciation from those who enjoy the comforts of his labors. Most of us have at some time been on the train when we were obliged to tip the porter for no other service than the brushing of a hat just before we left the train. Sometimes we do it because we have to. We are afraid we will be set down as a "dead beat" or a "cheap skate" if we do not hand over a quarter. We care a good deal as to what that darky porter thinks about us even though we have never seen him before and likely will never see him again. How many of us ever take the pains to walk down and thank the engineer for taking us through safely? How many ever give a word of appreciation to the guard who walks along the track with a lantern, for a whole night, to see that everything is safe for our train which is to pass along there during the night? How many ever even speak to the men who keep the track clean and properly repaired so that we may feel comfortable when we travel? These are the men who toil. They stand behind the screen where we seldom see them, but they are there, and must remain at their post of duty so long as there is travel. We cannot dispense with them but we can make their lot more cheerful by giving them the recognition which they deserve.

An Ordinary Degree of Respect.

The man who snubs you is generally too small for his job. The greater the man and the higher the position he holds, the more considerate he will be toward others. The little snipe who gives you a smart answer holds the little job, with no prospect for advancement. He holds the one horse job which the other fellows have all outgrown. There are two indications which are always a sure index of a small mind: giving smart answers to other people, and boasting about one's own achievements. Neither is becoming to an intelligent man. You can always discover in just what station in life a man belongs by his attitude toward himself and by his attitude toward other people. If you find a man disposed to be snappy and disrespectful, you will not have much difficulty in finding that he is down at the bottom of the pay roll. He is there because he shows to his employers that he does not have the capacity to rise any higher. Necessarily he will have to stay there until he drops out below, because he cannot get out by rising any higher. Of course, most men find it almost hopeless to change their habits after they have once become accustomed to being grouchy and snappy. They have sealed their destiny. The young man who is just starting on his career, however, can well afford to be considerate to all classes with whom his work brings him in contact. A little thoughtfulness at the beginning of his career will pave the way for future success, and will place him in line for promotion.

There is a mistaken notion among many people that as a man advances in positions in life, he becomes less considerate, that he becomes proud and conceited. A little investigation will convince one that just the opposite is the real truth in the case. Pride and conceit disqualify a man for promotion, and such a man never gets very far from his starting place. Consideration and respect thrust pride and conceit into the background so completely that success is open only to those who have some consideration for their fellows.

The Boy on the Farm.

In these days of efficient equipment the boys on the farm have a unique opportunity of preparing themselves for positive usefulness to their community. The work on the farm is no longer the drudgery of ten years ago. Today a boy can do a day's work with the farm machinery without

wearing himself down so that he must look like an old man at twelve years of age. With all the labor saving machinery on the farm he can now spend much time in reading. The boy who is growing up today who does not read will suddenly awake some of these days and find himself a long ways behind the times. No man can serve his community in his highest capacity who does not read, and no boy will be a reading man who does not form the habit while he is a boy. Books and papers can be had so reasonably these days that it is little short of a crime to deprive a boy of plenty of wholesome reading matter. If you want to see your boy take his place in the rank and file of the next generation, see that he is well supplied with plenty of good books and good papers. This is an age when it takes considerable thought for a man to be able to take care of his business, and the next generation will find it even more so. The boy who reads today will find in that reading a valuable discipline which will fit him for the duties of leadership which will be thrust upon his shoulders tomorrow. His reading will give him a more wholesome world to live in. It will open doors for him that would otherwise remain closed and wait for a more enterprising man who was willing to take advantage of the information which was placed within easy reach. Your community needs your boy as a leader in the enterprises of tomorrow, but he cannot serve as such a leader unless you see that he is well supplied with wholesome reading matter which will stimulate his thought into worthy ambitions.

Economy in Personal Development.

The sum total of a man's development depends entirely on how careful he has been in making every opportunity count for the most in his daily life. An ambition squelched without an attempt to put it into effect is not only a lost opportunity but it is a negative stroke which counts against the building of character. It is positively destructive to feel that one ought to act, to be moved by a noble impulse, to be sensible of a responsibility and to turn away without any positive action. No man rises by leaps and bounds as a matter of accident. If he makes any advance at all, it is by putting his ambitions into action, when they first come to him. There is scarcely any opportunity in this world to rise to higher stations, for the man who crushed the ambitions as they came to him. Those

ambitions were the voice of the Creator urging him forward toward nobler achievement, speaking in a quiet but definite tone of voice, bringing an unmistakable message inviting one to the heights where there is a larger view point, where the Creator can point out in definite teachings the larger possibilities of a life. To turn away from these ambitions is nothing less than character suicide. It means a handicap all the rest of one's life. Every righteous ambition, and all ambitions that are uplifting to

humanity are righteous, that has been curbed, will be a hindrance to the next ambition that might come. Every noble impulse that is put into effect enlarges the possibilities of the next impulse which will lift even more effectively than the first. There can be no strong character without an obedient action in response to the desire to place one's self into the paths of highest development. All the finer qualities of character deserve our most thoughtful consideration and attention.

OUR YOUNG AGRICULTURIST'S PAGE

Prof. F. W. Markwood

In Ten Parts.—Part Three.

Seed Purity.

S EEDS must have purity and vitality. The older a seed is the less is its vitality, or strength to grow. Lots of dealers sell old seeds. Do not depend on what the dealer says, or what the package may say, test them, before you buy a lot of them. Plant 100 seeds in a pot of earth, or damp sand. Count those that germinate, or sprout, and so determine the percentage of good seeds. If only 50 sprout, they are 50 per cent, or only half good. If 97 sprout, we call the vitality 97 per cent, which is very good. Many seeds are actually adulterated with weed seed which look like them! The only safe way in purchasing seeds is to buy from a dealer who one knows is honest, and who handles honest seeds.

Plant Diseases.

Plants have diseases just the same as people or animals do. Rotting of fruit is a disease,—many of the yellowish or discolored spots on leaves are the results of disease, as is smut of wheat, corn and oats; the blight of pears; etc. Mold causes much fruit disease. Cut a lemon, and let it stand for a day or two, there will appear a blue mold. You have also seen it on the surface of canned fruit. Mold is composed of and caused by tiny living plants, called spores. They reproduce, or grow very fast; they are in the air, and are very skillful in finding bruised apples, or fruit on which the skin is broken, causing the fruit upon which they light and work to rot, and become worthless. 1st. One should destroy every twig, leaf, and every bit of fruit diseased, because most of these diseases spread. 2d.

The foliage can be sprayed with a poison, that will prevent these little disease plants, if we can call them that, from growing, and so prevent the disease from spreading.

You have heard your father speak of "fire-blight" of pear or apple trees. This is very injurious. The diseased twigs and leaves blacken and wither, the disease is caused by germs—bacteria—that grow in the juicy parts of the stems and leaves, and steal the tree's food. All blighted twigs and leaves should be cut off below the blight a few inches, to be sure of getting all the germs. This is a sure cure, but one must stick diligently to it, if he would totally rid the orchard of this blight.

Oat and wheat smuts, which you can tell by the blackened heads, are caused by the tiny smut plant growing upon the grain heads. Thousands of acres have been ruined by this disease. There is one thing, and one thing only, that will destroy the cause of smut and not injure these seeds, which, before planting, should be treated thoroughly with it; this is formalin. It is very cheap, and your druggist will explain all about it. It insures clean seeds for future planting, and a full crop. Potato scab is a common disease,—but easily prevented: a formalin bath for seed potatoes is a sure cure. Many farmers do not seem to know how to prevent this scab. Much very interesting and valuable reading may be found in "Crop Diseases," free from the Dept. of Agriculture, Washington, D. C. Send for a full list of government books, from which you can select those you wish,—they are sent free to your door, and if they were read and used more widely by farmers, better crops, less crop disease, and increased prosperity would result.

Crop Insects.

Insects are serious enemies to agriculture. The damage done every year by them is estimated at four million dollars! There are many different kinds: flies, bees, wasps, ants, beetles, grasshoppers, etc. In the garden and field we have the cabbage worm, chinch bug, plant louse, squash bug, potato bug, hessian fly, etc. About the most effective method of getting rid of the former pests is by destroying the eggs; or spraying with poisons, especially when they are young. Spraying, for the latter varieties, is also an effective method, but squash bugs may be picked by hand, and destroyed, and so can potato bugs, together with their egg clusters. Poison is used by a great many farmers, however, especially paris green. Destroy all eggs possible. Spray often, and well. Your seed man or druggist can supply good insect poisons, but one should learn to thoroughly understand them and their use.

Wheat.

Wheat was the first crop of Palestine and

Egypt hundred of years ago. It now ranks third in value in the U. S. It grows in cool, temperate and warm climates, and in many kinds of soil. It does best in clay loam, poorest in sandy soils. Clogged or water soaked lands will not raise wheat profitably; the soil must be well drained, open and mellow.

From one to two inches is the most satisfactory depth to plant wheat,—at this depth it has been proven that the largest number of seeds come up. Smooth headed wheat is better to handle during harvest than the bearded, and is just as fine in quality. The seed drill is the best instrument for planting. Commercial fertilizers should be used; if the wheat straw is weak and short, the farmer knows the soil is deficient in nitrogen,—if the heads be small, and poorly filled, the soil needs potash, and phosphoric acid. These fertilizers are plainly and simply discussed in government publications; there are many good books on the subject, also,—do your best to procure all such matter for study; such knowledge is valuable.

TRUE AMERICAN PATRIOTISM

E. L. Craik, A. M.

WHO is the patriot, and what are the qualities of patriotism? This is a question about which so many claim to know so much and yet are sadly ignorant of its true meaning. Many have no clear idea of what it is. To some it is somewhat like their religion,—somewhat vague, almost unattainable. We believe they have a noble and lofty idea, but the patriotism of which we want to say a few things is a more practical, applicable sort. Nevertheless, we, too, believe that it is more or less sublime and that it even affords a theme fit for poetry and song. Somehow it seems to defy a straightforward and intelligible definition.

What are the popular ideas about patriotism? We believe that in this commercial age they are necessarily corrupt. Men are continually trying to divorce it from good morals and upright conduct; i. e., not to make it actually a part of their lives. To them it is more of a ceremonial to be gone through with only on the Fourth of July. Pharisee-like they are observers of externalities. On this particular day they are to shoot fireworks, enjoy the races, engage in games of chance, and perhaps in the flowing

bowl as a climax,—and all to celebrate the glorious Fourth. These are patriots! Is such conduct expressive of patriotism? Such a low and debasing ideal! We believe patriotism will foster and will maintain within the public mind and conscience a high regard for good morals and civic duty. Such carousing has exactly the opposite tendency. Can not the worst criminal in the nation do the same? Who would dare say he is patriotic?

Patriotism is a feeling of love for one's country. This is the restricted meaning of the term. But how few ever carry the definition to its finality! It is laid deep in virtue. It is not found among the untruthful, the corrupt, or the lawless. Nor can grafters and dishonest officials experience it, no matter how magnificent their bequests or loud their professions. A premium must be set upon civic righteousness. In this way can be eradicated the present disgraceful system of graft and boodle. May the day speedily come! Let all men who do such things be stigmatized as undesirable citizens and above all as unpatriotic Americans.

The truly patriotic citizen is to be seen

right in our own midst. He is the farmer who puts as good potatoes in the bottom of the bushel as on the top; who knows better than to buy a gold brick; who will vote his **own** honest sentiments on election day though the whole world oppose him. He is the merchant who gives sixteen ounces to the pound, and gives all a "square deal." He is the lawyer, doctor, teacher, minister, or what not, who, having the interests of the masses at heart will not intentionally betray in any measure or degree whatsoever that confidence which they have reposed in him. He is the ideal citizen. Upon him the destinies of the country depend.

It was patriotism that prompted a Revolutionary officer to say when approached with bribes: "I am not worth purchasing, but such as I am the King of England is not rich enough to buy me." That was true Americanism. We find other instances of it down to the present time. It crops out sometimes in men high in office. At times

of great national peril it shines forth with luster. Webster lived it out conspicuously before his countrymen. He did not depend solely on his stirring speeches to arouse them. He was a consistently patriotic citizen, and as such we honor him. Lincoln had this feeling in full measure. Who can read the Gettysburg speech without being a better patriot as a result? What noble sentiments were expressed by that man of sorrows in that hour of anxiety!

Then let us demand and maintain a high standard of patriotism in the future. Let the children be taught it in the school. If inculcated here it is bound to bring fruitage. Let us see that it is built upon the proper basis—upon virtue—and not upon mere blind enthusiasm, not upon display and pomp, not necessarily upon one's dying for country, but upon pure, clean living. Let the life conform to the laws of our beloved country and be in harmony with the divine will, and then we shall have a true type of patriotism that will endear itself to all true Americans.

WINNING UPWARDS TO SUCCESS

Richard Henry Little

SUCCESS in business life is so easy it is a great surprise so few attain it. I have in mind two young men who started on an equal footing in a large mercantile establishment. One worked hard all the time and worked everybody. He worked the chief of his department for extra hours off, and went out every afternoon and worked like a Trojan hero for the home team.

Instead of stuffing his mind full of foolish things concerning whether Socrates killed himself with poisoned hemlock or rough on rats and whether Alexander the Great whipped King Darius or Battling Nelson, this hard working young man worked a stand-in with an automobile firm, got the use of their machine every once in a while, and took the director's joy riding.

The other young man, with the same start and same opportunities, merely thought of pleasing himself.

The second clerk loved to read about J. Cæsar and N. Bonaparte and a lot of other people who have been a long while dead. So he beat it home every night and read about them until 2 o'clock in the morning and got up the next day with a headache. He loved to add up figures and put writing

on paper, and so stayed in the office for hours every day going over his work and hunting up other people's work to do.

He selfishly concerned himself with business that other people were paid to do, and after he had finished three or four miles of figures he would get busy with preferential freight rates, study how to push business in territories the firm had never entered or had been frozen out of, and otherwise made himself an unmitigated nuisance.

After a while a new general manager was to be selected by the firm. All the bookkeepers and accountants in the office were after the job. Both of these young men I have spoken of were mentioned. Without a dissenting voice the directors chose the honest, faithful young man that sacrificed his own pleasure to stay up nights and play pool with the third vice-president and who took them out riding in his automobiles.

They admitted that the other young man was all right in his way, but they got an expert accountant to go over his books because the private detective employed by the firm said that no man would hang around for hours after he was supposed to go home and monkey with his books if there wasn't

something wrong. The third vice-president said that he had noticed also that this clerk was trying to pry into the firm's business and was digging up its secrets about freight rates, rebates, and the amount of business they did in various localities.

The vice-president believed he was a spy for the government, who would bob up in court with copies of the private books that were kept piled in a special furnace with a barrel of kerosene under them and a box of matches all ready to be touched off whenever the tip came from Washington that it looked like an investigation was about to descend with great fury in that particular vicinity.

So when the first of these two young men was made general manager with an advance of \$10,000 in his salary, the second young man, who started even with him and had the same chance of success, was fired and is now the night watchman in a brewery. His friend, by hard work in his position as general superintendent, soon got something on the first vice-president and secured his position. Then he lay for the president of the concern, caught him double-crossing the board of directors, scared him into resigning, and so secured the proud position of head of the great mercantile establishment at a salary of \$175,000.35 a year.

The great mistake that young men in business make is always bothering their superiors with questions. For instance, the head of the house will call a young man into his office and say, "We're putting the kibosh on that man Goop at Crazy Cat, Ia. Kill 'im off. Do you get me? Kill 'im off."

Now, lots of clerks will say, "Well, shall I put a bushel of dynamite in the next shipment of goods to Goop, or do you want me to go out there and split his skull with an ax?" But not so the wise young man. He will go back to his work and will route Goop's shipments by way of Canada or the north pole, so that Goop will not receive them until the middle of October. If Goop wants white flannels, tennis nets, and baseball bats, he will send him buffalo rugs, kitchen stoves, and three earloads of telegraph poles. That will wind up Mr. Goop's clock as nicely as though he had been put in jail and sentenced to the gallows.

I knew a great mercantile establishment where the clerks were always annoying the president by asking him questions. You know when the army lieutenant was told by the secretary of war to take a message to Garcia he did not stand there saying, "Well, what is Garcia's street number?" or "Shall I wait for an answer?" or "How

much does Garcia owe and what will I do if he don't pay?" He simply took the message, disappeared, and wasn't heard of again until he walked into the secretary of war's office and signed vouchers for his back pay.

Yet these clerks in the great business house that I have in mind would always stand and ask the president questions whenever he told them to do anything. The president, who was a gruff old man with a hair lip, three teeth missing from his upper jaw, and paralysis of the facial muscles, would come into the room where his clerks were. Going up to one of them, he would say:

"Thay, yuuzklzth ax a klazthshoosthzh-kth athkazth bbthmthzbewez."

Now, the clerk who was addressed, instead of carrying the message to Garcia, would stand there and ask questions. He would say, "I beg your pardon; would you please repeat what you said?" or else he would say, "If you don't mind, sir, may I get my raincoat to put around me when you talk, or would you care if I raised my umbrella and held it over my head while you repeated those instructions?" Ah! there were no men in that establishment who could carry a message to Garcia.

But finally the bright young man I have referred to came into the employment of the firm. When the president would come to him and say, "Chuschaplvbxz kethzbuthb, buthvethzh a kthvoothzh," this young man would bow respectfully and say, "Certainly, sir, at once."

He would seize his hat and say, "I'll attend to that matter immediately," and dash out of the office. He would go down to a restaurant with a buckwheat front and eat a stack of cakes and drink two cups of coffee; returning to the office, he would go to the president and say, "I arranged that matter satisfactorily, I hope, sir; you will hear from those people tomorrow."

Now, there was a man that could carry a message to Garcia. What was the result? The president was so pleased and proud that this man understood him and said, "Yes, sir, I will attend to that matter at once," and hurried away so promptly without demanding that he repeat his words until he was choking with rage and mortification, that he promoted the young man every month until finally the humble clerk became general manager at a salary of \$300,000 a year.



Ponder This.—Progress being the act of eliminating the useless, conservatives are always under suspicion.—Life.

THOUGHT-PHOTOGRAPHY

J. C. Chason

WHEN the moving picture was made the world wondered, but now a Frenchman, Commander Darget by name, has come forward with something that will show the world what is in its mind when it "sets up and thinks," for Darget says he can photograph a thought.

At a meeting of the French Academy of Sciences, some months ago, Darget gave an exhibition of his new method. Sitting quietly in the room, he fixed his eyes and his mind upon one object, a walking cane, and after staring at it a few minutes turned and faced a prepared camera. Some one snapped the camera, and when the picture was developed it was the picture of the walking cane. Then Darget set a bottle on a table and thought about the bottle, and the tell-tale camera took it off his mind onto the plate. This sounds like it might have come out of the Arabian Nights instead of being a sober account of a scientific meeting. Had the experiment with the bottle preceded that with the cane we might have gotten a glimmering of whereforeness of the wonderful impressions. For the contents of a bottle make a man see many things so vividly that surrounding objects are obliterated, but Darget had not looked upon the wine when it was red before he looked upon the walking stick, and so we have not the satisfactory explanation that he was seeing double when the camera reproduced the thought image. The account of this meeting has a touch of vaudeville. It brings back Herrmann and his wonderful feast; it even has a Mephistophelian accent; but Darget says that it is a plain fact, and that at any time he can reproduce the thought in a man's mind if that thought is clean-cut and distinct. He says that this is due to a new ray which he calls the V-ray, and which seems applicable only to the process of mental picturing. How he got hold of this ray, how it was he happened to separate it from the spectrum, he does not explain, but explanations are not necessary with scientists. The question with the public is, is the ray a real ray, is the process a real process, or is Darget but a faker, a mental prestidigitator?

If he has discovered a real process, then a new era opens for all sorts of investigation. There will no longer be a necessity

for witnesses in a trial. Lawyers will lose their occupations so far as wrong-doers are concerned. For all that will be necessary will be to put the criminal on the witness stand, talk about the case until his mind is set on it, then call the camera and show what he has done. In making a bargain the man who is doing the purchasing will have only to use his V-ray camera to find out the exact opinion the seller has of the object in question. He need not measure the horse to see if it is fourteen hands high, he need not look into the horse's mouth to tell how old it is; he has only to take a mental photograph of the seller's mind and he will know what the man honestly thinks of the bargain he is offering.

And the lover, that "one whom all the world loves," need no longer spend sleepless nights and uneasy days wondering as to the state of mind of that not "impossible she" whom he has in mind as his destiny. He has only to set the thought camera at the perspective, sit down upon the sofa beside her, bid her look, not at him, but at the little box across the room, and when the picture is developed it will show a negative or affirmative mental condition. If there is a rival then the rival's features will be on the sensitive plate, and he will know it is time for him to take his hat and go home.

This beats the gypsy girl of old days and the fortune telling daisy all hollow, for theirs is but guesswork, while the photographic plate does not belong to the Ananias Club.

Thus many classes of people will acclaim Darget as a great scientist if he makes good his claim to thought-photography. It is to be hoped that he will not allow any greedy trust to get hold of his V-rays and put them beyond the price of the common people.

Truly the people living in the twentieth century are destined to see many wonderful inventions.



MUSIC HATH POWER.

"Was your daughter's musical education a profitable venture?" "You bet! I bought the houses on either side of us at half their value."—Judge.

THE IMPRESSIONABLE YEARS OF CHILDHOOD

Lula Dowler Harris

THE least and most imperceptible impressions received in our infancy have consequences very important and of long duration. It is with these first impressions as with a river, whose waters we can easily turn at its source; with the same facility we may turn the minds of children.

We as mothers and teachers can not be too careful concerning the impressions we make upon the child's mind. The impressions made in childhood are most lasting. If a wrong idea is given, the child may be able to erase it from his mind as he grows older, but why teach a thing that must be corrected later in life?

There are enough truthful and useful ideas without resorting to the false or even that which is misleading.

I was calling at a friend's home one day when her little girl of six years returned from school. The mother said to me, "Mrs. Willard's stepmother is visiting her."

The little girl looked up into her mother's face and said: "O mother may I go over to Willard's? I want to see a stepmother."

"Why do you wish to see a stepmother, Mary?" asked her mother.

"Because my teacher read a story today about an ugly old stepmother who did not like her husband's two children—a little girl and a little boy—and she took them away out in the woods and lost them and they starved to death."

This child had an impression of a stepmother that I fear she may never get entirely rid of. I am well enough acquainted with the mother to know she will try to correct the impression. Perhaps she may be able to do this by letting her see what a nice old lady Mrs. Willard's stepmother is.

A friend of mine who supervises kindergarten work in one of the large cities in the State of New York tells me it is wonderful the impressions these little tots have even when they enter school. Her work is largely among the Jewish people.

One day she wished the children to stand in different parts of the room for a certain kind of exercise. In order that they might be able to find their places in the room

she made this mark \mp upon the floor for each child to stand upon.

She said to one little fellow of four years: "Isaac, you may stand here." Placing his fingers on his lips he whispered:

"Oh, a cross!"

The teachers in this same school served crackers and milk to the children. On the Jewish fast days even the youngest children will not taste food.

We are all more or less superstitious no matter how much we may deny it. Very few people like the number thirteen and few like to begin a journey or task on Friday.

When quite a small child I remember hearing people say it was bad luck to see the new moon for the first time through the branches of a tree. It was said to bring some trouble to the person seeing it.

My mother was superstitious about the breaking of a mirror. She said her grandmother had told her when quite small that the breaking of a mirror in a home meant the death of some member of the family before the end of the year.

Try as I may to banish these signs from my mind I always think of them when circumstances arise reminding me of these early impressions. The breaking of a mirror sends a shudder through me although I know it can bring no harm to me or mine.

People sometimes say this or that means bad luck. They not only believe it but teach it to their children. We are our own luck and we make it good or bad. I once heard a college professor say: "It is pluck, not luck we need."

There is no luck with children; it is a question of management. Intelligent management is a greater force than prayer in raising children. God will not do for us what we can do for ourselves, nor should we expect him to.

I have no patience with the mother who says: "I do hope and pray that I may have good luck raising my family," while at the same time her children are running the streets in all kinds of company.

I am convinced beyond a doubt that if a child is early taught the law of "mine and thine" he will neither lie nor steal.

The little tot of two years can be taught this as I have seen it done.

I know one mother who when her baby boy reached for her spool of thread said: "No, baby, that is mama's spool; you must not have it; here is yours." She then gave him a spool with some bright colored yarn wound about it. Time and again have I seen her prevent him from touching things by telling him they were not his; but she always gave him one of his toys instead of the coveted article. I noticed the substitute was always more attractive, especially while he was quite young. He is four years old now and I believe that the law of "mine and thine" has been thoroughly learned. The mother said it was not an easy task, but it paid.

Mothers, teach those things that will help your children to be better men and women; things that they can look back upon and feel glad their steps were directed in the right path; things useful and pleasant.

Regarding money, parents can not be too careful where the little ones are concerned. Do not send your child to your pocket-book to get money for you. Some day you may miss a nickel or a dime and will no doubt be shocked and grieved to find Johnny or Mary has taken it. No one knows how strong he is until he is tempted.

I once heard of a banker who said: "I am not locking my safe to keep robbers from getting my money, for they will get it if they want it; but I am locking it to keep some honest man from being tempted by the sight of it."

It is a splendid idea for children to have a box or drawer for their belongings and see that no one else trespasses upon their rights. This may be teaching negatively but results are what we are working for. If no one is permitted to touch his possessions without his permission he will quickly learn to ask when he wishes to use that which belongs to another.

Don't ask children to keep secrets. The mother who says, "Now don't tell father," is going to have trouble later on. There may come a time when the child may break something perhaps and will conceal it, saying: "No need to tell anybody."

When the mother finds the broken toy she will doubtless say: "I don't know why Johnny hides things from me. I am sure I have always taught him to tell me when he breaks anything."

Object lessons have a higher value for children than yards of speech. In all child life it is what is done that impresses; not what is said. Keep that ever in your mind and thus make life easier for yourself and even more so for your child.

LEAVING OFF TEA AND COFFEE

Dr. Kellogg's Monday Night Lecture

A CERTAIN poet has descanted upon "the cup which cheers and not inebriates;" very erroneously, of course, because tea and coffee are poisonous; they are not food. If they cheer it is only in the same way that beer and whiskey and opium, and all other lethal drugs may cheer. A short time ago I read of a club of London journalists who used to get together every Saturday night for a spree on tea, and who before morning were all under the table. These beverages belong to the series of deceivers of which alcohol is at the head of the procession. It makes a man think he is rich when he is poor; it makes him think he is strong when he is weak; it makes him think he is rested when he is tired. To be sure, tea and coffee are not so active in these results as alcohol, but they belong to the same category.

Doctor Wiley, formerly Chief Chemist of

the Department of Agriculture, showed that a cup of coffee contained four grains of caffeine. Now caffeine is a deadly poison, ten or twelve grains being sufficient to kill a cat, and twenty grains enough to make a man seriously ill. Dr. Edward Smith, one of England's greatest authorities on food, gives the results of an experiment which he and his assistant made upon themselves with this narcotic. With four ounces of coffee they made a concoction, the effects of which caused them within a half hour to go into a stupor, and fall upon the floor, remaining in this condition for three hours. Dr. Smith gave it as his opinion that a person who drank coffee or tea could accomplish a great deal more work for a given period, but that they were much more exhausted afterwards than if they had not taken the stimulant.

Now if you should ask your family phys-

ician whether tea and coffee were a proper drink for a person with high blood-pressure he would probably tell you not to take very much. Yet if much does a great deal of harm a little will do a little harm. If a person never used tea or coffee he would be less likely to get high blood-pressure than if he used them.

Tea and coffee also introduce into the body a poisonous substance that is akin to uric acid. Every cup of coffee contains more uric acid than the same amount of kidney secretion. Think of that the next time you would like a cup. It does more than that; it interferes with vital process; it wears out the antitoxic glands; it disturbs the liver. Wolfe has shown that three grains of caffein, an amount which might easily be furnished by an ordinary cup of tea or coffee, greatly impairs the quality of the gastric juice, lessening its total acidity. Doctor Wood proved that the daily use of a decoction prepared from one ounce of tea leaves produces decidedly poisonous symptoms. A German physiologist found the digestion to be reduced one-third by the use of tea. The tannic acid of tea not only interferes with the digestion of starch, but also prevents the proper digestion of albumin.

The question is asked, "Why, then, are not these deadly effects more apparent, and more frequently manifested?" Because their evil effects are so widespread and so well nigh universal that it serves to conceal the injury done. The bad effects which really come from the use of tea and coffee are attributed to other causes, such as overwork, sedentary habits, climate, germs, and other influences which may indeed be incidentally involved, but are not primary in their influence. However, the poisonous effects resulting from the use of these drugs are very decidedly manifest to one who gives thought to this question. The sallow complexion, the almost universal nervousness, and many digestive disorders, and the increasing prevalence of sick and nervous headaches are all evidences of the results of these poisons. No one would doubt for a moment the poisonous nature of a drug capable of producing irresistible drowsiness in a person who is not weary. The power of a drug to produce wakefulness in a person who is strongly inclined to sleep as the result of fatigue, is equally evidence of its poisonous character. It is claimed that tea and coffee are becoming rivals of alcohol as pathogenic factors. Tea-drunkenness and coffee drunkenness are becoming increasingly recognized as

such. As the use of alcohol leaves its marks behind, so does the use of tea and coffee.

Again, the facts that a person who is accustomed to the use of tea and coffee finds himself nervous and uncomfortable when the usual cup is dispensed with, is another proof of the poisonous character of these common beverages. No such results follow the incidental temporary withdrawal of ordinary food substances to which they have been accustomed. It is only artificial stimulants or narcotics, the withdrawal of which is accompanied by such unpleasant effects.

The fact that coffee or some similar substance is very widely used does not lessen the force of the argument against it. An intelligent observer residing in Brazil declares that almost the entire country is in a perpetual state of semi-intoxication from the free use of coffee. Tea drunkards are reported to be very common in England and Australia, especially among the poorer classes.

The habitual use of tea and coffee unquestionably provokes an appetite for tobacco, alcohol, and other narcotics. The rapid increase of the opium and cocaine habits, which are assuming alarming proportions in the United States and other civilized countries, is unquestionably the natural result of the increasing addiction to the tea and coffee habit.

The majority of people will pay no attention to what is told them of the result of drinking tea and coffee—not until they have lost their good complexions, and have sluggish livers and high blood-pressure. They then commence to think about these things and decide to get on without them. They find it, however, a difficult matter to drop the use of these stimulants after they have been using them for years; they find it almost impossible to break off the habit.

Now one of the best means of ridding one's self of the habit, is to adopt a dry dietary, making free use of fruits, especially fresh fruits, also stewed fruits and fruit juices. Meats, condiments and all other irritating foods must be discarded. The nervousness and irritability which follow the withdrawal of the accustomed drug may be wonderfully relieved by the prolonged warm bath at a temperature of 93 to 96. The duration of the bath may be definite, several hours, if necessary. The wet sheet pack will sometimes secure quiet when other measures fail. The use of substitutes is a snare and a delusion. A hot beverage, made from the roasted cereals of some sort, may be tolerated, but it is better to avoid even this.—The Battle Creek Idea.

LETTERS TO THE FOLKS BACK HOME

Galen B. Royer

Dear Children:

WE spent Friday in our rooms. I worked close on my lesson and other needful things. At about three we ate lunch, lest some company would come in and we could not get a meal. At 4:15 Hydehns asked us to drink coffee with them and we took three cups each,—of course, small ones. I took my lesson and was back at six and at seven we went to Bro. Olsson's for the evening. In his home Bro. Bonsack and I ate dinner three years ago. Same place and no change. Well, at 7:30 we were invited to supper and it was good and we ate heartily. Then mama gave Niels Johnson his lesson and I talked, and looked through the large wood-working mill they have there. We were about ready to leave, after spending one of the most pleasant of evenings, when coffee and cake were served again and we sat down and ate. Now that is what I call going some, for whole-hearted hospitality, and these people have it. Just see:

Paper-sack lunch at 2:30.

Hydehn's coffee at 4:15.

Supper with chocolate, 7:30.

Coffee and cake at 10:00.

Neither of us could sleep yet when we went to bed at eleven, but mama said it cured her headache. Well, mother is getting experience. At Olsson's for the first she ate in the house where the horse stable was in the same building and just a wall between. But how good-hearted these people are, and mama enjoyed the visit so very much that we were glad. I did my best in Swedish. We had prayers and the old brother and his wife followed us a block before saying the last of about five good-byes. That is Sweden.

Risberg and his wife visited us today. He was once a preacher with us, but is now with the Adventists. We had a good talk. And now we shall soon go to Johnson Neilson's for the evening. Mama teaches their son and his name is Neils Johnson. So it is in Sweden and you can hardly tell who from which or what or where.

I must make mention of another thing at this point, lest it be forgotten. It indicates how different are customs here from at home. One week ago today Bro. Johansen came in and said his mother-in-law, he

thought, was dying at his home. Then he began to talk and we talked for half an hour or more. It seemed strange to us, but so it was. After a while he said he would go to the "Apothex" and get some medicine and went. He had to wait for the medicine and did so at our rooms, for we were near. Well, in about three hours we went down to see Bro. Andersson's. He went over to see Bro. Johansen about a matter and was slow in returning, and when he did come back he said the mother-in-law had just died. I asked if the funeral would be on Monday. They said, "Oh, no, till tomorrow one week." We did not know what to say or think, so we passed on. On Monday we were invited to Johansen's for supper and the evening. We did not like to decline, lest they would not understand and so went. After a very nice supper they said to us: "Would you like to see my wife's dead mother?" We said, "Yes," and they led us up a steep stairway into an upper room. There lay the dead body of the mother, in a shroud of white, a neat coffin, white sheets hung over the walls and everything white. It was pretty, if such places are, neat, solemn, impressive, to say the least. No sign of emotion or anything. We looked, made a few comments and came back. The whole is a mystery. Last evening I had a chance and so I made inquiry. It is not strange here to have a funeral put off till it suits the people, and Sunday usually suits best. How they preserve the body and such things I did not ask. Today I learned they wanted me to take their family pictures and I did so at four. Risberg's wife is a daughter of the dead mother, also; hence they are here for the funeral tomorrow. But you would never know there was a funeral in contemplation tomorrow. I am so sorry that our plans take us to Landskrona. I should much like to attend the funeral myself. She is a member of the State church and so our people show very little interest.

In spite of custom, one thing is sure, death comes in this land as well as ours. They are poor here and some things are correspondingly cheap. A fine machinist works here in the factory for about \$6 per week, of fifty-four hours. Fine wood carvers are glad to get seven and eight dollars

per week. And when you come to keeping a family on such wages as that I wonder that they get along as well as they do. But they eat and sleep in the same room and have a kitchen besides. We at home do not know how to save and economize. Come to Sweden and learn how to go back to America and grow rich quick on our wages. But I must close. God bless you for tonight.

Saturday evening, July 30, 1910.

Tomorrow morning we must leave at 7:30 to go to Malmö for breakfast and then at nine for Landskrona. I shall have no time to write you, and as we do not get back until Monday evening some time, and as that evening is promised I will write before I go to bed this evening, in addition to what I wrote this afternoon. We went to Malmö and walked slowly towards the place where we were to visit. Bro. Neils Johnson met us on the way and took us to his home, or I feel sure we would have had trouble to find them. They live in a house the second tier back from the street and the third story up. But a warm welcome awaited us and we were glad to be there, our only trouble being that they wanted to speak so fast that I could not understand them. I am poor enough at good Swedish speaking, but when they run it into one steady, thin stream your father is nowhere in the Swede. That is all there is to that.

They have three girls and one boy. They have three guitars and a violin. I soon asked for music, for we had heard none since we left the boat and were so hungry for instrumental music that we would be glad to hear them. None of them know a note. They play wholly from ear and it is simply an accompaniment. They have heard tunes, some which they sing resembling ours in America, but the ear did not catch them correctly. The words are copied into a writing-book, and that is all the music they have. Mama said there would be no music in our home if the children had to sit at the table and sing from written words. They do not know comforts as we do, yet they throw their hearts into their song and it was well.

We chatted together as best we could; then supper at 7:30, coffee at 9:30, and worshiped together, and we started home. The whole family was going with us to the station and at last, with our begging that it was too far, the father, son and two daughters walked to the station with us. How far? Well, with fast walking it took us twenty-five minutes. They walked back. It was simply an hour of walking on hard pavement. That beats anything in America for showing hospitality. We are home, tired and ready for bed. Yes, mama is in bed thinking of home and dear ones. God bless you. We say good-night.

THE DOWNFALL OF HARVEY GRAHAM

Alice Van Carlton

HARVEY and I spent the most of our childhood days together, roaming through woods for wild flowers, fishing and amusing ourselves as only children can. His parents were very poor, yet much respected. I was used to every luxury that money affords. Our financial standing made no difference in our friendship, unless it was that I pitied Harvey because of his extreme poverty, and because all the other girls "snubbed" him most unmercifully. I think this is why he turned his attention to me. My friendship for him never wavered.

He had now grown to manhood and had high ideals as to his profession. Harvey's greatest ambition was to become a lawyer. This was to be his last visit before going to the city to begin his studies.

I think I never heard Harvey talk any better than he did that night. He spoke of how he meant to go on and on, and show to the world what "men" could do. Men must feel not only the power of the art that moved them by its magic, but they must feel the power of the man behind it. Strong manhood, pure aims, high ideals, all should be blended in the expression of himself, that he would give to the world through his profession.

I felt uplifted into a better atmosphere. I felt glad that there were men like Harvey, and that he was my friend.

After going to the city Harvey wrote me regularly, and his letters were always so pure, and contained such flattering reports of himself, that he was wending his way up-

ward, and hoped ere long to be into business for himself.

Often, of late, he had insisted on my coming to the city to spend a few days. I, too, had often thought of going to visit my sister and her husband, who now resided in the same town where Harvey was studying. Sister had written me that there was going to be a big play in town that week and that "Ishmael" was to be their leading character; "Ishmael" who, through his own trials and temptations, born in the very depth of poverty, came out strong to help and to save. It seemed to me that Harvey was not unlike this. I could think of nothing else. How we would enjoy that play together!

At last the evening had arrived. I was all impatience. I could scarcely wait for the hour to arrive when Harvey would come for me as he had promised. The minutes and hours passed and no Harvey, and so on until the very latest moment possible to prevent my going, as he thought, a boy brought me a note from Harvey, stating that business detained him, and that he would not be able to attend "Ishmael" with me. Hoped I would not be so dreadfully disappointed but I might find some way of amusement until he could call and explain.

I was actually sick with disappointment, but my brother-in-law, who, at all times, is a slave for the ladies, came to my rescue, and away we went together. There was a large crowd there when we arrived, but we got far enough toward the front to see Harvey sitting there with one of the most aristocratic girls of that town. I was stunned. I was not prepared for the blow of disillusion that struck me. Could a man—could a friend—a friend who was more than a friend, be like that?

Harvey, the speaker of noble words, a common cad, a self-seeker, who forgot a friend the moment he saw a chance of advancement for himself. It rang over and over in my ears till I laughed aloud at myself for believing that a man could be a pure, true friend and disinterested.

How dully the week passed! Each morning I awoke with a prayer on my lips: "Dear God, don't let me suffer so." I was alone, all alone, and felt that all mankind had failed me, when Harvey had shown how perfidiously untrue a man could be. I did not mind that he could be untrue to our friendship, but that he had been untrue to himself. That hurt me most of all.

Where were his high ideals, the pure leadings of his profession, the determination to keep himself above the sordid side of life? All sunk in the first temptation to be a pet, a society lion, among a class of people who could be no more to him than suppliers of luxuries and applauders, to tickle his vanity and self-esteem.

I was miserable for a while, but when reasoning came, I pitied, I forgave Harvey. I no longer prayed, "Do not let me suffer so," but "Dear God, waken his soul again from its miserable darkness to the light and beauty it once knew."

Harvey has accomplished nothing. He is working from place to place by the day to support his family. However, he has one redeeming feature. He loves his child, and this may eventually bring him to his old self. Even if he never comes to his own in a higher sense, I have gained some growth by my experience, and am not altogether downcast because one man has fallen from the standard of high ideals that he apparently had set for himself.

SMALLPOX

Elmer Lee, A. M., M. D.

HERE is the story of smallpox managed from the first to the last without drugs. The fever continued six days, and at the end of two weeks the patient was well. The spots came out on the third day, and at the close of the third week the skin was clear. The patient was a young lady, nineteen years old, living near Prospect Park, Brooklyn, and a favorite with all who knew her.

She had been "vaccinated successfully" within two years. It was a case of self-generated smallpox, that is, it originated

within her own body, and not from the body of some other person. During her sickness there was at no time after the first two or three days, pain, headache, or other bodily discomfort; all went well from day to day, and the patient was always cheerful, and even merry.

Her one anxiety was dread of pitting of the skin. A few pits were left on the face. They were imperceptible except on close examination.

The treatment consisted practically of

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THE RELIGIOUS FIELD

THE SECOND BEATITUDE.

J. C. Flora.

"Blessed are they that mourn: for they shall be comforted."—Matt. 5: 4.

WE would be more inclined to say, "blessed" are the merry. In fact, many things are to be said in favor of being joyful and happy, but this beatitude has to do with those of a different mood, those who for whatsoever cause may be distressed and mourning. There are more of this kind than we sometimes think. All perhaps mourn at times, and many whose whole life may be more or less a disappointment, and hence their entire life seems to be encircled by a cloud of sorrow and disappointment.

There is a sinful mourning. This blessing does not necessarily apply to all those who mourn. There are those who seem to have a spiritual melancholia. They may not hold as prominent a place in the church as they think they ought, and they begin to lament over it. They may not get the enjoyment and satisfaction that they think they ought to get out of their Christian life, so they begin to despair and mourn over their condition. There are also those who are possessed with a disconsolate grief because of their temporal affairs. They do not succeed in business as they think they ought, so they very soon conclude that the good Lord is not good to them, and they begin to despair. There are those who manifest very deep sorrow for a short time, but soon swing to the other extreme. Mr. Ridgeway tells of a man who seemed to be afflicted very much at the death of his wife, to that extent that he wanted to jump into the grave, and in less than twelve months he was married again. Mourning for such things as we have just mentioned, there is no blessing promised.

But there is a spiritual mourning. There are those who are repentant and have a godly sorrow for their sins. God is pleased when he sees his children repentant and mourning because of their imperfections, for it is then that he can help them. On the other hand we, as his children, have a secret joy coming into our bosom when we feel our insignificance in his sight and are willing to make an open acknowledgment to him of our weakness and imperfections, and that in our own strength we are

prone to do wrong. With such a feeling we are in position to be helped.

We ought to mourn because of the sympathy we have for our friends and loved ones who suffer afflictions. Jesus had great compassion on those who were diseased and in distress. He no doubt often wept when he looked upon the surging sea of humanity and beheld their great suffering. He was very sympathetic. I am sure that many of us today do not have the sympathy for those who mourn that we should. We are asked to mourn with those who mourn, and weep with those who weep. We need to be more sympathetic for thousands of people who are longing for a little bit of sympathy.

We need to mourn for those who are lost. Around us everywhere are those who are overcome with sin. If we have the love and interest in them that we ought to have we will mourn because of their condition. Mourning of itself will not suffice. We must do more. Sincere mourning will lead us to go to them and try to show them their mistake and that there is a larger life that they need to come in possession of. Many of them will never be saved unless we save them. We are to manifest more and make a greater sacrifice for the souls of others if we mourn for them.

No man makes advance until he sees that advance is necessary. Had Jesus not mourned for Jerusalem he had not died for it. The mourning heart is not only the one of personal grief, but the one that is depressed; those that are dragged down by sin, those that feel the anguish of others in sympathetic sorrow.

"Blessed are they that mourn: for they shall be comforted." We shall not mourn as those who have no hope, but peace and comfort shall possess our soul. The deeper the mourning the greater the comfort; just as the springs at the base of the Alpine Mountains are fullest and freshest when the hot summer sun dries and parches the verdure in the valleys below. Because the heat that has burned the arid plains has melted the mountain glacier and snow and increased the volume of the mountain streams. So, when adversity and sorrow have dried the springs of earthly comfort and hope, God's great springs of salvation,

of love, flow freshest and fullest to gladden the heart.

This comfort may not be immediate. We should not despair because God does not seem to do things as we think he ought. We must always submit our wills to his. We must do our part, and we may rest assured that in his own good time he will do what is best. If we mourn as we should, light is at least sown that will lighten us somewhere along life's pathway. We should never be discouraged if the comfort does not come when we desire. We may rest assured that if it never comes here in this life it will come in the life beyond. No doubt Lazarus and Job oftentimes felt that the comfort did not come to them here that they desired, but we have the assurance that beyond this life they realized their greatest anticipation. In Abraham's bosom and in the presence of God they had that joy and peace that passeth all understanding.



SMALLPOX.

(Continued from Page 719.)

four things. First, vegetable and fruit diet, orange juice and bread, allowed freely and without restriction.

Second, water to drink if desired, but not prescribed or pressed; very little water was taken.

Third, the surface of the body was frequently pressed and wiped with a damp towel.

Fourth, gentle ventilation and sunlight admitted to the room. The windows were slightly open top and bottom all the time.

Fifth, the daily use of small enemas of plain, warm water, to keep the lower colon and rectum free and clear, also to relieve the colon of gas.

The care of this case is an illustration of what is meant by simple treatment and is suitable for other cases. Mismanagement of smallpox is responsible for complications and death. The new era in the practice of medicine, not the practice of chemicals and drugs, is gaining confidence. In the past physicians could not themselves comprehend a plan of treatment of smallpox without drugs. Better practice prevails, at last, to some extent. The better way is beginning to attract attention.

Smallpox, when properly managed, is not a "dread disease," and is seldom fatal. It is a disease similar to remittent fever, plus the eruptions. The smallpox eruptions, at first, are droplets of serum from the blood, which ooze through the true skin and push up the outer layer into pimples and increase

till they are sometimes as large as the end of the little finger. At the end of one week the serum in the skin begins to dry up, and a yellowish scab forms.

This scab crumbles and falls off during the second or third week, leaving the skin underneath slightly raised, but which again becomes smooth in due time. Pitting is caused by prolonged fever and ulceration, with destruction of the true skin lying underneath the serum eruptions or blisters. The first thing, then, is to do that which gives and sustains the strength of the patient. The diet is the important question; after that the treatment is an easy matter. Could this plan of management gain acceptance, much of the anxiety of the world on account of smallpox would disappear.

Again, smallpox is not a dangerous, contagious disease. It is only slightly contagious, and the treatment of my patient as described is proper, adequate and suitable for any one who acquires smallpox.

It is seldom that physicians are privileged to retain and treat smallpox cases at home, owing to the habit of taking such patients to pesthouses, a practice supported by the sentiment of the people under misguided judgment and a bad treatment of the past.

In the future it is hoped better counsel will prevail. It is my hope, also, that my readers will be benefited by the story of one case, and encouraged to seek physicians who will give them the advantage of hygienic treatment in cases of smallpox. The over-zeal of the inspectors of the Board of Health was of much annoyance to the family and neighbors. Their oft-repeated visits were of greater anxiety to the family than the disease itself. The enemy of the race is ignorance, not disease, and hope of better things lies in the spread of enlightenment.—Health Culture.



HEARD AT AN OUTING.

At an outing for young people one of the young ladies who was thoroughly enjoying herself was asked if she was not too old to romp with the little ones. Her reply, which was as follows, was characteristic of herself: "Don't you think that even a girlish heart brimful of fun can possess true womanly thoughts?"

The mind should daily grow mature, ripen and bear fruit. Let the hair of the head grow gray with wisdom and age, but oh! keep the heart young and gay.

There is no sadder sight than when the head has become too wise to enjoy the pure, innocent, simple joys of childhood.—Victoria A. Winckler.

HOUSEHOLD HELPS AND HINTS

RECIPES.

(Desserts for Summer.)

Miss Helen A. Symau.

1. Peach Pudding.—Fill a pudding dish with whole, peeled peaches. Pour over it one pint of water, cover with a plate and bake fifteen minutes. Drain off some juice and let cool. Add to it four beaten eggs, one cup of sugar, two cups of milk, one tablespoon of melted butter, a little salt, one cup of flour and one teaspoon of baking powder. Beat together and pour over peaches in the dish. Bake thirty minutes in a warm oven, and serve with whipped cream.

2. Orange Blancmange.—Dissolve two tablespoons of powdered gelatine in a little cold water until there are no lumps in it. Add to it one-half cup of boiling water, one cup of orange juice, one tablespoon of lemon juice, one cup of sugar. Add the grated rind of one orange, place the bowl in a pan of ice and let thicken, and add one quart of whipped cream. Pour in a mould and cool. Cut in squares when cold and serve in halves of orange, after the fruit has been well scraped out. Garnish with candied cherries and walnut or almond nuts.

3. Fruit Jelly.—Wash well and cut in small pieces one cup of dates and figs, one dozen maraschino cherries, sugared, one-half pound white grapes, washed. Put four tablespoons of gelatine in some cold water and dissolve. Pour on one quart of boiling water, add the juice of one lemon and one cup of sugar. When cold, pour into a glass fruit dish, mix in fruit and serve with whipped cream.

4. Ice Cream Pudding.—Heat in double boiler yolks of two eggs beaten, one-half cup of sugar, two tablespoons of cornstarch, one quart of sweet milk, one-half teaspoon vanilla, one-half teaspoon of lemon, whites of two eggs beaten to a froth; mix sugar and cornstarch and add boiling milk. When thick add the eggs, let boil three minutes, take from the stove and cool, then add flavor and the beaten whites, put on top for frosting. Cover with cut-up fruit, any kind most desired.

5. Scotch Baked Apples.—Six good apples, eight tablespoons stale bread crumbs, eight teaspoons of sugar, six teaspoons of orange juice, and a small piece of butter. Core the apples, fill cavities with sugar, a

little butter and orange juice. Place in a baking pan, pour over a little hot water and bake. Melt the remaining butter and mix with bread crumbs, spread on pan in oven and let brown. When the apples are well baked, sprinkle crumbs over the top, dust with a little sugar, and cover with plain, thick cream.

6. Walnut Jelly.—Dissolve half a box of gelatine in a little cold water. When soft add one cup of boiling water, a half cup of sugar, three tablespoons of lemon juice, half a cup of orange juice. Wet round or square moulds and half fill with raisins, dates and English walnut meat, blanched. Pour in the gelatine mixture to fill, and serve cold with whipped cream and sugar wafers.

7. Coffee Custard.—Boil one cup of coffee and pour over it rather slowly one cup of boiled milk. Set in a warm place one hour, steam in a double boiler, add one cup of cream and one pint of milk, three teaspoons of sugar and four beaten eggs. Turn into glass cups and place cups in a pan of cold water, bake thirty minutes in warm oven, unmould and serve cold.

8. Marmalade Sandwiches.—Cut thin slices of bread into different shapes and spread with any kind of marmalade, press between plates one hour, then remove, and set on ice until ready to serve.

9. Banana Gelatine.—Soak one box of gelatine in a cup of cold water. Into a saucepan put a cup of sugar and one quart of milk. Let it scald. When boiling hot add the soaked gelatine, strain, slice bananas and put as many as you can into wet moulds, pour the gelatine mixture in, let it harden and serve very cold with whipped cream.

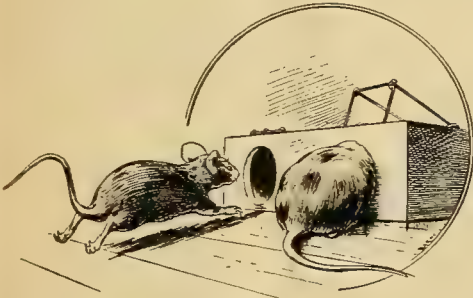
10. Apple and Rice.—Peel and core six apples, simmer in sugar syrup until tender, add one tablespoon of rice to a pint of thin cream and cook in a double boiler until the rice is soft. Remove from the fire, sweeten with sugar to taste, one-half cup of grated cocoanut, orange flavoring. Fill the apples with this mixture while hot. Serve with a spoonful of crabapple jelly and a little whipped cream.

11. Pineapple Sherbet.—Make a syrup by boiling one pint of water and one cup of sugar ten minutes, add one cup of grated pineapples, the juice of three lemons. Add one quart of ice water, and two tablespoons of gelatine dissolved in a little cold water,

one-half cup of boiling water, and strain and freeze.

12. Pineapple Lemonade.—Make a syrup by boiling one pint of water and one and a half cups of sugar, seven minutes. Add the juice of three lemons and one large pineapple, shredded; let stand thirty minutes and strain, pressing all juice from the pineapple, add one quart of ice water, one banana cut in thin slices, a few strawberries or red raspberries, and a few cherries.

13. Orange Ice.—Make syrup by boiling one quart of water and a pint of sugar, thirty minutes. Add one pint of orange juice, the grated rind of two oranges and juice of two lemons; cool, strain and freeze, using three parts of ice to one part rock salt.



A SNAP JUDGMENT

"THAT'S JUST LIKE HIM. WHEN HE FINDS A GOOD THING HE NEVER TELLS A FELLOW ABOUT IT"

The Homemaker.

"You say you once had a home?"

"Dat's what I had," answered Plodding Pete.

"Why didn't you do something to make your folks comfortable and happy?"

"I did. I left."—Tit-Bits.



Mistaken.

"How is your garden getting along?"

"Why do you ask that question?" demanded the suburbanite, suspiciously.

"Merely out of politeness."

"I see. I thought maybe I had promised you some vegetables."—Houston Chronicle.



Would Let Him Off.

"Didn't you promise never to do it again?"

"Yes, sir."

"And I said I would whip you if you did, didn't I?"

"Yes, pa; but as I didn't keep my prom-

ise, I won't hold you to yours."—Boston Transcript.



Trip of Evasion.

Egbert.—"And you say your brother has settled in Canada?"

Bacon.—"No, I didn't say so. I think he went there to get out of settling."—Yonkers Statesman.



Not What He Wanted.

"You ought to take this horse," said the dealer; "he is a bargain."

"Well, then, I don't want him," said Barlow. "I want to drive, and I never could drive a bargain."



Accounted For.

"Were you seasick crossing the ocean, Pat?"

"Oi was terrible sick comin' over, but nivver a qualm did Oi hov goin' back."

"Really? How do you account for that?"

"Sure and Oi nivver wint back, yure Honor."—Current Literature.



Completely Submerged.

A traveling man stopped to watch a small colored boy who stood on one foot, inclined his woolly head far to one side, and pounded vigorously on his skull with the palm of his right hand.

"Hello, boy," grinned the drummer, whose memory was carried back to his own boyhood days by the familiar action, "what are you doing?"



"Got wattah in mah eah," replied the boy.

"Oh, ho," laughed the drummer, "I know just how that is. Many a time I have felt just like that after being in swimming."

"Swimmin' nuffin'," the boy exclaimed. "Ah been eatin' watahmilyun."

QUESTIONS AND ANSWERS

Question.—Should a young man eighteen years of age be obliged to tell his parents all about his affairs when he is away from home?—G. C. A.

Answer.—Sure. Why not? A young man eighteen years old should not do anything when he is away from home that he would not do when he is at home, and there is no reason why he should want to keep any of his actions secret if his actions are manly. Anything that is worthy the thought of a gentleman would be entirely proper to be talked over with one's parents, and anything that is not becoming to a gentleman should be beneath the thought of a young man eighteen years of age. Confidence in your parents will give you a higher regard for them and will give them a higher appreciation of you for your courteousness. Of course it is not fair for your parents to turn around and gossip about what you tell them. That is just as wrong on their part as it would be on your part to refuse to talk confidentially with them. For them to laugh at your affairs and to tease you about what you have confided to them is beneath the dignity of parents. There is such a thing as fairness and justice to every one concerned.

The happiest homes are those where the children confide in their parents even after they are past eighteen years of age and where the parents make themselves worthy of the confidence of their children.



Question.—What are the chances for a young man in law?—E. G.

Answer.—The chances are good providing he takes all the macaroni out of his spine and makes sure that it is well filled with solid back bone. There is plenty of room in the world for good lawyers, whose foundations are based on Christian manhood. We need more Christian lawyers. We have too many of the other kind now. There is nothing about the profession which makes it impossible for a lawyer to be a Christian. The idea that a lawyer and a liar are synonymous terms is not based on facts. Some lawyers do tell lies and they tell big ones, but that is not the kind of men we speak of when we say Christian lawyers. It is not any more necessary for a lawyer to be untruthful than for a mer-

chant or a teacher or a minister or a man in any other profession.

Legal advice is needed by practically every man and woman at some time in life, and competent Christian lawyers should be found in every community to give that advice.

When a lawyer is called upon to handle a criminal case, it does not mean that he is to defend that criminal, but it means that he is under moral obligation to help bring out the facts of the case in hand and to see that the criminal receives justice at the hands of the State. A criminal has some rights as well as other men, and it is the lawyer's Christian duty to see that he receives fair treatment in the trial.

There are strong temptations before the lawyer, but they are not any greater than are found in many other professions. The man with true manhood can withstand these temptations, and none but one with real manhood should enter the law profession.



Question.—Is Protestantism growing in America?—L. E. R.

Answer.—Protestantism in America is growing only as the population increases. It is not growing nearly so rapidly as Catholicism, which is accounted for by two causes. First, the large majority of our immigrants come from Catholic countries, and that means they are Catholics when they arrive on our shores and remain Catholics ever after. Second, children who have been raised Catholic remain Catholic the rest of their lives. It is very seldom that a child which has been brought up in the Catholic church and in the Catholic schools ever turns away from that teaching. That makes the Catholic church strong through her own ranks. The Protestants have very few accessions by immigration, and many of their children turn away from their Protestant profession as they advance in years. All this weakens the ranks of the Protestant churches and strengthens the ranks of the Catholic church.

Again, in cases of marriage, where one of the contracting parties is a Catholic and the other a Protestant they generally both turn Catholic, and their children are brought up in the Catholic faith. This takes some of the forces from the Protestant ranks and strengthens the Catholic forces, with no source from which the Protestants may draw reciprocally. Thousands of Protestant young men marry Catholic girls, which is a serious situation, because in practically every case these young men either be-

come indifferent toward religion or they turn Catholic, either of which means that they take no active personal interest in religion. They may have been actively engaged in Christian work, but after they turn Catholic they take no part in religious work beyond attending mass, paying for their confessions and supplying the fat priests with plenty of money.

There is plenty of urgent need for the Protestant churches to wake up, rub the scales from their eyes and see the dangerous growth that the Catholic Church has made during the last twenty years, and seeing the efforts that are being made by them to gain control of our governmental affairs. It is easier to curb a growing evil than it is to rout it after it has become thoroughly entrenched.

AMONG THE BOOKS

False Modesty.

"False Modesty," by E. B. Lowry, is another one of his valuable little books belonging in the series of "Confidences," "Truths" and "Herself." Dr. Lowry has become famous as an authentic writer on sexual hygiene. He is doing a splendid work for humanity in writing books which are designed to help those who are sadly in ignorance concerning the welfare of their human bodies. His books are written with scientific truths and accuracy and made so definite and readable that those who need the help can easily understand them. Published by Forbes and Company, Chicago. Price, fifty cents. Sold by the Brethren Publishing House.



Memory, How to Develop, Train and Use It.

"Memory," by William Walker Atkinson, is a practical and concise course in memory culture. It presents scientific methods for collecting the ideas stored in the memory. It instructs the reader how to use his mind in such a way that his memory may be stored with clear and distinct impressions. In this book Mr. Atkinson gives rules by which the mind may be aroused to greater activity with careful instructions for the direction and cultivation of attention. It is a working manual that inspires the reader to put to good use principles by which the development of the memory is accomplished. Published by the Elizabeth Towne Company, Holyoke, Mass. Price \$1.

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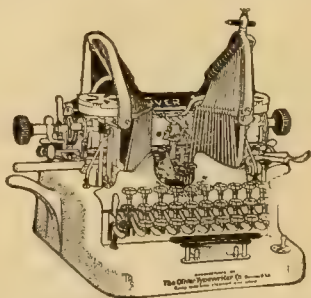
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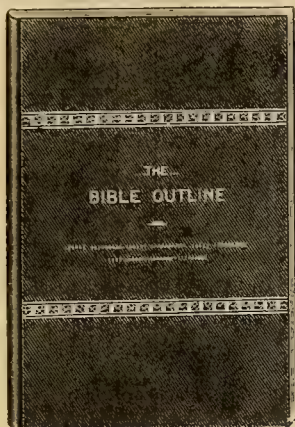
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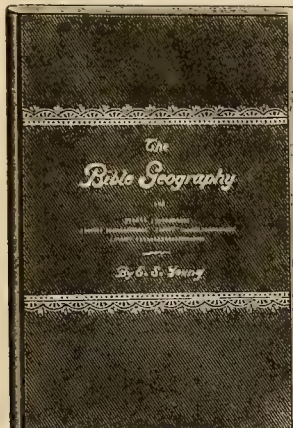
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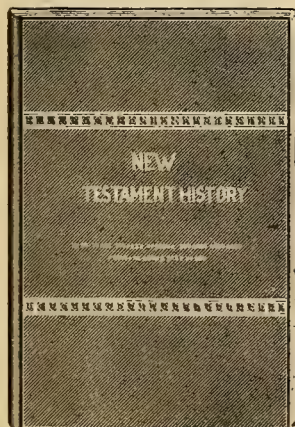
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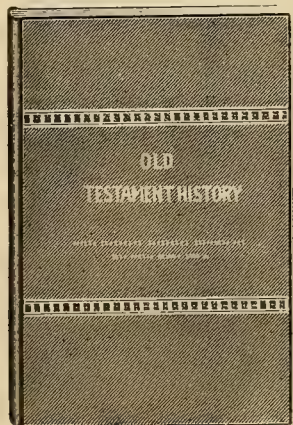
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